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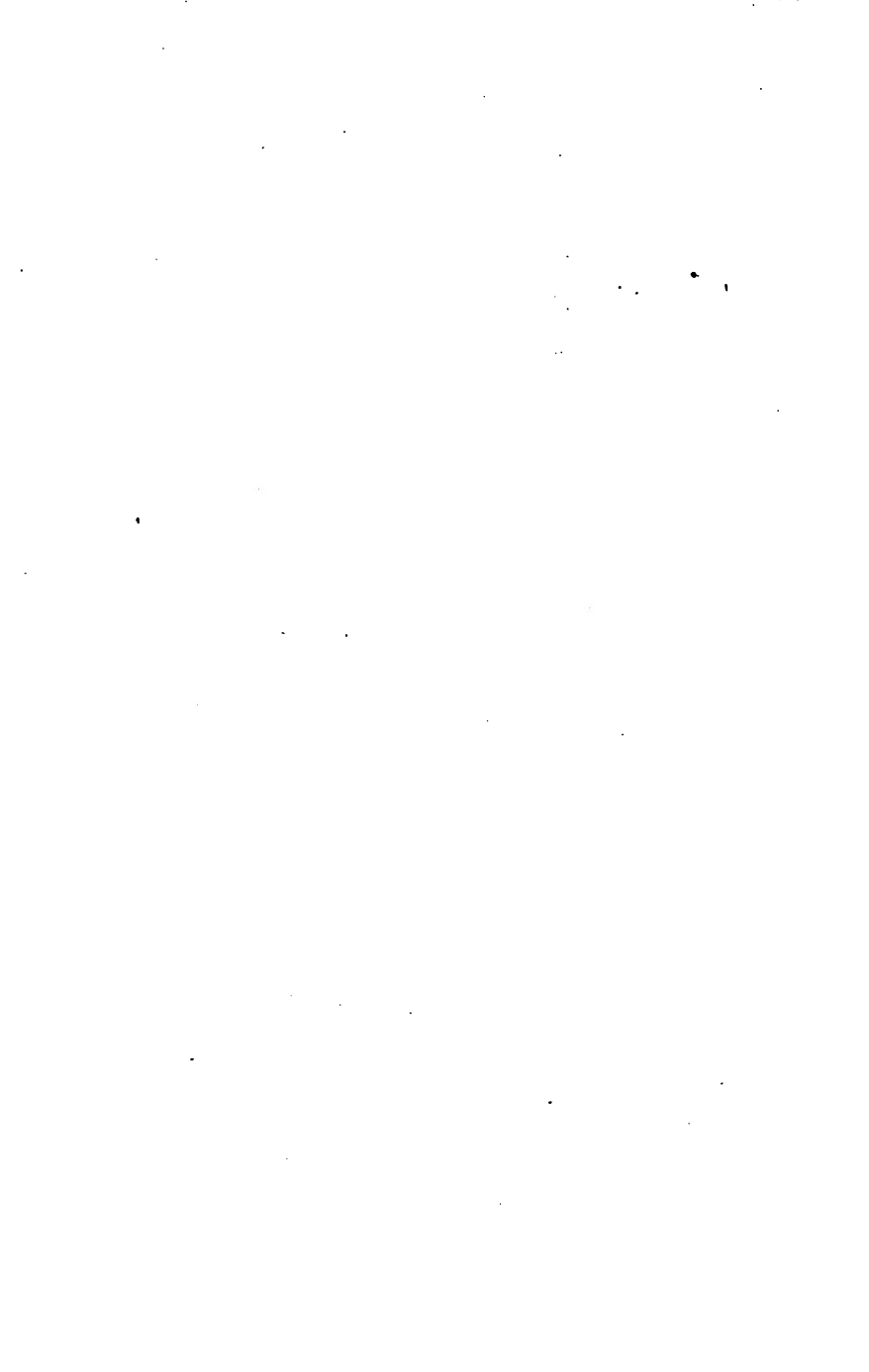


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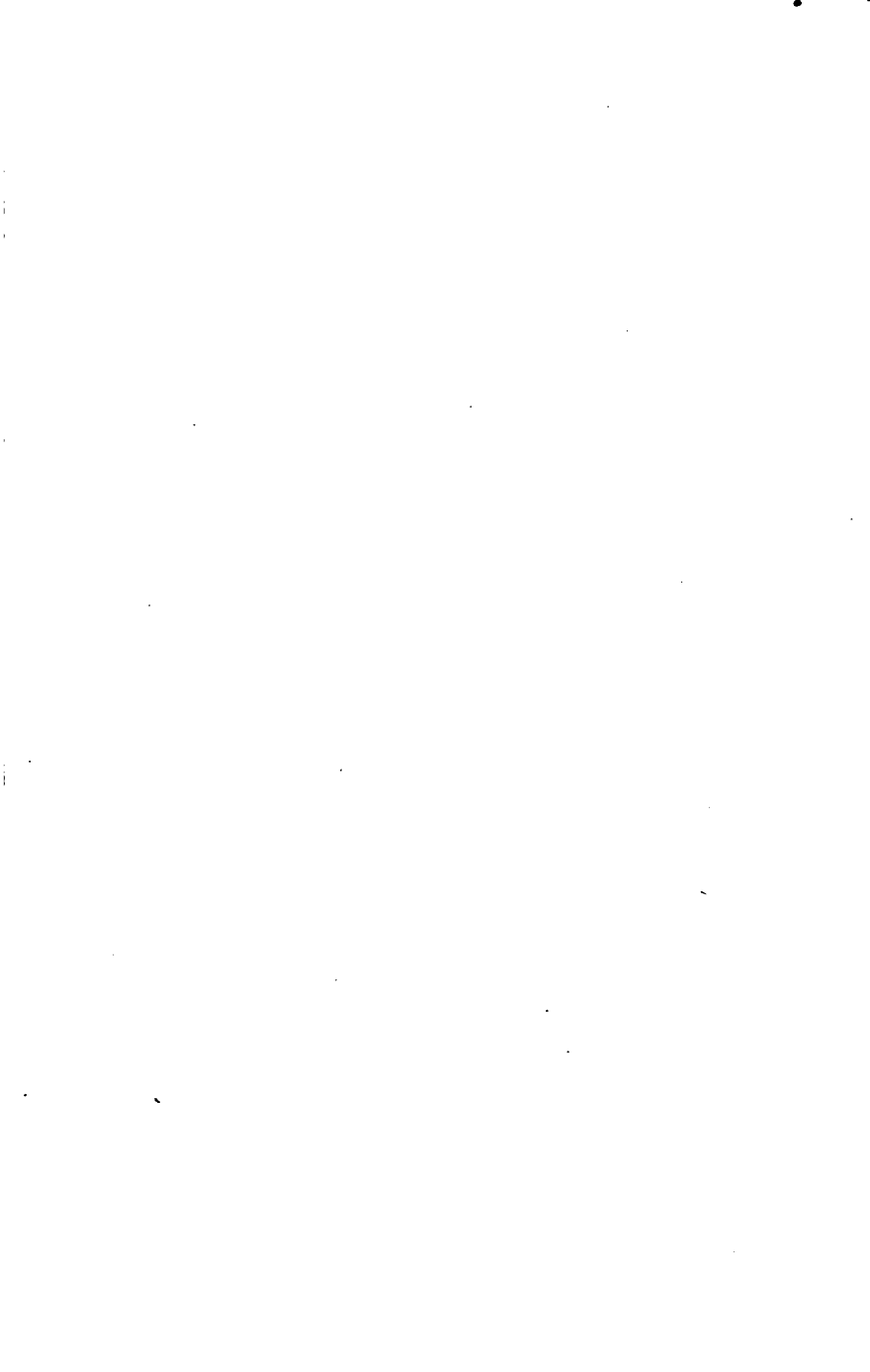
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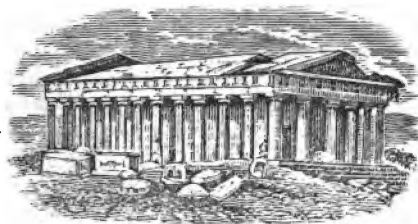




*H. N. Hayes.*

A  
GRAMMAR  
OF THE  
GREEK LANGUAGE

BY  
ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



Μίμνησθε Ἀθηναῖοι Ἑλλὰδος τι.  
ÆSCHYLUS.

THIRTY-FIFTH EDITION.

BOSTON:  
CROSBY AND NICHOLS,  
117 WASHINGTON STREET.  
1864.

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"THE LANGUAGE OF THE GREEKS was truly like themselves, it was conformable to their transcendent and universal Genius. \* \* \* \* THE GREEK TONGUE, *from its propriety and universality, is made for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*" — Harris's *Hermes*, Bk. III. Ch. 5.

"Greek, — the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus*; not compressed to the closest by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of *Demosthenes*!" — Coleridge's *Study of the Greek Classic Poets*, Gen. Introd.

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## PREFACE TO THE SECOND EDITION.

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THE following pages are the result of an attempt to supply what was believed to be a desideratum in the list of Greek text-books ; viz. a grammar which should be portable and simple enough to be put into the hands of the beginner, and which should yet be sufficiently scientific and complete to accompany him through his whole course. The volume from which the elements of a language are first learned becomes to the student a species of mnemonic tables, and cannot be changed in the course of his study without a material derangement of those associations upon which memory essentially depends. The familiar remark, " It must be remembered that, if the grammar be the first book put into the learner's hands, it should also be the last to leave them," though applying most happily to grammatical study in general, was made by its accomplished author with particular reference to the manual used by the student.

In the preparation of this work, the routine of daily life has obliged me to keep constantly in view the wants of more advanced students ; and, for their sake, an attempt has been made to investigate the principles of the language more deeply, and illustrate its use more fully, than has been usual in grammatical treatises, even of far greater size. At the same time, no pains have been spared to meet the wants of the beginner, by a studious simplicity of method and expression, and by the reduction of the most important principles to the form of concise rules, easy of retention and convenient for citation. Many valuable works in philology fail of attaining the highest point of utility, through a cumbrousness of form, burdensome alike to the understanding and the memory of the learner. They have been the armor of Saul to the youthful David. I have not, however, believed that I should consult the advantage even of the beginner by a false representation of the language, or by any departure from philosophical accuracy of statement or propriety of arrangement. Truth is always better than falsehood, and science than empiricism.

To secure, so far as might be, the double object of the work, it has been constructed upon the following plan.



First, to *state* the usage of the language in comprehensive rules and condensed tables, to be imprinted upon the memory of the student. For convenient examples of the care with which brevity and simplicity have been here studied, the reader will permit me to refer him to the rules of syntax, as presented to the eye at a single view in ¶ 64, and to the elementary tables of inflection and formation.

Secondly, to *explain* the usage of the language, and *trace its historical development*, as fully as the limits allowed to the work, and the present state of philological science, would permit. The student who thinks wishes to know, not only *what is true*, but *why it is true*; and to the philosophical mind, a single principle addressed to the reason is often like the silver cord of Æolus, confining a vast number of facts, which otherwise, like the enfranchised winds, are scattered far and wide beyond the power of control.

Thirdly, to *illustrate* the use of the language by great fulness of remark and exemplification. In these remarks and examples, as well as in the more general rules and statements, I have designed to keep myself carefully within the limits of Attic usage, as exhibiting the language in its standard form, except when some intimation is given to the contrary; believing that the grammarian has no more right than the author to use indiscriminately, and without notice, the vocabulary, forms, and idioms of different ages and communities. —

“A party-color'd dress  
Of patch'd and pye-ball'd languages.”

The examples of syntax, in order that the student may be assured in regard to their genuineness and sources, and be able to examine them in their connection, have been all cited from classic authors in the precise words in which they occur, and with references to the places where they may be found. In accordance with the general plan of the work, these examples have been mostly taken from the purest Attic writers, beginning with Æschylus, and ending with Æschines. It was also thought, that the practical value of such examples might be greatly enhanced to the student by selecting a single author, whose works, as those of a model-writer, should be most frequently resorted to; and especially, by selecting for constant citation a single work of this author, which could be in the hands of every student as a companion to his grammar, in which he might consult the passages referred to, and which might be to him, at the same time, a text-book in reading, and a model in writing, Greek. In making the choice, I could not hesitate in selecting, among authors, Xenophon, and among his writings, the *Anabasis*. References also abound in the *Etymology*, but chiefly in respect to peculiar and dialectic forms.

The subject of euphonic laws and changes has received a larger share of attention than is usual in works of this kind, but not larger than I felt compelled to bestow, in treating of a language,

" Whose law was heavenly beauty, and whose breath  
Enrapturing music."

The student will allow me to commend to his special notice two principles of extensive use in the explanation of Greek forms; viz. the precession of vowels (i. e. the tendency of vowels, in the progress of language, to pass from a more open to a closer sound; see §§ 28, 29, 44, 86, 93, 118, 123, 259, &c.), and the correspondence between the consonants  $\nu$  and  $\sigma$ , and the vowels  $\alpha$  and  $\epsilon$  (§§ 34, 46.  $\beta$ , 50, 56–58, 60, 63. R., 84, 100. 2, 105, 109, 132, 179, 181, 200, 201, 213, 248.  $f$ , 300, &c.).

In treating of Greek etymology, I have wished to avoid every thing like arbitrary formation; and, instead of deducing one form from another by empirical processes, which might often be quite as well reversed, I have endeavoured, by rigid analysis, to resolve all the forms into their elements. The old method of forming the tenses of the Greek verb one from another (compared by an excellent grammarian to "The House that Jack built"), is liable to objection, not only on account of its complexity and multiplication of arbitrary rules, but yet more on account of the great number of imaginary forms which it requires the student to suppose, and which often occupy a place in his memory, to the exclusion of the real forms of the language. To cite but a single case, the second aorist passive, according to this method, is formed from the second aorist active, although it is a general rule of the language, that verbs which have the one tense want the other (§ 255.  $\beta$ ). Nor is the method which makes the theme the foundation of all the other forms free from objection, either in declension or in conjugation. This method not only requires the assistance of many imaginary nominatives and presents, but it often inverts the order of nature, by deriving the simpler form from the more complicated, and commits a species of grammatical anachronism, by making the later form the origin of the earlier. See §§ 84, 100, 256. V., 265. In the following grammar, all the forms are immediately referred to the root, and the analysis of the actual, as obtained from classic usage, takes the place both of the metempsychosis of the obsolete, and of the metamorphosis of the ideal.

Those parts of Greek Grammar of which I at first proposed to form a separate volume, the Dialects, the History of Greek Inflection, the Formation of Words, and Versification, I have concluded, with the

advice of highly esteemed friends, to incorporate in this ; so that a single volume should constitute a complete manual of Greek Grammar. To accomplish this object within moderate limits of size and expense, a very condensed mode of printing has been adopted, giving to the volume an unusual amount of matter in proportion to its size. I thank my printers, that, through their skill and care, they have shown this to be consistent with so much typographical clearness and beauty. It has also been found necessary to reserve for a separate treatise those parts of the first edition which were devoted to General Grammar, and which it was at first proposed to include in the present edition as an appendix. I submit to this necessity with the less reluctance, because a systematic attention to the principles of General Grammar ought not to be deferred till the study of the Greek, unless, in accordance with the judicious advice of some distinguished scholars, this should be the first language learned after our own ; and because the wish has been expressed, that these parts might be published separately for the use of those who were not engaged in a course of classical study.

I cannot conclude this preface without the expression of my most sincere thanks to those personal friends and friends of learning who have so kindly encouraged and aided me in my work. Among those to whom I am especially indebted for valuable suggestions, or for the loan of books, are President Woolsey, whose elevation, while I am writing, to a post which he will so much adorn, will not, I trust, withdraw him from that department of study and authorship in which he has won for himself so enviable a distinction ; Professors Felton of Cambridge, Gibbs of New Haven, Hackett of Newton, Sanborn, my highly esteemed associate in classical instruction, Stuart of Andover, and Tyler of Amherst ; and Messrs. Richards of Meriden, Sophocles of Hartford, and Taylor of Andover. Nor can I conclude without the acknowledgment of my deep obligations to previous laborers in the same field, to the GREAT LIVING, and to the GREAT DEAD — *Requiescant in pace* ! It is almost superfluous that I should mention, as among those to whom I am most greatly indebted, the honored names of Ahrens, Bernhardt, Bopp, Buttmann, Carmichael, Fischer, Hartung, Hermann, Hoogeveen, Kühner, Lobeck, Maittaire, Matthiæ, Passow, Rost, Thiersch, and Viger.

A. C

HANOVER, Oct. 13, 1846

## PREFACE TO THE TABLES.

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THE following tables have been prepared as part of a Greek Grammar. They are likewise published separately, for the greater convenience and economy in their use. The advantages of a tabular arrangement are too obvious to require remark ; nor is it less obvious, that tables are consulted and compared with greater ease when printed together, than when scattered throughout a volume.

The principles upon which the Tables of Paradigms have been constructed, are the following : —

I. *To avoid needless repetition.* There is a certain ellipsis in grammatical tables, as well as in discourse, which relieves not only the material instruments of the mind, but the mind itself, and which assists alike the understanding and the memory. When the student has learned that, in the neuter gender, the nominative, accusative, and vocative are *always* the same, why, in each neuter paradigm that he studies, must his eye and mind be taxed with the examination of nine forms instead of three ? why, in his daily exercises in declension, must his tongue triple its labor, and more than triple the weariness of the teacher's ear ? With the ellipses in the following tables, the paradigms of neuter nouns contain only *eight* forms, instead of the *twelve* which are usually, and the *fifteen* which are sometimes, given ; and the paradigms of participles and of adjectives similarly declined contain only *twenty-two* forms, instead of the usual *thirty-six* or *forty-five*. See ¶ 4.

II. *To give the forms just as they appear upon the Greek page,* that is, *without abbreviation and without hyphens.* A dissected and abbreviated mode of printing the paradigms exposes the young student to mistake, and familiarizes the eye, and of course the mind, with fragments, instead of complete forms. If these fragments were separated upon analytical principles, the evil would be less ; but they are usually cut off just where convenience in printing may direct, so that they contain, sometimes a part of the affix, sometimes the whole affix, and sometimes the affix with a part of the root. Hyphens are useful

in the analysis of forms, but a table of paradigms seems not to be the most appropriate place for them. In the following tables, the affixes are given by themselves, and the paradigms are so arranged in columns, that the eye of the student will usually separate, at a glance, the root from the affix.

III. *To represent the language according to its actual use, and not according to the theories or fancies of the Alexandrine and Byzantine grammarians.* Hence, for example,

1. The *first perfect active imperative*, which has no existence in pure writers, has been discarded.

2. For the imaginary *imperative* forms ἵσταθι, τίθει, δίδου, δείκνυθι, have been substituted the actual forms ἵστη, τίθει, δίδου, δείκνυ.

3. Together with analogical but rare forms, have been given the usual forms, which in many grammars are noticed only as exceptions or dialectic peculiarities. Thus, βουλευέτωσαν and βουλευόντων, βουλευσάις and βουλευσείας, ἐβεβουλευέκισαν and ἐβεβουλευέκισαν (§ 34); βουλευέσθωσαν and βουλευέσθων, βουλευθεισαν and βουλευθεῖεν (§ 35); ἐτίθην and ἐτίθουν (§ 50); ἦς and ἦσθα, ἔσεται and ἔσται (§ 55).

4. The *second future active and middle*, which, except as a euphonic form of the first future, is purely imaginary, has been wholly rejected.

IV. *To distinguish between regular and irregular usage.* What student, from the common paradigms, does not receive the impression, sometimes never corrected, that the *second perfect* and *pluperfect*, the *second aorist* and *future*, and the *third future* belong as regularly to the Greek verb, as the first tenses bearing the same name; when, in point of fact, the Attic dialect, even including poetic usage, presents only about fifty verbs which have the second perfect and pluperfect, eighty-five, which have the second aorist active; fifty, which have the second aorist and future passive; and forty, which have the second aorist middle? The gleanings of all the other dialects will not double these numbers. Carmichael, who has given us most fully the statistics of the Greek verb, and whose labors deserve all praise, has gathered, from all the dialects, a list of only eighty-eight verbs which have the second perfect, one hundred and forty-five which have the second aorist active, eighty-four which have the second aorist passive, and fifty-eight which have the second aorist middle. And, of his

catalogue of nearly eight hundred verbs, embracing the most common verbs of the language, only fifty-five have the third future, and, in the Attic dialect, only twenty-eight.

To some there may appear to be an impiety in attacking the venerable shade of *τύπτω*, but alas! it is little more than a shade, and, with all my early and long cherished attachment to it, I am forced, after examination, to exclaim, in the language of Electra,

Ἀντὶ φιλάσσης

Μεμφῆς, ποῶδ' ἐν τῇ καὶ σκιάῃ ἀνοφιλῆ,

and to ask why, in an age which professes such devotion to truth, a false representation of an irregular verb should be still set forth as the paradigm of regular conjugation, and made the Procrustes' bed to which all other verbs must be stretched or pruned. The actual future of *τύπτω* is not *τύψω*, but *τυπήσω*, the perfect passive is both *τέτυμμαι* and *τετύπημαι*, the aorists are in part dialectic or poetic, the first and second perfect and pluperfect active are not found in classic Greek, if, indeed, found at all, and the second future active and middle are the mere figments of grammatical fancy. And yet all the regular verbs in the language must be gravely pronounced defective, because they do not conform to this imaginary model.

In the following tables, the example of Kühner has been followed, in selecting *βουλεύω* as the paradigm of regular conjugation. This verb is strictly regular, it glides smoothly over the tongue, is not liable to be mispronounced, and presents, to the eye, the prefixes, root, and affixes, with entire distinctness throughout. This is followed by shorter paradigms, in part merely synoptical, which exhibit the different classes of verbs, with their varieties of formation.

From the common paradigms, what student would hesitate, in writing Greek, to employ the form in *-μεθον*, little suspecting that it is only a variety of the first person dual, so exceedingly rare, that the \*learned Elmsley (perhaps too hastily) pronounced it a mere invention of the Alexandrine grammarians! The teacher who meets with it in his recitation-room may almost call his class, as the crier called the Roman people upon the celebration of the secular games, "to gaze upon that which they had never seen before, and would never see again." In the secondary tenses of the indicative, and in the optative, this form does not occur at all; and, in the remaining tenses, there have been found only five examples, two of which are quoted by Athenæus from a *word-hunter* (*ὀρομαιοθήρας*), whose affectation he is ridiculing, while the three classical examples are all poetic, co-

\*See "Museum Britannicum" vol. 11 p. 293.

curring, one in Homer (Il.  $\Psi$ . 485), and the other two in Sophocles (El. 950 and Phil. 1079). And yet, in the single paradigm of  $\epsilon\upsilon\pi\tau\omega$ , as I learned it in my boyhood, this "needless *Alexandrine*,"

"Which, like a wounded snake, drags its slow length along,"

occurs no fewer than twenty-six times, that is, almost nine times as often as in the whole range of the Greek classics.

With respect to the manner in which these tables should be used so much depends upon the age and attainments of the student, that no directions could be given which might not require to be greatly modified in particular cases. I would, however, recommend,

1. That the paradigms should not be learned *en masse*, but gradually, in connection with the study of the principles and rules of the grammar, and with other exercises.

2. That some of the paradigms should rather be used for reference, than formally committed to memory. It will be seen at once, that some of them have been inserted merely for the sake of exhibiting differences of accent, or individual peculiarities.

3. That, in learning and consulting the paradigms, the student should constantly compare them with each other, with the tables of terminations, and with the rules of the grammar.

4. That the humble volume should not be dismissed from service, till the paradigms are impressed upon the tablets of the memory as legibly as upon the printed page, — till they have become so familiar to the student, that whenever he has occasion to repeat them, "the words," in the expressive language of Milton, "like so many nimble and airy servitors, shall trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places."

In the present edition, the Tables of Inflection have been enlarged by the addition of the Dialectic Forms, the Analysis of the Affixes, the Changes in the Root of the Verb, &c. Tables of Ligatures, of Derivation, of Pronominal Correlatives, of the Rules of Syntax, and of Forms of Analysis and Parsing, have also been added. Some references have been made to sections in the Grammar.

A. C.

HANOVER, Sept. 1, 1846.

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# GREEK TABLES.

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### § 1. A. THE ALPHABET.

[§§ 10-12, 17-22.]

Order	Forms.		Roman Letters.	Name.		Numeral Power.
	Large.	Small.				
I.	<i>A</i>	<i>α</i>	a	<i>Ἄλφα</i>	Alpha	1
II.	<i>B</i>	<i>β, β</i>	b	<i>Βῆτα</i>	Beta	2
III.	<i>Γ</i>	<i>γ, γ</i>	g, n	<i>Γάμμα</i>	Gamma	3
IV.	<i>Δ</i>	<i>δ</i>	d	<i>Δίλτα</i>	Delta	4
V.	<i>Ε</i>	<i>ε</i>	ē	<i>Ἐ ψιλόν</i>	Epsilon	5
VI.	<i>Ζ</i>	<i>ζ, ζ</i>	z	<i>Ζῆτα</i>	Zeta	7
VII.	<i>Η</i>	<i>η</i>	ē	<i>Ἡτα</i>	Eta	8
VIII.	<i>Θ</i>	<i>θ, θ</i>	th	<i>Θῆτα</i>	Theta	9
IX.	<i>Ι</i>	<i>ι</i>	i	<i>Ἰῶτα</i>	Iota	10
X.	<i>Κ</i>	<i>κ</i>	c	<i>Κάππα</i>	Kappa	20
XI.	<i>Λ</i>	<i>λ</i>	l	<i>Λάμβδα</i>	Lambda	30
XII.	<i>Μ</i>	<i>μ</i>	m	<i>Μῦ</i>	Mu	40
XIII.	<i>Ν</i>	<i>ν</i>	n	<i>Νῦ</i>	Nu	50
XIV.	<i>Ξ</i>	<i>ξ</i>	x	<i>Ξι</i>	Xi	60
XV.	<i>Ο</i>	<i>ο</i>	ō	<i>Ὅ μικρόν</i>	Omicron	70
XVI.	<i>Π</i>	<i>π, π</i>	p	<i>Πι</i>	Pi	80
XVII.	<i>Ρ</i>	<i>ρ, ρ</i>	r	<i>Ῥῶ</i>	Rho	100
XVIII.	<i>Σ</i>	<i>σ, σ</i>	s	<i>Σίγμα</i>	Sigma	200
XIX.	<i>Τ</i>	<i>τ, τ</i>	t	<i>Ταῦ</i>	Tau	300
XX.	<i>Υ</i>	<i>υ</i>	y	<i>Ὶ ψιλόν</i>	Upsilon	400
XXI.	<i>Φ</i>	<i>φ</i>	ph	<i>Φι</i>	Phi	500
XXII.	<i>Χ</i>	<i>χ</i>	ch	<i>Χι</i>	Chi	600
XXIII.	<i>Ψ</i>	<i>ψ</i>	ps	<i>Ψι</i>	Psi	700
XXIV.	<i>Ω</i>	<i>ω</i>	ō	<i>Ὠ μέγα</i>	Omega	800
EPI- SEMA.	{	<i>Ϝ, Ϝ, Ϛ, Ϛ</i>	f	<i>Βαῦ</i>	Vau	6
		<i>Ϟ, Ϟ</i>	q	<i>Κόππα</i>	Koppa	90
		<i>Ϡ</i>	sh	<i>Σαμπι</i>	Sampi	900

## 12. B. LIGATURES.

[§ 10. 2.]

αι	αι	μῦ	μεν
ἀπο	ἀπο	ῶ	ος
αυ	αυ	ς	ου
γδ	γάρ	αἶ	περι
γγ	γγ	ρα	ρα
γῖ	γεν	ει	ρι
γρ	γρ	ορ	ρο
δῖ	δέ	θ	σθ
δι	δι	αῖ	σθαί
δια	δια	α	σσ
ει	ει	ς	σι
ι		χ	σχ
εκ	έκ	ῖ	ται
έν	έν	ῖαυ	ταυ
ἐπι	ἐπι	ῖ	τήν
ἐξ	ἐξ	ῖ	τῆς
ευ	ευ	ρ	το
ην	ην	ῖ	τοῦ
καί	καί	ῖ	τῶν
λλ	λλ	ω	υν
		ῖπο	ὑπο

## ¶ 3. C. VOCAL ELEMENTS.

## I. VOWELS, SIMPLE AND COMPOUND.

[§§ 24 - 26.]

	Orders.	Class	I.	II.	III.	IV.	V.
			<i>A</i> Sounds.	<i>O</i> Sounds.	<i>E</i> Sounds.	<i>U</i> Sounds.	<i>I</i> Sounds.
Simple Vowels.	Short,	1.	ă	o	ε	ŭ	ĩ
	Long,	2.	ā	ω	η	ū	ī
Diphthongs in <i>ι</i> .	Proper,	3.	ăı	oi	ei	ūı	
	Improper,	4.	ā	ω	η	ūı	
Diphthongs in <i>υ</i> .	Proper,	5.	ăυ	ou	ev		
	Improper,	6.	āυ	ωυ	ηυ		

## II. CONSONANTS.

[§§ 49 - 51.]

## A. Consonants associated in Classes and Orders.

Orders.	Class I. Labials.	Class II. Palatals.	Class III. Linguals.
1. Smooth Mutes,	π	κ	τ
2. Middle Mutes,	β	γ	δ
3. Rough Mutes,	φ	χ	θ
4. Nasals,	μ	γ	ν
5. Double Consonants,	ψ	ξ	ζ

## B. Additional Semivowels.

λ ρ σ

## CONSONANTS (SECOND ARRANGEMENT).

Single Consonants,	{	Mutes,	{	Smooth, π, κ, τ.
			{	Middle, β, γ, δ.
			{	Rough, φ, χ, θ.
Double Consonants, ψ, ξ, ζ.	{	Semivowels,	{	Liquids, λ, μ, ν, ρ, γ nasal
			{	Sibilant, σ.

## III. BREATHINGS.

[§ 13.]

Rough Breathing, or Aspirate ( ' ).  
 Smooth or Soft Breathing ( '̣ ).

## II. ETYMOLOGY.

¶ 4. REMARKS. I. To avoid needless repetition, alike burdensome to teacher and pupil, and to accustom the student early to the application of rule, the tables of paradigms have been constructed with the following *ellipses*, which will be at once supplied from general rules.

1. In the paradigms of **DECLENSION**, the *Voc. sing.* is omitted whenever it has the same form with the *Nom.*, and the following cases are omitted throughout (see § 80);

α.) The *Voc. plur.*, because it is always the same with the *Nom.*

β.) The *Dat. dual*, because it is always the same with the *Gen.*

γ.) The *Acc.* and *Voc. dual*, because they are always the same with the *Nom.*

δ.) The *Acc.* and *Voc. neut.*, in all the numbers, because they are always the same with the *Nom.*

2. In the paradigms of **ADJECTIVES**, and of words similarly inflected, the *Neuter* is omitted in the *Gen.* and *Dat.* of all the numbers, and in the *Nom. dual*; because in these cases it never differs from the *Masculine* (§ 130. ε).

3. In the paradigms of **CONJUGATION**, the *1st Pers. dual* is omitted throughout, as having the same form with the *1st Pers. plur.*, and the *3d Pers. dual* is omitted whenever it has the same form with the *2d Pers. dual*, that is, in the primary tenses of the *Indicative*, and in the *Subjunctive* (§ 212. 2). For the form in *-μεθ'οι*, whose empty shade has been so multiplied by grammarians, and forced to stand, for idle show, in the rank and file of numbers and persons, see § 212. N.

4. The compound forms of the **PERFECT PASSIVE SUBJUNCTIVE** and **OPTATIVE** are omitted, as belonging rather to *Syntax* than to *inflection* (§ 234, 637).

II. The regular formation of the tenses is exhibited in the table (¶ 23), which may be thus read; "The ——— tense is formed from the root by affixing ———" or, "by prefixing ——— and affixing ——— (or, in the nude form, ———)." In the application of this table, the forms of the root must be distinguished, if it has more than a single form (§ 254).

III. In the table of translation (¶ 33), the form of the verb *must*, of course, be adapted to the number and person of the pronoun; thus, *I am planning, thou art planning, he is planning, &c.* For the **MIDDLE VOICE**, change the forms of "*plan*" into the corresponding forms of "*deliberate*"; and, for the **PASSIVE VOICE**, into the corresponding forms of "*be planned*."

IV. The **Dialectic Forms**, for the sake of distinction, are uniformly printed in smaller type. In connection with these forms, the abbreviations *Æol.* and *Æ.* denote *Æolic*; *Alex.*, *Alexandrine*; *Att.*, *Attic*; *Bæot.* and *B.*, *Bæotic*; *Comm.*, *Common*; *Dor.* and *D.*, *Doric*; *Ep.* and *E.*, *Epic*; *Hel.*, *Hellenistic*; *Ion.* and *I.*, *Ionic*; *Iter.* and *It.*, *Iterative*; *O.*, *Old*; *Poet.* and *P.*, *Poetic*.

V. A star (\*) in the tables denotes that an affix or a form is wanting. Parentheses are sometimes used to inclose unusual, doubtful, peculiar, or supplementary forms. In ¶¶ 29, 30, the *x* and *ς* of the tense-signs, as dropped in the *second tenses* (§ 199 II.), are separated by a hyphen from the rest of the affix.

## A. TABLES OF DECLENSION.

## ¶ 5. I. AFFIXES OF THE THREE DECLENSIONS.

	Dec. I.		Dec. II.		Dec. III.	
	Masc.	Fem.	M. F.	Neut.	M. F.	Neut.
Sing. Nom.	ᾱς, ης	α, η	ος	ον	ς	*
Gen.	ου	ᾱς, ης	ου		ος	
Dat.	α, η		ω		ι	
Acc.	αν, ην		ον		ν, ᾱ	*
Voc.	α, η		ς	ον	*	*
Plur. Nom.	αι		οι	ᾱ	ες	ᾱ
Gen.	ᾱν		ων		ων	
Dat.	αις		οις		οι(ν)	
Acc.	ᾱς		οις	ᾱ	ᾱς	ᾱ
Voc.	αι		οι	ᾱ	ες	δ
Dual Nom.	ᾱ		ω		ς	
Gen.	αιν		οιν		οιν	
Dat.	αιν		οιν		οιν	
Acc.	ᾱ		ω		ς	
Voc.	ᾱ		ω		ς	

## ¶ 6. II. ANALYSIS OF THE AFFIXES.

[The figures in the last column denote the declensions.]

	Connecting Vowels.			Flexible Endings
	Dec. I.	Dec. II.	Dec. III.	
Sing. Nom.	α(η)	ο	*	ς. Fem. 1, *. Neut. 2, 3, 4, *
Gen.	α(η)	ο	*	(οθ) ος. 2 and Masc. 1, ο.
Dat.	α(η)	ο	*	ι.
Acc.	α(η)	ο	*	ν, ᾱ. Neut. 3, *.
Voc.	α(η)	ο(ε)	*	*
Plur. Nom.	α	ο	*	ες. 1 and 2, 3 Neut. ᾱ.
Gen.	α	ο	*	ων.
Dat.	α	ο	*	(εσι). 3, οι. 1 and 2, ις.
Acc.	α	ο	*	(νς) ᾱς. Neut. ᾱ.
Dual Nom.	α	ο	*	ς.
Gen.	α	ο	*	ιν. 3, οιν.



## ¶ 7. III. NOUNS OF THE FIRST DECLENSION.

## A. MASCULINE.

	ἰ, <i>steward</i> .	ἰ, <i>sailor</i> .	ἰ, <i>son of Atreus</i> .	ἰ, <i>Mercury</i> .	ἰ, <i>north wind</i>
S. N.	ταμίᾱς	ναύτης	Ἀτρεΐδης	Ἑρμῆας, Ἑρμῆς	βορέας
G.	ταμίου	ναύτου	Ἀτρεΐδου	Ἑρμείου, Ἑρμοῦ	βορέα
D.	ταμίᾳ	ναύτῃ	Ἀτρεΐδῃ	Ἑρμείᾳ, Ἑρμῇ	βορέᾳ
A.	ταμίᾱν	ναύτην	Ἀτρεΐδην	Ἑρμείᾱν, Ἑρμῆν	βορέᾱν
V.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδῃ	Ἑρμείᾱ, Ἑρμῇ	βορέᾳ
P. N.	ταμίαι	ναῦται	Ἀτρεΐδαι	Ἑρμῆαι, Ἑρμαῖ	ὁ, Godbryas.
G.	ταμιῶν	ναυτῶν	Ἀτρεΐδων	Ἑρμῶν, Ἑρμῶν	N. Γωδρύας
D.	ταμίαις	ναύταις	Ἀτρεΐδαις	Ἑρμῆαις, Ἑρμαῖς	G. Γωδρύου
A.	ταμίᾱς	ναύταις	Ἀτρεΐδᾱς	Ἑρμῆας, Ἑρμαῖς	Γωδρύᾱ
D. N.	ταμίᾱ	ναυτᾶ	Ἀτρεΐδᾱ	Ἑρμῆᾱ, Ἑρμᾶ	D. Γωδρύᾱ
G.	ταμίαιν	ναύταιν	Ἀτρεΐδαιν	Ἑρμῆαιν, Ἑρμαῖν	A. Γωδρύᾱν
					V. Γωδρύᾱ

## B. FEMININE.

	ῆ, <i>shadow</i> .	ῆ, <i>door</i> .	ῆ, <i>tongue</i> .	ῆ, <i>honor</i> .	ῆ, <i>mina</i> .
S. N.	σκιά	θύρᾱ	γλῶσσᾱ	τιμή	μνάᾱ, μνᾶ
G.	σκιάς	θύρᾱς	γλῶσσης	τιμῆς	μνάας, μνάς
D.	σκίᾳ	θύρᾳ	γλῶσση	τιμῇ	μνάᾳ, μνᾷ
A.	σκιάν	θύρᾱν	γλῶσσαν	τιμήν	μνάαν, μνᾶν
P. N.	σκιαί	θύραι	γλῶσσαι	τιμαί	μνάαι, μναῖ
G.	σκιῶν	θυρῶν	γλῶσσῶν	τιμῶν	μναῶν, μνῶν
D.	σκιαῖς	θύραις	γλῶσσαις	τιμαῖς	μνάαις, μναῖς
A.	σκιάς	θύρᾱς	γλῶσσᾱς	τιμάς	μνάας, μνάς
D. N.	σκιά	θύρᾱ	γλῶσσᾱ	τιμά	μνάᾱ, μνᾶ
G.	σκιάιν	θύραιν	γλῶσσαιν	τιμαῖν	μνάαιν, μναῖν

## ¶ 8. DIALECTIC FORMS.

S. N.	ᾱς, Ion. ης · ταμίης, βορέης.	A. αν	{ Ion. ην, ἰᾱ (masc.) ; τῆ- [μήν, Ἀρισταγόρη, -ἰᾱ. ην { Dor. αν · ναυτᾶν, τιμᾶν.
ης, Dor. ᾱς · ναυτᾶς, Ἀτρεΐδᾶς.		V. ε, Ion. η · ταμίη.	
Old, ᾱ · ἰσπῶντᾱ, μητίετᾱ.		ᾱ, Poet. η · Αἰήτη Ap. Rh.	
ᾱ, Ion. η · σκιά, θύρη.		η, Dor. ε · Ἀτρεΐδᾱ, Μινάλλη.	
ᾱ, Ion. η · Ep. ἀληθείη, κρίση.		Old, ε · νόμφᾱ, Δίκη.	
η, Dor. ε · τιμά, ψυχᾶ, γᾶ.		P. G. ᾱν, Old, ᾱν · Ἀτρεΐδᾶν.	
G. ω, Old, ᾱς · Ἀτρεΐδᾶς, βορέᾶς.		Ion. ἰων · Ἀτρεΐδιων, θυρίων.	
Ion. ω, ω · Ἀτρεΐδων, βορέων.		Dor. ᾱν · Ἀτρεΐδᾶν, θυρίᾶν.	
Dor. ε · Ἀτρεΐδᾶ, Ἑρμᾶ.		D. αῖς, Old, αῖσι · ναύταισι, θύραισι	
ᾱς { Ion. ης · σκίης, θύρης.		Ion. ησι, ης · θύρησι, πύργῃς	
ης { Dor. ᾱς · τιμᾶς, γλῶσσᾶς.		A. ᾱς, Ion. ἰᾱς (masc.) ; ἰσπῶντᾶς	
Ep. ηθι(ν) · Αἰσούμηθιν.		Dor. ᾱς · Μοῖρᾶς, νόμφᾶς.	
D. φ { Ion. η · ταμίη, θύρη.		Æol. αῖς · καίς τιμαῖς.	
φ { Dor. φ · ναύτῃ, τιμᾷ.			
Ep. ηφι(ν) · θύρηφι(ν).			

## ¶ 9. IV. NOUNS OF THE SECOND DECLENSION

## A. MASCULINE AND FEMININE.

	ὁ, word.	ὁ, people.	ἡ, way.	ὁ, mind.	ὁ, temple.
S. N.	λόγος	δῆμος	ὁδός	νόος, νοῦς	ναός, νεώς
G.	λόγου	δήμου	ὁδοῦ	νόου, νοῦ	ναοῦ, νεώ
D.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
A.	λόγον	δήμον	ὁδόν	νόον, νοῦν	ναόν, νεών, νεῶ
V.	λόγε	δήμε	ὁδέ	νόε, νοῦ	
P. N.	λόγοι	δῆμοι	ὁδοί	νόοι, νοῖ	ναοί, νεῶ
G.	λόγων	δήμων	ὁδῶν	νόων, νῶν	ναῶν, νεῶν
D.	λόγοις	δήμοις	ὁδοῖς	νόοις, νοῖς	ναοῖς, νεῶς
A.	λόγους	δήμους	ὁδούς	νόους, νοῦς	ναούς, νεώς
D. N.	λόγῳ	δήμῳ	ὁδῷ	νόῳ, νῷ	ναῷ, νεῷ
G.	λόγοιν	δήμοιν	ὁδοῖν	νόοιν, νοῖν	ναοῖν, νεῶν

## B. NEUTER.

	τὸ, fig.	τὸ, wing.	τὸ, part.	τὸ, bone.	τὸ, chamber.
S. N.	σῦκον	πτέρόν	μόριον	ὀστέον, ὀστοῦν	ἀνώγειον
G.	σύκου	πτέρου	μορίου	ὀστέου, ὀστοῦ	ἀνώγειον
D.	σύκῳ	πτέρῳ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειον
P. N.	σῦκά	πτέρᾱ	μόριᾱ	ὀστέᾱ, ὀστᾱ	ἀνώγειον
G.	σύκων	πτέρων	μορίων	ὀστέων, ὀστών	ἀνώγειον
D.	σύκοις	πτέροῖς	μορίοις	ὀστέοις, ὀστοῖς	ἀνώγειον
D. N.	σύκῳ	πτέρῳ	μορίῳ	ὀστέῳ, ὀστῷ	ἀνώγειον
G.	σύκοιν	πτέροῖν	μορίοιν	ὀστέοιν, ὀστοῖν	ἀνώγειον

## ¶ 10. DIALECTIC FORMS.

S. N.	ος, Laconic, ερ · παλιός, § 70.4.	S. D	φ, Boeot. υ · αὐτῷ, εἰ δάμψ.
G.	ου, Ep. ου · τοῦ λόγου.	P. N.	α, Boeot. σ · καλῷ, Ὀμηρῷ.
	Dor. ω · τῷ λόγῳ.		(G. ων, Ion. ἰων · πισσίων, πυρίων.)
	(Ion. ιω · βάττωι, Κροίστωι.)	D.	αι, Old, αισι · τοῖσι λόγοισι.
	Ep. εθι(ν) · οὐρανέθιν.		Boeot. υς · τῷς ἄλλυς περὶ κένυς
	ω (contracted from ου), Ep. ωο ·	A.	ουε, Dor. ουε, ες · τῷς λόγους, τῷς
	Πιστῶο.		λύποις, παρδίνους.
D.	φ, Old, υ · Ἰερθμοῖ, τοῖ δάμοι.		Æol. αις · ἀνδρείους πύκλους,
	Ep. οφι(ν) · αὐτέφι, ζυγέφι.		τοῖς νόμοις.
	Ep. εθι · οὐρανέθι Ἰλιόθι.	D. G.	αιν, Ep. αἰν · Ἰαπειν, ἄμοιν.

## ¶ 11. V. NOUNS OF THE THIRD DECLENSION.

## A. MUTE.

## 1. LABIAL.

	ὄ, vulture. ἡ, vein.	ὄ, raven.	ὄ, ἡ, goat.	ῥ, phalanx.	ῥ, hair	
S. N.	γύψ	φλέψ	κόραξ	αἶξ	φάλαγξ	θρίξ
G.	γυπός	φλεβός	κόρακος	αἰγός	φάλαγγος	τριχός
D.	γυπί	φλεβί	κόρακι	αἰγί	φάλαγγι	τριχί
A.	γυπα	φλέβα	κόρακα	αἶγα	φάλαγγα	τριχα
P. N.	γυπες	φλέβες	κόρακες	αἶγες	φάλαγγες	τριχες
G.	γυπῶν	φλεβῶν	κοράκων	αἰγῶν	φαλαγγων	τριχῶν
D.	γυπί	φλεβί	κόραξι	αἰξι	φάλαγξι	θριξι
A.	γυπας	φλέβας	κόρακας	αἶγας	φάλαγγας	τριχας
D. N.	γυπε	φλέβε	κόρακε	αἶγε	φάλαγγε	τριχε
G.	γυποῖν	φλεβοῖν	κοράκοιν	αἰγοῖν	φαλαγγοῖν	τριχοῖν

## 2. PALATAL.

## 3. LINGUAL.

## α. Masculine and Feminine.

	ὄ, ἡ, child.	ὄ, foot.	ὄ, sovereign.	ἡ, grace.	ἡ, key.
S. N.	παῖς	πούς	ἄναξ	χάρις	κλεις
G.	παιδός	ποδός	ἄνακτος	χαρίτος	κλειδός
D.	παιδί	ποδί	ἄνακτι	χαριτι	κλειδί
A.	παιδα	πόδα	ἄνακτα	χαριτα, χάριν	κλείδα, κλείν
V.	παῖ		ἄνα		
P. N.	παῖδες	πόδες	ἄνακτες	χάριτες	κλειῖδες, κλειῖς
G.	παιδῶν	ποδῶν	ἀνάκτων	χαρίτων	κλειδῶν
D.	παισί	ποσί	ἄναξι	χαρισι	κλεισί
A.	παιδας	πόδας	ἄνακτας	χαριτας	κλειδας, κλειῖς
D. N.	παῖδε	πόδε	ἄνακτε	χάριτε	κλειῖδε
G.	παιδοῖν	ποδοῖν	ἀνάκτοιν	χαρίτοιν	κλειδοῖν

## β. Neuter.

	τὸ, body.	τὸ, light.	τὸ, liver.	τὸ, horn.	τὸ, ear
S. N.	σῶμα	φῶς	ἥπαρ	κέρας	ὠς
G.	σώματος	φωτός	ἥπατος	κεράτος, κέραος, κέρως	ὠτός
D.	σώματι	φωτί	ἥπατι	κεράτι, κέραϊ, κέρα	ὠτί
P. N.	σώματα	φῶτα	ἥπατα	κεράτα, κέραα, κέρῃ	ὠτα
G.	σωμάτων	φώτων	ἥπάτων	κεράτων, κεράων, κερῶν	ὠτων
D.	σώμασι	φωσί	ἥπυσι	κεράσι	ὠσί
D. N.	σώματα	φῶτε	ἥπατε	κεράτε, κέραε, κέρῃ	ὠτε
G.	σώματιν	φώτιν	ἥπάτιν	κεράτιν, κεράοιν, κερῶν	ὠτιν

## ¶ 12. B. LIQUID.

	ὁ, harbour.	ὁ, deity.	ἡ, nose.	ὁ, beast.	ὁ, orator.	ἡ, hana
S. N.	λιμήν	δαίμων	ῥίς	θήρ	ρήτωρ	χειρ
G.	λιμένος	δαίμονος	ῥινός	θηρός	ρήτορος	χειρός
D.	λιμένι	δαίμονι	ῥινί	θηρί	ρήτορι	χειρί
A.	λιμένα	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
V.		δαῖμον	ῥίᾱ		ρήτορ	
P. N.	λιμένες	δαίμονες	ῥίνες	θηρες	ρήτορες	χειρες
G.	λιμένων	δαιμόνων	ῥινῶν	θηρῶν	ρήτόρων	χειρῶν
D.	λιμέσι	δαίμοσι	ῥισί	θηρσί	ρήτορσι	χειρσί
A.	λιμένας	δαίμονας	ῥίνας	θήρας	ρήτορας	χείρας
D. N.	λιμένε	δαίμονα	ῥίνα	θήρα	ρήτορα	χείρα
G.	λιμένειν	δαιμόνειν	ῥινοῖν	θηροῖν	ρήτοροῖν	χειροῖν

## Syncopated.

	ὁ, father.	ὁ, man.	ἡ, mother.	ὁ, ἡ, dog.	ὁ, ἡ, lamb.
S. N.	πατήρ	ἄνθρωπος	μήτηρ	κύων	(ἄμνός)
G.	πατέρος, πατρός	ἀνθρώπος, ἀνδρός	μητρός	κύνός	ἀμνός
D.	πατρί, πατρί	ἀνθρώπῳ, ἀνδρὶ	μητρὶ	κυνὶ	ἀμνῷ
A.	πατέρα	ἄνθρωπον, ἄνδρα	μητέρα	κύνα	ἄμνον
V.	πάτερ	ἄνθρωπος	μήτηρ	κύων	
P. N.	πατέρες	ἄνθρωποι, ἄνδρες	μητέρες	κύνες	ἄμνοι
G.	πατέρων	ἀνθρώπων, ἀνδρῶν	μητέρων	κυνῶν	ἀμνῶν
D.	πατράσι	ἀνθρώποις, ἀνδράσι	μητράσι	κυσὶ	ἀμνάσι
A.	πατέρας	ἀνθρώπους, ἄνδρας	μητέρας	κύνας	ἄμνους
D. N.	πατέρε	ἄνθρωπε, ἄνδρε	μητέρε	κύνε	ἄμνε
G.	πατέροιν	ἀνθρώποιν, ἀνδροῖν	μητέροιν	κυνοῖν	ἀμνοῖν

## ¶ 13. C. LIQUID-MUTE.

	ὁ, lion.	ὁ, tooth.	ὁ, giant.	ἡ, wife.	ὁ, Xenophon.
S. N.	λέων	ὀδούς	γίγας	δαῖμαρ	Ξενοφῶν
G.	λέοντος	ὀδόντος	γίγαντος	δαίμαρτος	Ξενοφώντος
D.	λέοντι	ὀδόντι	γίγαντι	δαίμαρτι	Ξενοφῶντι
A.	λέοντα	ὀδόντα	γίγαντα	δαίμαρτα	Ξενοφῶντα
V.	λέον		γίγαν		
P. N.	λέοντες	ὀδόντες	γίγαντες	δαίμαρτες	ἡ, Opus.
G.	λεόντων	ὀδόντων	γιγάντων	δαμάρτων	S. N. Ὀπούς
D.	λέονσι	ὀδοῦσι	γίγῃσι	δαίμαραι	G. Ὀπούντος
A.	λέοντας	ὀδόντας	γίγαντας	δαίμαρτας	D. Ὀπούντι
D. N.	λέοντε	ὀδόντε	γίγαντε	δαίμαρτε	A. Ὀπούντα
G.	λέοντοι	ὀδόντοι	γιγάντοι	δαμάρτοι	

## ¶ 14. D. PURE.

## a. Masculine and Feminine.

	o, jackal. ὄ, hero.	ὄ, weevil. ὄ, ἦ, sheep. ὄ, fish.			
S. N.	θῶς	ἦρως	κίς	οῖς	ἰχθῦς
G.	θῶός	ἦρωος	κίός	οῖός	ἰχθῦος
D.	θῶϊ	ἦρωϊ (ἦρω)	κῖι	οῖι	ἰχθῦϊ
A.	θῶα	ἦρωα, ἦρω	κῖν	οῖν	ἰχθύν
V.					ἰχθύ
P. N.	θῶες	ἦρωες	κῖες	οῖες, οῖς	ἰχθῦες, ἰχθῦς
G.	θῶων	ἦρώων	κῖων	οῖων	ἰχθῦων
D.	θῶσι	ἦρωσι	κῖσι	οῖσι	ἰχθῦσι
A.	θῶας	ἦρωας, ἦρος	κῖας	οῖας, οῖς	ἰχθῦας, ἰχθῦς
D. N.	θῶε	ἦρωε	κῖε	οῖε	ἰχθῦε, ἰχθῦ
G.	θῶοιν	ἦρώοιν	κῖοῖν	οῖοῖν	ἰχθῦοιν
	ὄ, knight.	ὄ, ἦ, ox.	ἦ, old woman.	ἦ, ship.	
S. N.	ἰππεύς	βοῦς	γρᾱῦς	ναῦς	
G.	ἰππέως	βοός	γρᾱός	νεώς	
D.	ἰππεῖ, ἰππεῖ	βοῖ	γρᾱῖ	νηῖ	
A.	ἰππεᾶ	βοῦν	γρᾱῦν	ναῦν	
V.	ἰππεῦ	βοῦ	γρᾱῦ		
P. N.	ἰππέες, ἰππεῖς	βόες	γρᾱῖες	νηῖες	
G.	ἰππέων	βοῶν	γρᾱῶν	νεῶν	
D.	ἰππεῦσι	βουσι	γρᾱνσι	ναυσι	
A.	ἰππεᾶς, ἰππεῖς	βόας, βοῦς	γρᾱας, γρᾱῦς	ναῦς	
D. N.	ἰππέε	βόε	γρᾱε	νηε	
G.	ἰππέοιν	βοοῖν	γρᾱοῖν	νεοῖν	
	ὄ, cubit.	ἦ, city.	ἦ, trireme.		
S. N.	πῆχυς	πόλις	τριήρης		
G.	πῆχεως	πόλεως	τριήρεος, τριήρους		
D.	πῆχεϊ, πῆχει	πόλεϊ, πόλει	τριήρεϊ, τριήρει		
A.	πῆχυν	πόλιν	τριήρεα, τριήρη		
V.	πῆχυ	πόλι	τριήρες		
P. N.	πῆχες, πῆχεις	πόλεες, πόλεις	τριήρες, τριήρεις		
G.	πῆχεων (πῆχων)	πόλεων	τριήρεων, τριήρων		
D.	πῆχεσι	πόλεσι	τριήρεσι		
A.	πῆχεας, πῆχεις	πόλεας, πόλεις	τριήρεας, τριήρεις		
D. N.	πῆχεα	πόλεα, πόλη	τριήρεα, τριήρη		
G.	πῆχέοιν	πολέοιν	τριήρεοιν, τριήροιν		

ἦ, *echo.* ἦ, *shame.* ὁ, *Socrates.*

S. N.	ἡχώ	αἰδώς	Σωκράτης
G.	ἡχόος, ἡχοῦς	αἰδόος, αἰδοῦς	Σωκράτεος, Σωκράτους
D.	ἡχοῖ, ἡχοῖ	αἰδοῖ, αἰδοῖ	Σωκράτει, Σωκράτει
A.	ἡχόα, ἡχώ	αἰδόα, αἰδῶ	Σωκράτεα, Σωκράτη, Σωκράτην
V.	ἡχοῖ	αἰδοῖ	Σώκρατες

ὁ, *Piræus.*

ὁ, *Hercules.*

S. N.	Πειραιεύς	Ἡρακλῆς, Ἡρακλῆς
G.	Πειραιεύς, Πειραιῶς	Ἡρακλέος, Ἡρακλέους
D.	Πειραιεῖ, Πειραιεῖ	Ἡρακλεῖ, Ἡρακλεῖ, Ἡρακλεῖ
A.	Πειραιεῖα, Πειραιᾶ	Ἡρακλέα, Ἡρακλεῖα, Ἡρακλεῖ
V.	Πειραιεῖ	Ἡρακλεῖς, Ἡρακλεῖς (Ἡρακλεῖς)

### β. Neuter.

	τὸ, <i>wall</i>	τὸ, <i>town.</i>	τὸ, <i>honor.</i>
S. N.	τεῖχος	ἄστυ	γέρας
G.	τείχεος, τεῖχους	ἄστεος, ἄστεως	γέραος, γέρας
D.	τείχεϊ, τείχει	ἄστεϊ, ἄστει	γέραϊ, γέρα
P. N.	τείχεα, εἰρη	ἄστεα, ἄστη	γέραα, γέρα
G.	τειχέων, τευχῶν	ἄστέων	γεράων, γερῶν
D.	τείχεσι	ἄστεσι	γέρασι
D. N.	τείχεα, τείχη	ἄστεα	γέραα, γέρα
G.	τειχέοιν, τευχῶν	ἄστέοιν	γεράοιν, γερῶν

### ¶ 15. DIALECTIC FORMS.

S. G.	ατος, Ion. ιος · πῖριος, τῖριος. ιος, Ion. ιος · θῖριος, θάμβριος. ίως, Ep. ἦος · βασιλῆος. Ion. and Dor. ιος · βασιλῆος. ιος, Ion. and Dor. ιος · πόλιος. δος, Ion. and Dor. ιος · Κόπριος. Dor. ιτος · Θίμριος. οῖς, Dor. and Æol. οῖς, οῖς · ἐχῶς, D. ιῖ, Ep. ἦι · βασιλῆι. Ion. ιι · βασιλῆι. ι, Ion. ι · ἐλῖ, δυνάμι. ιδι, Ion. ι · Θίσι, ἀπόλι. A. ι, Poet. α · εὔρια, ἰχθύα. ίω, Ion. οῦν · Ἰούν, Λητούν. Dor. ον · Ἡρον, Λατών. ίω, Ep. ἦα · βασιλῆα. Ion. ια · βασιλῆα. Dor. ἦ · βασιλῆ. V. ις, Æol. ι · Σώκρατι.	P. N. οῖς, Old Att. ἦς · βασιλῆς. Ep. ἦς · βασιλῆς. Ion. ις · βασιλῆς. ις, Ion. and Dor. ις · πόλις. αα, Poet. α · γίρα, κρία. Ion. ια · γίρια, τῖρια. G. ον, Ion. ιων · χηνίων, ἀνδρίων. ίον, Ep. ἦον · βασιλῆον. ιον, Ion. and Dor. ιον · πόλιον. D. οι(ν), Old, οι(ν) · χίρισι. Poet. οι(ν) · ἰπποσι. οισι(ν) · πόδισιν. οι(ν), Ep. οφ(ν) · ἔχισθον. Ion. οι(ν) · πόλις. A. ιας, Ep. ἦας · βασιλῆας. Ion. ιας · βασιλῆας. Comm. ις · βασιλῆς. ις, Ion. and Dor. ις · πόλις. D. G. ον, Ep. οῖν · ποδῶν, Σαίρην ἰν.
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## ¶ 16. VI. IRREGULAR AND DIALECTIC DECLENSION.

	ἰ, <i>Jupiter.</i>	ἰ, <i>Œdipus.</i>	ἰ, <i>Glauc.</i>
S. N.	Ζεύς,	Ζῆν (Dor.)	Οἰδίπους
G.	Διός, Ζηνός, Ζᾶνός	Οἰδίποδος, Οἰδίπου	Οἰδιπόδαο, -ᾶ, -ια, Γλαῶ
D.	Διί, Ζηνί, Ζᾶνί	Οἰδίποδι, [(poet.),	[D. -η, -φ, A. -ης, Γλαῶ
A.	Δία, Ζῆνα, Ζᾶνα	Οἰδίποδα, Οἰδίπου	[-ᾶν, V. -η, -ᾶ Γλαῶν
V.	Ζεῦ	Οἰδίπου	[(Ep. and Lyr.) Γλαῶ

	Attic. ἰ, <i>son.</i>	Homeric.	Doric. ἰ, <i>ship.</i>	Ionic.
S. N.	υἱός	υἱός	ναῦς (ναῖς)	νηῦς (νηῦς)
G.	υἱοῦ, υἱός	υἱοῦ, υἱός	ναός	νηός, νιός
D.	υἱῶ, υἱῷ	υἱῶ, υἱῷ, υἱῷ	ναῖ	νηῖ
A.	υἱόν	υἱόν, υἱᾶ, υἱᾶ	ναῦν (ναῖν)	νηᾶ, νία, νηῦν
V.	υἱᾶ			
P. N.	υἱοί, υἱεῖς	υἱεῖς, υἱεῖς, υἱεῖς	ναῖς	νηῖς, νίς
G.	υἱῶν, υἱέων	υἱῶν, υἱέων	ναῶν	νηῶν, νιῶν
D.	υἱοῖς, υἱέσι	υἱοῖσι, υἱάσι,	ναυσί, νάισσι	νηῦσι, νήισσι, νίισσι,
A.	υἱούς, υἱεῖς	υἱούς, υἱας, υἱας	ναῖς	νηας, νίας [ναῦφι

	Attic. τὰ, <i>spear.</i>	Homeric.	Homeric. τὰ, <i>axe.</i>
S. N.	δῆρυ	δῆρυ	επίος, επῖος
G.	δῆρατος, δαρός (poet.)	δούρατος, δουρός	επείους
D.	δῆρατι, δαρί, δάρι (poet.)	δούρατι, δουρί	επῆι
P. N.	δῆρατα,	δούρατα, δούρα	
G.	δραμάτων	δούρων	επείων
D.	δῆρασι	δούρασι, δούρισσι	επῆσι, επῆισσ

## HOMERIC PARADIGMS.

	ἰ, <i>knight.</i>	ἰ, <i>city.</i>
S. N.	ἱππεύς	πόλις
G.	ἱππαῖος	πόλιος, πτόλιος, πόλιος (πόλιος Theog.), πόληος
D.	ἱππαῖ	(πόλι Hdt.), πτόλι, πόλι,
A.	ἱππαῖα	πόλις, πτόλι
V.	ἱππιῦ	
P. N.	ἱππαῖς, ἱππιῖς	πόλις (πόλις Hdt.),
G.	ἱππαίων	πολίων
D.	ἱππιῖσι	πολίισσι (πολίισσι Pind., πόλιισσι Hdt.)
A.	ἱππαῖς	πόλις (πόλις Hdt.), πόλις,
		πόληας

	ἰ, <i>Ulysses.</i>	ἰ, <i>Patroclus.</i>
S. N.	Ὀδυσσεύς	Πάτροκλος
G.	Ὀδυσσεός, Ὀδυσσεῖς	Πατρόκλου, -ια, Πατροκλήος
D.	Ὀδυσσῆι, Ὀδυσσῆι	Πατρόκλῳ
A.	Ὀδυσσῆα, Ὀδυσσεῖα	Πάτροκλον, Πατροκλήα
V.	Ὀδυσσεῦ	Πάτροκλε, Πατροκλέε

## ¶ 17. VII. ADJECTIVES OF TWO TERMINATIONS.

## A. OF THE SECOND DECLENSION.

	ὁ, ἡ (unjust) τὸ	ὁ, ἡ (unfading) τὸ	
S. N.	ἄδικος ἄδικον	ἀγήραος, ἀγήρως	ἀγήραον, ἀγήρω
G.	ἀδικου	ἀγηράου, ἀγήρῳ	
D.	ἀδικῶ	ἀγηράῳ, ἀγήρῳ	
A.	ἄδικον	ἀγήραον, ἀγήρων, ἀγήρῳ	
V.	ἄδικε		
P. N.	ἄδικοι ἄδικα	ἀγήραοι, ἀγήρῳ	ἀγήραα, ἀγήρῳ
G.	ἀδικῶν	ἀγηράων, ἀγήρων	
D.	ἀδικοῖς	ἀγηράοις, ἀγήρῳς	
A.	ἀδίκους	ἀγηράους, ἀγήρως	
D. N.	ἄδικῳ	ἀγηράῳ, ἀγήρῳ	
G.	ἄδικοιν	ἀγηράοιν, ἀγήρων	

## B. OF THE THIRD DECLENSION.

	ὁ, ἡ (male) τὸ	ὁ, ἡ (pleasing) τὸ	ὁ, ἡ (two-footed) τὸ
S. N.	ἄρρεν ἄρρεν	εὐχάρις εὐχαρι	δίπους δίπουν
G.	ἄρρενος	εὐχάρϊτος	δίποδος
D.	ἄρρενι	εὐχάρϊτι	δίποδι
A.	ἄρρενα	εὐχάρϊτα, εὐχαριν	δίποδα, δίπουν
V.	ἄρρεν	εὐχαρι	δίπου
P. N.	ἄρρενες ἄρρενα	εὐχάριτες εὐχάρϊτα	δίποδες δίποδα
G.	ἄρρένων	εὐχαρίτων	δίπόδων
D.	ἄρρεσι	εὐχάρϊσι	δίποσι
A.	ἄρρενας	εὐχάρϊτας	δίποδας
D. N.	ἄρρενι	εὐχάρϊτι	δίποδι
G.	ἄρρένοιν	εὐχαρίτοιν	δίπόδοιν

	ὁ, ἡ (evident) τὸ	ὁ, ἡ (greater) τὸ
S. N.	σαφής σαφές	μεῖζων μεῖζον
G.	σαφέος, σαφοῦς	μεῖζονος
D.	σαφεῖ, σαφεῖ	μεῖζονι
A.	σαφέα, σαφεῇ	μεῖζονα, μεῖζω
V.	σαφές	μεῖζον
P. N.	σαφεῖς, σαφεῖς	σαφέα, σαφεῇ μεῖζονες, μεῖζους μεῖζονα, μεῖζω
G.	σαφέων, σαφῶν	μεῖζόνων
D.	σαφέσι	μεῖζοσι
A.	σαφέας, σαφεῖς	μεῖζονας, μεῖζους
D. N.	σαφέι, σαφεῇ	μεῖζονι
G.	σαφέοιν, σαφοῖν	μεῖζόνοιν



## ¶ 18. VI. ADJECTIVES OF THREE TERMINATIONS.

## A. OF THE SECOND AND FIRST DECLENSIONS.

	ὁ (friendly) ἡ		τὸ	ὁ (wise) ἡ		τὸ
S. N.	φίλιος	φιλῖα	φίλιον	σοφός	σοφή	σοφόν
G.	φιλίου	φιλῖα		σοφοῦ	σοφῆς	
D.	φιλίῳ	φιλίᾳ		σοφῷ	σοφῇ	
A.	φίλιον	φιλῖαν		σοφόν	σοφήν	
V.	φίλιε			σοφέ		
P. N.	φίλιοι	φίλιαι	φιλῖα	σοφοί	σοφαί	σοφά
G.	φιλίων	φιλῶν		σοφῶν	σοφῶν	
D.	φιλίοις	φιλίαις		σοφοῖς	σοφαῖς	
A.	φιλίους	φιλῖας		σοφούς	σοφάς	
D. N.	φιλίῳ	φιλῖᾳ		σοφῷ	σοφᾷ	
G.	φιλίοις	φιλῖαις		σοφοῖς	σοφαῖς	

## Contracted.

	ὁ (golden)		ἡ	τὸ
S. N.	χρῦσεος	χρῦσοῦς	χρυσῆᾱ, χρυσῇ	χρῦσεον, χρυσοῦν
G.	χρυσέου	χρυσοῦ	χρυσῆᾱς, χρυσῆς	
D.	χρυσέῳ	χρυσῷ	χρυσῆᾳ, χρυσῇ	
A.	χρῦσεον, χρυσοῦν		χρυσῆᾱν, χρυσῇν	
P. N.	χρῦσσοι	χρυσσοῖ	χρῦσσαι, χρυσσαι	χρῦσεᾶ, χρυσᾶ
G.	χρυσσέων	χρυσσῶν	χρυσσῶν, χρυσῶν	
D.	χρυσσέοις	χρυσσοῖς	χρυσσῶν, χρυσῶν	
A.	χρυσσέους, χρυσσοῦς		χρυσσῶν, χρυσῶν	
D. N.	χρυσσέῳ	χρυσσῷ	χρυσσῶν, χρυσῶν	
G.	χρυσσέοις	χρυσσοῖς	χρυσσῶν, χρυσῶν	
	ὁ (double)		ἡ	τὸ
S. N.	διπλόος	διπλοῦς	διπλόη, διπλῇ	διπλόον, διπλοῦν
G.	διπλόου	διπλοῦ	διπλόης, διπλῆς	
D.	διπλόῳ	διπλῷ	διπλόῃ, διπλῇ	
A.	διπλόον, διπλοῦν		διπλόῃν, διπλῇν	
P. N.	διπλόοι	διπλοῖ	διπλόαι, διπλαῖ	διπλόᾶ, διπλᾶ
G.	διπλόων	διπλῶν	διπλόων, διπλῶν	
D.	διπλόοις	διπλοῖς	διπλόαις, διπλαῖς	
A.	διπλόους, διπλοῦς		διπλόαις, διπλαῖς	
D. N.	διπλόῳ	διπλῷ	διπλόᾳ, διπλᾷ	
G.	διπλόοις	διπλοῖς	διπλόαις, διπλαῖς	

## ¶ 19. B. OF THE THIRD AND FIRST DECLENSIONS.

	ὁ (black)	ἡ	τὸ	ὁ (all)	ἡ	τὸ
S. N.	μέλας	μελαινᾶ	μέλαν	πᾶς	πᾶσα	πᾶν
G.	μελάνος	μελαινης		παντός	πάσης	
D.	μέλανι	μελαίνῃ		παντί	πάσῃ	
A.	μέλανα	μελαινᾶν		πάντα	πᾶσιν	
P. N.	μέλανες	μελαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν		πάντων	πασῶν	
D.	μέλασι	μελαίναις		πᾶσι	πάσαις	
A.	μέλανάς	μελαίνᾱς		πάντας	πᾶσας	
D. N.	μέλανε	μελαίνᾱ		πάντε	πᾶσα	
G.	μελάνοιν	μελαίναιν		πάντοιν	πᾶσαιν	
	ὁ (agreeable)	ἡ	τὸ	ὁ (sweet)	ἡ	τὸ
S. N.	χαρῖεις	χαρίεσσα	χαρίεν	ἡδύς	ἡδεῖα	ἡδύ
G.	χαρίεντος	χαριέσσης		ἡδέος	ἡδεΐας	
D.	χαρίεντι	χαρίεσση		ἡδεῖ, ἡδεῖ	ἡδεΐα	
A.	χαρίεντα	χαρίεσσαν		ἡδύν	ἡδεΐαν	
V.	χαρίεν			ἡδύ		
P. N.	χαρίεντες	χαρίεσαι	χαρίεντα	ἡδεις, ἡδεῖς	ἡδεΐαι	ἡδεΐα
G.	χαρίέντων	χαριέσων		ἡδέων	ἡδεϊῶν	
D.	χαρίεσι	χαριέσαις		ἡδέσι	ἡδεΐαις	
A.	χαρίεντας	χαριέσας		ἡδέας, ἡδεῖς	ἡδεΐας	
D. N.	χαρίεντε	χαριεύσα		ἡδέε	ἡδεΐα	
G.	χαρίεντοιν	χαριεύσαιν		ἡδέοιν	ἡδεΐαιν	

## ¶ 20. C. OF THE THREE DECLENSIONS.

	ὁ (great)	ἡ	τὸ	ὁ (much)	ἡ	τὸ
S. N.	μέγας	μεγάλῃ	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης		πολλοῦ	πολλῆς	
D.	μεγάλῳ	μεγάλῃ		πολλῶ	πολλῇ	
A.	μέγαν	μεγάλην		πολύν	πολλήν	
V.	μεγάλε			(many)		
F. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων		πολλῶν	πολλῶν	
D.	μεγάλοις	μεγάλαις		πολλοῖς	πολλαῖς	
A.	μεγάλους	μεγάλᾱς		πολλοῦς	πολλάς	
D. N.	μεγάλῳ	μεγάλᾱ				
G.	μεγάλοιν	μεγάλαιν				

## Homeric Forms of πολύς.

ῑ	ῡ	τὸ
S. N. πολύς, πολύς	πολλός	πολλή
G. πολίης	πολλῆς	πολλῆς
D. (πολίῃ Aesch.)	πολλῷ	πολλῇ
A. πολύν, πολύν	πολλόν	πολλήν, πολύν
P. N. πολίης, πολίης	πολλοί	πολλοί (πολία Aesch.) πολλοί
G. πολίων	πολλῶν	πολλῶν, πολλίων
D. πολίσι, -ίσι, -ίσι	πολλοῖσι, -οῖς	πολλῇσι
A. πολίας, πολίης	πολλούς	πολλάς
S. ὁ (mild) ῡ	τὸ	P. οἱ
N. πρᾶος πραεῖα	πρᾶον	αἱ
G. πρᾶος πραεῖα	πραεῖς	ταῖ
D. πρᾶος πραεῖα	πραεῖν	πραεῖν
A. πρᾶον πραεῖαν	πραεῖσι	πραεῖσι
	πραεῖς	πραεῖς

## ¶ 21. IX. NUMERALS.

M. (one) F.	N.	M. (no one) F.	N.	M., none.		
S. N. εἷς	μιᾷ	ἐν	οὐδεὶς	οὐδεμία	οὐδέν	P. οὐδένες
G. ἐνός	μιᾶς	οὐθενός	οὐδεμιᾶς	οὐθένων		
D. ἐνὶ	μιᾷ	οὐδενὶ	οὐδεμιᾷ	οὐθένων		
A. ἕνα	μίαν	οὐδένα	οὐδεμίαν	οὐθένων		
Ep. Dor.	Ion.	Ep.	Late.	Ion.	Late.	Ion.
N. ἕως, ἕς	μία, ἕα	οὐθίς	οὐδεμία	οὐθίς	οὐδαμοί,	N. -ά
G.	μίας, ἕης	οὐθινός	οὐδεμίας	οὐθινός	οὐδαμῶν	
D. ἕν	μιά, ἕν	οὐθινὶ	οὐδεμιά	οὐθινὶ	οὐδαμοῖς	
A.	μίαν, ἕαν	οὐθίνα	οὐδεμίαν	οὐθίνα	οὐδαμούς,	F. -ίας

M. F. N., two.

M. F. N., both.

D. N. A. δύο, δύω

ἄμφω

G. D. δυοῖν, δυεῖν (Att.) P. D. δυοί (rare)

ἀμφοῖν

Ep.

Ep.

Ion.

N. δαύ

δαυοί, -αί, -ά

G.

δυῶν

D.

δαυοῖς, -οῖσι, δυοῖσι

A.

δαυοῦς, -άς

M. F. (three) N.

M. F. (four)

N.

P. N. τρεῖς τρία

τέσσαρες, τέτταρες τέσσαρα, τέτταρα

G. τριῶν

τεσσαρῶν, τετταρῶν

D. τρισί

τέσσαρσι, τέτταρσι

A. τρεῖς

τέσσαρας, τέτταρας

Poet.

Ion. τίσσερις, Dor. τίτταρις and τίτταρις,

D. τριῶσι

Æol. and Ep. τίσσερις, &amp;c.; Dat., Ep. and in late prose, τίτταρις.

## ¶ 22. X. PARTICIPLES.

## 1. Present Active.

	ὁ ( <i>advising</i> )	ἡ	τὸ
S. N.	βουλευῶν	βουλευούσα	βουλευῶν
G.	βουλευόντος	βουλευούσης	
D.	βουλευόντι	βουλευούσῃ	
A.	βουλευόντα	βουλευούσᾱν	
P. N.	βουλευόντες	βουλευούσαι	βουλευόντα
G.	βουλευόντων	βουλευουσῶν	
D.	βουλευούσι	βουλευούσαις	
A.	βουλευοντας	βουλευούσας	
D. N.	βουλευόντα	βουλευούσᾱ	
G.	βουλευόντων	βουλευούσαιν	

## 2. Present Active Contracted.

	ὁ ( <i>honoring</i> )	ἡ	τὸ
S. N.	τιμῶν, τιμῶν	τιμάουσᾱ, τιμῶσᾱ	τιμάον, τιμῶν
G.	τιμάοντος, τιμῶντος	τιμαούσης, τιμώσης	
D.	τιμάοντι, τιμῶντι	τιμαούσῃ, τιμώσῃ	
A.	τιμάοντα, τιμῶντα	τιμάουσᾱν, τιμῶσᾱν	
P. N.	τιμάοντες, τιμῶντες	τιμάουσαι, τιμῶσαι	τιμάοντα, τιμῶντα
G.	τιμάόντων, τιμῶντων	τιμαουσῶν, τιμωσῶν	
D.	τιμάουσι, τιμῶσι	τιμαούσαις, τιμώσαις	
A.	τιμάοντας, τιμῶντας	τιμαούσῃς, τιμώσῃς	
D. N.	τιμάοντε, τιμῶντε	τιμαούσᾱ, τιμώσᾱ	
G.	τιμάόντων, τιμῶντων	τιμαούσαιν, τιμώσαιν	

## 3. Liquid Future Active.

## 4. Aorist II. Active

	ὁ ( <i>about to show</i> )	ἡ	τὸ	ὁ ( <i>having left</i> )	ἡ	τὸ
S. N.	φανῶν	φανούσᾱ	φανοῦν	λιπῶν	λιπούσᾱ	λιπόν
G.	φανούντος	φανούσης		λιπόντος	λιπούσης	
D.	φανούντι	φανούσῃ		λιπόντι	λιπούσῃ	
A.	φανούντα	φανούσᾱν		λιπόντα	λιπούσᾱν	
P. N.	φανούντες	φανούσαι	φανούντα	λιπόντες	λιπούσαι	λιπόντα
G.	φανούντων	φανουσῶν		λιπόντων	λιπουσῶν	
D.	φανούσι	φανούσαις		λιπούσι	λιπούσαις	
A.	φανούντας	φανούσας		λιπόντας	λιπούσας	
D. N.	φανούντε	φανούσᾱ		λιπόντε	λιπούσᾱ	
G.	φανούντων	φανούσαιν		λιπόντων	λιπούσαιν	

## 5. Aorist 1. Active.

ὁ (having raised) ἦ	τὸ
S. N. ἄρᾱς	ἄρᾱσᾷ
G. ἄραντος	ἄρᾱσης
D. ἄραντι	ἄράσῃ
A. ἄραντα	ἄρᾱσᾶν
P. N. ἄραντες	ἄρᾱσαι
G. ἄράντων	ἄρᾱσῶν
D. ἄράσι	ἄράσαις
A. ἄραντας	ἄράσᾱς
D. N. ἄραντε	ἄράσᾱ
G. ἄραντοιν	ἄράσαιν

## 6. Aorist Passive.

ὁ (having appeared) ἦ	τὸ
ἄρᾶν	φανείν
φανείς	φανείσᾱ
φανέντος	φανείσης
φανέντι	φανείσῃ
φανέντα	φανείσᾶν
φανέντες	φανείσαι
φανέντων	φανείσῶν
φανέσι	φανείσαις
φανέντας	φανείσᾱς
φανέντε	φανείσᾱ
φανέντοιν	φανείσαιν

## 7. Perfect Active.

ὁ (knowing) ἦ	τὸ
S. N. εἰδώς	εἰδυῖᾱ
G. εἰδότος	εἰδυῖᾱς
D. εἰδότε	εἰδυῖᾱ
A. εἰδότα	εἰδυῖᾶν
P. N. εἰδότες	εἰδυῖαι
G. εἰδόντων	εἰδυῖῶν
D. εἰδόσι	εἰδυῖαις
A. εἰδότας	εἰδυῖᾱς
D. N. εἰδότε	εἰδυῖᾱ
G. εἰδότοιν	εἰδυῖαιν

## 8. Perfect Active Contracted.

ὁ (standing) ἦ	τὸ
ἑστώς	ἑστῶσᾱ
ἑστῶτος	ἑστῶσης
ἑστῶτι	ἑστῶσῃ
ἑστῶτα	ἑστῶσᾶν
ἑστῶτες	ἑστῶσαι
ἑστῶτων	ἑστῶσῶν
ἑστῶσι	ἑστῶσαις
ἑστῶτας	ἑστῶσᾱς
ἑστῶτε	ἑστῶσᾱ
ἑστῶτοιν	ἑστῶσαιν

## 9. From Verbs in -μι.

ὁ (having given) ἦ	τὸ	ὁ (having entered) ἦ	τὸ
S. N. δοῦς	δοῦσᾱ	δόν	δύς
G. δόντος	δούσης	δύντος	δύσης
D. δόντι	δούσῃ	δύντι	δύσῃ
A. δόντα	δοῦσᾶν	δύντα	δύσᾶν
P. N. δόντες	δοῦσαι	δύντες	δῦσαι
G. δόντων	δουσῶν	δύντων	δυσῶν
D. δοῦσι	δούσαις	δῦσι	δύσαις
A. δόντας	δούσᾱς	δύντας	δύσᾱς
D. N. δόντε	δούσᾱ	δύντε	δύσᾱ
G. δόντοιν	δούσαιν	δύντοιν	δύσαιν

## ¶ 23. XI. SUBSTANTIVE PRONOUNS.

[To those forms which are used as enclitic, the sign † is affixed. The initials affixed to dialectic forms denote, *Æ.* *Æolic*, *B.* *Bæotic*, *D.* *Doric*, *E.* *Epic*, *I.* *Ionic*, *O.* *Old*, *P.* *Pæotic*.]

## A. PERSONAL.

	1st P. <i>I.</i>	2d P. <i>thou.</i>	3d P. <i>his, her.</i>
S. N.	ἐγώ	σὺ	•
G.	ἐμοῦ, μου†	σοῦ†	οὗ†
D.	ἐμολ, μοι†	σοι†	οἱ†
A.	ἐμε, μέ†	σε†	ἑ†
P. N.	ἡμεῖς	ὑμεῖς	σφεῖς
G.	ἡμῶν	ὑμῶν	σφῶν
D.	ἡμῖν	ὑμῖν	σφῶσι(ν)†
A.	ἡμᾶς	ὑμᾶς	σφᾶς
D. N.	νώ	σφώ	
G.	νην	σφῶν	σφῶν†

## Homeric Forms.

S. N.	ἐγών, ἐγώ	σὺ, εὐνῃ	
G.	ἐμῖο, ἐμῖο, ἐμῖο, μῖο†, ἐμῖοιν	εἰο†, εἰο, εἰο†, εἰοῖν, εἰοῖο	ἐο†, εἰο, εἰο†, ἐοῖν†
D.	ἐμῖοι, μοι†	σοῖ, σοῖ†, εἰο	ἐο†, εἰο†
A.	ἐμῖ, μέ†	σε†	ἑ†, ἐῖ, μέ†
P. N.	ἡμεῖς, ἄρμες	ὑμεῖς, ὕμμες	
G.	ἡμῶν, ἡμεῖων	ὑμῶν, ὕμμεων	σφῶν†, σφῶνιο, σφῶν
D.	ἡμῖν, ἡμῖν, ἡμῖν, ἄρμεσι(ν)	ὑμῖν, ὕμμεσι(ν), ὕμμε	σφῶσι(ν)†, σφῶσι(ν)†, σφῶ
A.	ἡμῖας, -ῖας, ἡμῖας, ἄρμες	ὑμῖας, -ῖας, ὕμμε	σφῖας†, -ῖας†, σφῖας, σφῖας†, σφῖ†
D. N.	νωῖ (νωῖν ?)	σφῶι (σφῶν ?), σφῶ	
G.	νωῖν	σφῶν	
D.	νωῖν	σφῶν, σφῶν	σφῶν†
A.	νωῖ, νό	σφῶι, σφῶ	σφῶι†, σφῶ† or σφῶ

## Additional Forms.

S. N.	ἐγών, ἐγώ	σὺ-D., εὐνῃ B.	
G.	ἐμῖοι, ἐμῖοις, ἐμῖοις D.	εἰο†, εἰοις, εἰοις, εἰοις, εἰοῖν D.	εἰοῖν <i>Æ.</i> , εἰοῖς D., εἰοῖο <i>E.</i>
D.	ἐμῖν D.	εἰν D.	εἰν† <i>Æ.</i> , εἰ or εἰν D.
A.		εἰ, εἰ† D.	εἰ† <i>Æ.</i> , εἰν† D. P.
P. N.	ἡμεῖς I., ἄρμες D.	ὑμεῖς I., ὕμμες D.	Neut. σφῶν† I.
G.	ἡμῶν D., ἄρμεων <i>Æ.</i>	ὑμῶν <i>Æ.</i>	
D.	ἡμῖν D., ἄρμεσι(ν) <i>Æ.</i>		σφῖν†, ψῖν† D., ἄρμε <i>Æ.</i>
A.	ἡμῖ D.	ὑμῖ, ὕμμε D.	ψῖ† D., ἄρμε <i>Æ.</i>
D. N.	νωῖ B.		

## B. REFLEXIVE.

1st P. M. (*of myself*) F.

S. G. ἐμαυτοῦ

ἐμαυτῆς

D. ἐμαυτῷ

ἐμαυτῇ

A. ἐμαυτόν

ἐμαυτήν

2d P. M. (*of thyself*) F.

σεαυτοῦ, σαυτοῦ

σεαυτῆς, σαυτῆς

D. σεαυτῷ, σαυτῷ

σεαυτῇ, σαυτῇ

A. σεαυτόν, σαυτόν

σεαυτήν, σαυτήν

P. G. ἡμῶν αὐτῶν

ἡμῶν αὐτῶν

ὑμῶν αὐτῶν

ὑμῶν αὐτῶν

D. ἡμῖν αὐτοῖς

ἡμῖν αὐταῖς

ὑμῖν αὐτοῖς

ὑμῖν αὐταῖς

A. ἡμᾶς αὐτούς

ἡμᾶς αὐτάς

ὑμᾶς αὐτούς

ὑμᾶς αὐτάς

3d P. M., *of himself*.

S. G. ἐαυτοῦ, αὐτοῦ

D. ἐαυτῷ, αὐτῷ

A. ἐαυτόν, αὐτόν

F., *of herself*.

ἐαυτῆς, αὐτῆς

D. ἐαυτῇ, αὐτῇ

A. ἐαυτήν, αὐτήν

N., *of itself*.

ἐαυτό. αὐτό

P. G. ἐαυτῶν, αὐτῶν

ἐαυτῶν, αὐτῶν

D. ἐαυτοῖς, αὐτοῖς

ἐαυταῖς, αὐταῖς

A. ἐαυτούς, αὐτούς

ἐαυτάς, αὐτάς

ἐαυτᾶ, αὐτᾶ

## New Ionic.

S. G. ἱμιαυτοῦ

ἱμιαυτῆς

σιαντοῦ

σιαντῆς

D. ἱμιαυτῷ

ἱμιαυτῇ

σιαντῷ

σιαντῇ

A. ἱμιαυτόν

ἱμιαυτήν

σιαντόν

σιαντήν

S. G. ἱαντοῦ

ἱαντῆς

P. ἱαντῶν

ἱαντῶν

D. ἱαντῷ

ἱαντῇ

ἱαντοῖσι

ἱανταῖσι

A. ἱαντόν

ἱαντήν

ἱαντό

ἱαντοῖς

ἱανταῖς

ἱαντᾶ

3d P. S. G. αὐταύτου, -εῖ, D. -ου, -ου, A. -ου, -ει, -ε.

P. G. αὐταύτων, D. -αις, -αις, A. -ας, -εῖ, -ε, Dor.

## C. RECIPROCAL.

M. (*of one another*) F.

N.

M. N.

F.

P. G. ἀλλήλων

ἀλλήλων

D. A. ἀλλήλω

ἀλλήλῃ

D. ἀλλήλοις

ἀλλήλαις

G. ἀλλήλοιν

ἀλλήλαιν

A. ἀλλήλους

ἀλλήλας

ἀλλήλα

P. G. ἀλλέλων Dor.

ἀλλέλων Dor.

D. G. ἀλλήλων Ep.

D. ἀλλέλοις, -αις

ἀλλέλοις, -αις

ἀλλέλα Dor.

A. ἀλλέλους

ἀλλέλας

## D. INDEFINITE.

M. F. N., *such a one*.

M.

S. N. ὁ, ἡ, τὸ δεῖνα

P. οἱ δεινές

G. τοῦ, τῆς δεινός

τῶν δεινῶν

D. τῷ, τῇ δεῖνι

\*

A. τόν, τήν, τὸ δεῖνα

τοὺς δεινάς

## ¶ 24. XII. ADJECTIVE PRONOUNS.

## A. DEFINITE.

Article.			Iterative.		
M. (the)	F.	N.	M. (very, same, self)	F.	N.
S. N. ὁ	ἡ	τό	αὐτός	αὐτή	αὐτό.
G. τοῦ	τῆς		αὐτοῦ	αὐτῆς	
D. τοῦ	τῇ		αὐτῷ	αὐτῇ	
A. τόν	τήν		αὐτόν	αὐτήν	
P. N. οἱ	αἱ	ταῖ	αὐτοί	αὐταί	αὐτῶ
G. τῶν	τῶν		αὐτῶν	αὐτῶν	
D. τοῖς	ταῖς		αὐτοῖς	αὐταῖς	
A. τοὺς	τάς		αὐτούς	αὐτάς	
D. N. τῷ	ταῖ		αὐτῷ	αὐταῖ	
G. τοῖν	ταῖν		αὐτοῖν	αὐταῖν	
S. N.	ᾱ D.			αὐτᾱ D., -ίη L.	
G. τοῖς E., τῶν D.	ταῖς D.		αὐτοῖς E., -ίον L.	αὐταῖς D., -ίης L.	
D.	ταῖ D.		αὐτοῖς L.	αὐταῖς D., -ίη L.	
A.	ταῖν D.			αὐταῖν D., -ίην L.	
P. N. τοί E. D.	ταί E. D.				
G.	ταῖων O., ταῖν D.	αὐταῖων I.		αὐταῖων O., -αῖν D., -ίον L.	
D. τοῖσι O.	ταῖσι O., ταῖσι,	αὐταῖσι O., -ίσι L.		αὐταῖσι, -ῖς, -ίησι L.	
A. ταῖς, τοῖς D.		[ταῖς L. αὐταῖς L.]		αὐταῖς L.	

Relative.			Demonstrative.		Possessive.
M. (who)	F.	N.	M. (this)	F.	N.
S. N. ὅς	ἥ	ὅ	ὅδς	ἥδς	τόδς 1 P. S. ἐμός
G. οὗ	ἥς		τοῦδς	τῇδς	P. ἡμέτερος
D. οὗ	ἥ		τῷδς	τῇδς	D. ᾧτέρως Ep.
A. ὄν	ήν		τόνδς	τήνδς	
P. N. οἱ	αἱ	ᾱ	οἷδς	αἷδς	ταῖδς 2 P. S. σός
G. ὧν	ῶν		τῶνδς	τῶνδς	P. ὑμέτερος
D. οἷς	αἷς		τοῖσδς	ταῖσδς	D. σφωτέρως Ep.
A. οὖς	αῖς		τούσδς	ταῦσδς	
D. N. ᾧ	ᾱ		τῷδς	ταῖδς	3 P. S. οἱ Poet.
G. οἷν	αῖν		τοῖνδς	ταῖνδς	P. σφετέρως

## Dialectic and Paragoric Forms.

S. N. ὅ O.	ᾱ D.	οἷ	ἡδῖ	τοδῖ	1 P. P. ἁμός, ἁμός O., ἁμίσταρος D., ἁμμοί, ἁμμίσταρος E.
G. οἷ, δον E.	ἡς E., αῖς D.	τουδῖ	τηνδῖ		2 P. S. τοῖς D. E. P. ὕμός O., ὕμμοις E.
D.	αῖ D.		&c.		3 P. S. ἰός E. D. P. σφός O.
A.	ᾱ D.				
P. D.	ῖς, ῖς E.	ταῖσδς O., ταῖσδς, ταῖσδς E.			



## Demonstrative.

	M. (this) F.	N.	M. (so much) F.	N.
S. N.	οὗτος αὕτη ταῦτο		τοσοῦτος τοσαύτη τοσοῦτο, τοσοῦτος	
G.	τούτου ταύτης		τοσοῦτου τοσαύτης	
D.	τούτῳ ταύτῃ		τοσοῦτῳ τοσαύτῃ	
A.	τούτον ταύτην		τοσοῦτον τοσαύτην	
P. N.	οὗτοι αὗται ταῦτά		τοσοῦτοι τοσαῦται τοσαῦτά	
G.	τούτων τούτων		τοσοῦτων τοσοῦτων	
D.	τούτοις ταύταις		τοσοῦτοις τοσαύταις	
A.	τούτους ταύτας		τοσοῦτους τοσαύτας	
D. N.	τούτῳ ταύτῃ		τοσοῦτῳ τοσαύτῃ	
G.	τούτῳ τούτων		τοσοῦτῳ τοσαύτων	

## Paragoric Declension.

## Mixed Paragoric Forms.

S. N.	οὗτος αὗτη ταῦτ	τοσοῦτος, ἰκεῖνος, ἰδιῶς, τοσοῦτῃ, τοσοῦτῃ.
G.	τούτου ταύτης	τοσοῦτου, κινῶν, ἐκλεπτῶν.
D.	τούτῳ ταύτῃ	τοσοῦτῳ. Adv. οὕτως, ἰδιῶς, καί, διὰ.
A.	τούτον ταύτην	τοσοῦτον, τοσοῦτῃ, ἰκεῖνῃ, κινῶν, ἐκλεπτῶν.
P. N.	οὗτοι αὗται ταῦτα	τοσοῦτοι, τοσαῦται, ταῦτα.
G.	τούτων, &c.	τοσοῦτων, ἰκεῖνῃ, &c.

## B. INDEFINITE.

## Simple Indefinite.

## Interrogative.

## Relative Indefinite.

M. F. (any, some) N.	M. F. (who?) N.	M. (whoever)	F.	N.
S. N.	τις τί τις τί	ὅστις	ἥτις	ὅτι
G.	τινός, τοῦ	τινός, τοῦ	ὅστινος	ἥστινος
D.	τινί, τῷ	τινί, τῷ	ὅστινι, ὅτῳ	ἥστινι
A.	τινά	τίνα	ὅστινα	ἥτινα
P. N.	τινές τινά, τίνες	τίνα οὔτινες	αἵτινες	αἵτινες, αἵτις
G.	τινῶν [ἅττα τίνων	οὔτινων, ὅτων	αἵτινων	αἵτινων
D.	τισί	οἵστισι, ὅτοις	αἵστισι	αἵστισι
A.	τινάς	οὔστινας	αἵστινας	αἵστινας
D. N.	τινέ	οὔτινα	αἵτινα	αἵτινα
G.	τινῶν	οὔτινων	αἵτινων	αἵτινων

## Homeric Declension of τις, τίς, and τίς = τίς.

S. N.	τις εἷ	τίς τί	τίς	τίς	ἵς, ἵς
G.	τίς, τῷ	τίς, τῷ	τίς, τῷ	τίς, τῷ	ἵς, ἵς
D.	τίς, τῷ	τίς, τῷ	τίς, τῷ	τίς, τῷ	ἵς, ἵς
A.	τίς	τίς	τίς	τίς	ἵς
P. N.	τίς	τίς	τίς	τίς	ἵς
G.	τίς	τίς	τίς	τίς	ἵς
D.	τίς	τίς	τίς	τίς	ἵς
A.	τίς	τίς	τίς	τίς	ἵς
D. N.	τίς	τίς	τίς	τίς	ἵς

# ¶ 25. B. TABLE OF NUMERALS.

## I. ADJECTIVES.

### 1. Cardinal.

Interrog.	πόσα; how many?
Indef.	ποροί, a certain number.
Rel. Ind.	ὅποσα, how many soever.
Dimin.	λίγοι, few.
Augment.	πολλοί, many.
Demonst.	τόσα, so many.
Relat.	ὡσα, as many.

### 2. Ordinal.

πότες; which in order?	οἱ,
one of how many?	
ὁποσος, whichever in order.	
ὀλιγοστί, one of few.	
πολλοστί, one of many,	οἱ,
one following many.	

1 α'	εἷς, μία, ἓν, one.	πρῶτος, -η, -ον, first.
2 β'	δύο, δύο, two.	δεύτερος, -α, -ον, second.
3 γ'	τρεις, τρία, three.	τρίτος, -η, -ον, third.
4 δ'	τέσσαρες, τέσσαρα, four.	τέταρτος, fourth.
5 ε'	πέντε, five.	πέμπτος, fifth.
6 ς'	ἕξ, six.	ἕκτος, sixth.
7 ζ'	ἐπτά, seven.	ἑβδομος, seventh.
8 η'	ὀκτώ, eight.	ὀγδοος, eighth.
9 θ'	ἐννέα, nine.	ἐνατος, ἐννατος, ninth.
10 ι'	δέκα, ten.	δέκατος, tenth.
11 ια'	ἐνδεκα, eleven.	ἐνδέκατος, eleventh.
12 ιβ'	δωδεκα, twelve.	δωδέκατος, twelfth.
13 ιγ'	τρισκαίδεκα, δεκατρεῖς	τρισκαίδεκατος
14 ιδ'	τεσσαρεσκαίδεκα	τεσσαρεσκαίδεκατος
15 ιε'	πεντεκαίδεκα	πεντεκαίδεκατος
16 ις'	ἑκκαίδεκα	ἑκκαίδεκατος
17 ιζ'	ἑπτακαίδεκα	ἑπτακαίδεκατος
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαίδεκατος
19 ιθ'	ἐννεακαίδεκα	ἐννεακαίδεκατος
20 κ'	εἴκοσι (ν)	εἰκοστός
21 κα'	εἴκοσιν εἷς, εἷς καὶ εἴκοσι	εἰκοστός πρῶτος
30 λ'	τριᾶκοντα	τριᾶκοστός
40 μ'	τεσσαράκοντα	τεσσαρακοστός
50 ν'	πεντήκοντα	πεντηκοστός
60 ξ'	ἑξήκοντα	ἑξηκοστός
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός
80 π'	ὀγδοήκοντα	ὀγδοηκοστός
90 ρ'	ἐνενήκοντα	ἐνενηκοστός
100 ϱ'	ἑκατόν	ἑκατοστός
200 σ'	διᾶκόσιοι, -αι, -α	διακοσιοστός
300 τ'	τριᾶκόσιοι	τριᾶκοσιοστός

400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννακόσιοι	ἐννακοσιοστός
1,000	α	χίλιοι, -αι, -α	χιλιοστός
2,000	β	δισχίλιοι	δισχιλιοστός
10,000	ι	μύριοι, -αι, -α	μυριοστός
20,000	κ	δισμύριοι	δισμυριοστός
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστός

## 3. Temporal.

## 4. Multiple.

Inter. *πότεναιος* ; on what day ?

1. (αὐθήμερος, on the same day.) ἀπλός, ἀπλοῦς, simple, single.
2. δευτεραίος, on the second day. διπλοῦς, double.
3. τριταίος, on the third day. τριπλοῦς, triple.
4. τεταρταίος, on the fourth day. τετραπλοῦς, quadruple.
5. πεμπταίος, on the fifth day. πενταπλοῦς, quintuple.
6. ἑκταίος, on the sixth day. ἑξαπλοῦς, sextuple.
7. ἑβδομαίος, on the seventh day. ἑπταπλοῦς, septuple.
8. ὀγδοαίος, on the eighth day. ὀκταπλοῦς, octuple.

## 5. Proportional.

## II. ADVERBS.

## III. SUBSTANTIVES.

Inter. *ποσάπλάσιος* ; how many fold ?*ποσάκις* ; how many times ?*ποσότης*, quantity, number.

Dim.

*ὀλιγάκις*, few times.*ὀλιγότης*, fewness.Augm. *πολλαπλάσιος*, many fold.*πολλάκις*, many times.

- |                           |                       |                |
|---------------------------|-----------------------|----------------|
| 1. (ἴσος, equal.)         | ἅπαξ, once.           | μονάς, monad.  |
| 2. διπλάσιος, twofold.    | δὶς, twice.           | δυάς, duad.    |
| 3. τριπλάσιος, threefold. | τρίς, thrice.         | τριάς, triad.  |
| 4. τετραπλάσιος           | τετράκις, four times. | τετράς, tetrad |
| 5. πενταπλάσιος           | πεντάκις              | πεντάς         |
| 6. ἑξαπλάσιος             | ἑξάκις                | ἑξάς           |
| 7. ἑπταπλάσιος            | ἑπτάκις               | ἑβδομάς        |
| 8. ὀκταπλάσιος            | ὀκτάκις               | ὀγδοάς         |
| 9. ἐννεαπλάσιος           | ἐννεάκις, ἐννάκις     | ἐννεάς         |
| 10. δεκαπλάσιος           | δεκάκις               | δεκάς          |
| 20. εἰκοσαπλάσιος         | εἰκοσάκις             | εἰκάς          |
| 100. ἑκατονταπλάσιος      | ἑκατοντάκις           | ἑκατοντάς      |
| 1,000. χιλιοπλάσιος       | χιλιάκις              | χιλιάς         |
| 10,000. μυριοπλάσιος      | μυριάκις              | μυριάς         |

## C. TABLES OF CONJUGATION

## ¶ 26. I. THE TENSES CLASSIFIED.

	I. PRIMARY.		II. SECONDARY.
Relations.	Time. 1. Present.	2. Future.	3. Past.
1. Definite.	<b>PRESENT.</b> <i>γράφω,</i> <i>I am writing.</i>	*	<b>IMPERFECT.</b> <i>ἔγραφον,</i> <i>I was writing.</i>
2. Indefinite.	*	<b>FUTURE.</b> <i>γράψω,</i> <i>I shall write.</i>	<b>AORIST.</b> <i>ἔγραψα,</i> <i>I wrote.</i>
3. Complete.	<b>PERFECT.</b> <i>ἔγραφα,</i> <i>I have written.</i>	*	<b>PLUPERFECT.</b> <i>ἔτεγράφειν,</i> <i>I had written.</i>

## ¶ 27. II. THE MODES CLASSIFIED.

## I. DISTINCT.

## A. INTELLECTIVE.

1. Actual.	2. Contingent.
<b>INDICATIVE.</b> <i>γράφω,</i> <i>I am writing.</i>	<b>8. Past.</b> <b>OPTATIVE.</b> <i>γράφοιμι,</i> <i>I might write</i>
	<b>α. Present.</b> <b>SUBJUNCTIVE.</b> <i>γράφω,</i> <i>I may write.</i>
	<b>B. VOLITIVE.</b> <b>IMPERATIVE.</b> <i>γράφε,</i> <i>Write.</i>

## II. INCORPORATED.

## A. Substantive.

## INFINITIVE.

*γράφειν,*  
*To write.*

## B. Adjective.

## PARTICIPLE.

*γράφων,*  
*Writing.*

## ¶ 28. III. FORMATION OF THE TENSES.

PREFIXES.	TENSES.	Active.	Middle.	AFFIXES.	Passive.
	<b>PRESENT,</b>	<i>α, μ</i>		<i>αται, μαι</i>	
<b>Augm. IMPERFECT,</b>		<i>ει, ν</i>		<i>ιμαιν, μαιν</i>	
	<b>FUTURE,</b>	<i>ει</i>	<i>σται</i>		<b>3d Aorist</b>
	<b>FUT. II.,</b>				<i>δωμαι</i>
<b>Augm. AORIST,</b>		<i>ει</i>	<i>σάμαιν</i>		<b>2nd</b>
<b>Augm. AOR. II.,</b>		<i>ει, ν</i>	<i>ιμαιν, μαιν</i>		<i>ω</i>
<b>Redpl. PERFECT,</b>		<i>κει</i>		<i>μαι</i>	
<b>Redpl. PERF. II.,</b>		<i>α</i>			
<b>Augm. Redpl. PLUPERFECT,</b>		<i>κειν</i>		<i>μην</i>	
<b>Augm. Redpl. PLUPERF. II.,</b>		<i>ειν</i>			
<b>Redpl. FUT. PERF.</b>				<i>σται</i>	

## I 29. IV. AFFIXES OF THE

		Present.		Imperfect.	
		Nude.	Euphonic.	Nude.	Euphonic.
ind.	S.	1 μι	ω	ν	ον
		2 ς	εις	ς	ας
		3 σι(ν)	σι	•	ε(ν)
	P.	1 μεν	ομεν	μεν	ομεν
		2 τε	ετε	τε	ετε
		3 νσι(ν), ασι(ν)	ουσι(ν)	σαν	ον
	D.	1 μεν	ομεν	μεν	ομεν
		2 τον	ετον	τον	ετον
		3 τον	ετον	την	ετην
Subj.	S.	1	ω		
		2	ης		
		3	η		
	P.	1	ωμεν		
		2	ητε		
		3	ωσι(ν)		
	D.	1	ωμεν		
		2	ητον		
		3	ητον		
Opt.	S.	1 λην	οιμι		
		2 λης	οις		
		3 λη	οι		
	P.	1 λημεν, ἴμεν	οιμεν		
		2 λητε, ἴτε	οιτε		
		3 λησαν, ἴον	οισαν		
	D.	1 λημεν, ἴμεν	οιμεν		
		2 λητον, ἴτον	οιτον		
		3 λήτην, ἴτην	οἴτην		
Imp.	S.	2 θι, ς, ε	ε		
		3 τω	έτω		
	P.	2 τε	ετε		
		3 τωσαν, ντων	έτωσαν, όντων		
	D.	2 τον	ετον		
		3 των	έτων		
Inf.		ναι	ειν		
Part.	N.	ντς, ντσα, ν	ων, ουσα, ον		
	G.	ντος, ντσης	οντος, ούσης		

## ACTIVE VOICE.

		Future.	Aorist.	Perfect.	Pluperfect.	
Ind.	S.	1	σω	σᾶ	κ-ᾶ	κ-ειν, κ-η
		2	σεις	σᾶς	κ-ᾶς	κ-εις
		3	σει	σε(ν)	κ-ε(ν)	κ-ει
	P.	1	σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2	σετε	σάτε	κ-άτε	κ-ειτε
		3	σουσι(ν)	σᾶν	κ-ᾶσι(ν)	κ-εισαν, κ-εσαν
	D.	1	σομεν	σᾶμεν	κ-ᾶμεν	κ-ειμεν
		2	σετον	σάτον	κ-άτον	κ-ειτον
		3	σετον	σάτην	κ-άτον	κ-είτην
Subj.	S.	1	σω	(κ-ω)		
		2	σης	(κ-ης)		
		3	ση	(κ-η)		
	P.	1	σωμεν	(κ-ωμεν)		
		2	σητε	(κ-ητε)		
		3	σωσι(ν)	(κ-ωσι-ν)		
	D.	1	σωμεν	(κ-ωμεν)		
		2	σητον	(κ-ητον)		
		3	σητον	(κ-ητον)		
Opt.	S.	1	σοιμι	σαιμι	(κ-οιμι)	
		2	σοις	σαις, σειᾶς	(κ-οις)	
		3	σοι	σαι, σεις(ν)	(κ-οι)	
	P.	1	σοιμεν	σαιμεν	(κ-οιμεν)	
		2	σοιτε	σαιτε	(κ-οιτε)	
		3	σοιεν	σαιεν, σειᾶν	(κ-οιεν)	
	D.	1	σοιμεν	σαιμεν	(κ-οιμεν)	
		2	σοιτον	σαιτον	(κ-οιτον)	
		3	σοίτην	σαιτην	(κ-οίτην)	
Imp.	S.	2	σον	(κ-ε)		
		3	σάτω	(κ-έτω)		
	P.	2	σάτε	[των (κ-ετε)		
		3	σάτωσαν, σάν-	(κ-έτωσαν, κ-όντων)		
	D.	2	σάτον	(κ-ετον)		
		3	σάτων	(κ-έτων)		
Inf.		σειν	σαι	κ-έναι		
Part.	N.	σων, &c.	σᾶς, σᾶσᾶ, σᾶν	κ-ώς, κ-υῖᾶ, κ-ός		
	G.	σοντος	σαντος, σάσης	κ-ότος, κ-υῖᾶς		

## ¶ 30. V. AFFIXES OF THE

		Pres.	Imperf.		Perf.	Plup.
		Nude.	Euph.	Nude. Euph		
Ind.	S. 1	μαι	ομαι	μην όμην	μαι	μην
	2	σαι, αι	η, ει	σο, ο ου	σαι	σο
	3	ται	εται	το ετο	ται	το
	P. 1	μεθα	όμεθα	μεθα όμεθα	μεθα	μεθα
	2	σθις	εσθις	σθις εσθις	σθις	σθις
	3	νται	ονται	ντο οντο	νται	ντο
	D. 1	μεθα	όμεθα	μεθα όμεθα	μεθα	μεθα
	2	σθιον	εσθιον	σθιον εσθιον	σθιον	σθιον
	3	σθιον	εσθιον	σθιην εσθιην	σθιον	σθιην
Subj.	S. 1		ωμαι		(μένος ω)	
	2		η		(μένος ης)	
	3		ηται		(μένος η)	
	P. 1		όμεθα		(μένοι ωμεν)	
	2		ησθις		(μένοι ητε)	
	3		ωνται		(μένοι ωσι-ν)	
	D. 1		όμεθα		(μένω ωμεν)	
	2		ησθιον		(μένω ητον)	
	3		ησθιον		(μένω ητον)	
Opt.	S. 1	ιμην	οιμην		(μένος ειην)	
	2	ιο	οιο		(μένος ειης)	
	3	ιτο	οιτο		(μένος ειη)	
	P. 1	ιμεθα	οιμεθα		(μένοι ειημεν)	
	2	ισθις	οισθις		(μένοι ειητε)	
	3	ιντο	οιντο		(μένοι ειησαν)	
	D. 1	ιμεθα	οιμεθα		(μένω ειημεν)	
	2	ισθιον	οισθιον		(μένω ειητον)	
	3	ισθιην	οισθιην		(μένω ειητην)	
Imp.	S. 2	σο, ο	ου		σο	
	3	σθω	εσθω		σθω	
	P. 2	σθις	εσθις		σθις	
	3	σθωσαν, σθων	εσθωσαν, εσθων		σθωσαν, σθων	
	D. 2	σθιον	εσθιον		σθιον	
	3	σθων	εσθων		σθων	
Inf.		σθαι	εσθαι		σθαι	
Part.	N.	μενος, -η, -ον	όμενος, -η, -ον		μένος, -η, -ον	
	G.	μένου -ης	ομένου, -ης		μένου, -ης	

## MIDDLE AND PASSIVE VOICES.

		Fut. Mid	Aor. Mid.	Aor. Pass.	Fut. Pass.
Ind.	S. 1	σομαι	σάμην	θ-ην	θ-ήσομαι
	2	ση, σε	σῶ	θ-ης	θ-ήσῃ, θ-ήσῃς
	3	σεται	σάτο	θ-η	θ-ήσεται
	P. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθῃς	σασθῃς	θ-ητε	θ-ήσεσθῃς
	3	σονται	σάντο	θ-ησαν	θ-ήσονται
	D. 1	σόμεθα	σάμεθα	θ-ημεν	θ-ησόμεθα
	2	σεσθῶν	σασθῶν	θ-ητον	θ-ήσεσθῶν
	3	σεσθῶν	σάσθῃν	θ-ήτην	θ-ήσεσθῶν
Subj.	S. 1		σῶμαι	θ-ῶ	
	2		ση	θ-ῇς	
	3		σῇται	θ-ῇ	
	P. 1		σώμεθα	θ-ῶμεν	
	2		σησθῃς	θ-ῇτε	
	3		σῶνται	θ-ῶσι(ν)	
	D. 1		σώμεθα	θ-ῶμεν	
	2		σησθῶν	θ-ῇτον	
	3		σησθῶν	θ-ῇτον	
Opt.	S. 1	σολμην	σαίμην	θ-ελην	θ-ησολμην
	2	σοιο	σαιο	θ-έλῃς	θ-ήσοιο
	3	σοιτο	σαιτο	θ-έλῃ	θ-ήσοιτο
	P. 1	σολμεθα	σαίμεθα	θ-ελήμεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθῃς	σαισθῃς	θ-ελήτε, θ-εῖτε	θ-ήσοισθῃς
	3	σοιντο	σαιντο	θ-ελησαν, θ-εῖσαν	θ-ήσοιντο
	D. 1	σολμεθα	σαίμεθα	θ-ελήμεν, θ-εῖμεν	θ-ησολμεθα
	2	σοισθῶν	σαισθῶν	θ-έλῃτον	θ-ήσοισθῶν
	3	σολσθῇν	σαίσθῃν	θ-ελητην	θ-ησολσθῇν
Imp.	S. 2		σαι	θ-ητι	
	3		σάσθῃ	θ-ήτω	
	P. 2		σασθῃς	θ-ητε	
	3		σάσθῃσαν,	θ-ήτωσαν,	
			σάσθῃων	θ-έντω	
	D. 2		σασθῶν	θ-ητον	
	3		σάσθῃων	θ-ήτων	
Inf.		σεσθαι	σασθαι	θ-ῆναι	θ-ήσεσθαι
Part.	N. σόμενος	σάμενος	θ-είς, θ-εῖσθ, θ-έν	θ-ησόμενος	
	G. σομένον	σαμένον	θ-έντος, θ-έλσῃς	θ-ησομένου	





¶ 32. VII. DIALECTIC FORMS (see §§ 241-253).

SUBJECTIVE		OBJECTIVE	
Singular.		Singular.	
1 Ind. Pr. α, Old μ. ζηναι, κάλῃμι. ἀώ, ᾠ, Ion. ἰώ · ζέτω, φονία. Ep. ἰώ, ὦν · ζέτω, μισοῦμαι. ἰώ, ᾠ, Dor. ἰώ · νικῶσι, σπία. Fut. α, Dor. ᾠ · ζήσῃ, σπινῶ. σ, Dor. ζῶ · θικαζῶ, κρημίζῶ. ᾠ, Ion. ἰώ · ἀγγαλῶ, φανία. Impf. γ, Iter. σκα · ἵχσκων, φέρεσκων. Ion. α · ἰσθία, ἦσ, ἰσθ.	1 ἰομαι, αἶμαι, Ion. and Dor. ἰμαι · φεδιῶμαι, σπμαι, Dor. σῶμαι, σπμαι · ἱξῶμαι, φεῖσῶμαι, αἶμαι, Ion. ἰμαι · φανίμαι, ἱλιμαίμαι, Dor. μέν · δουρέμην, ἰνδρέμην. 2 ἦ, Ion. αἰ, Subj. ηαι · ἵσται, σίθηαι. Hel. ιαυ · σίτεια, καυχάσεται. σ, Ion. ιο · ἱσταίω, φεζῶ. Ion. and Dor. σν · ἱσταίω, φεζῶ. Ep. ιο · ἵσταίω, σπῖω. σ, Ion. ας · ἰδίζω, ἱστέω. Dor. α · ἰστέω, ἦσ. σκα, σ, Ep. αἰ, ο · βίβλαται, ἵστω. ἵται, ἴτω, Ion. ἰαί, ἰο · φέβλαται, φεβία. Plural.	1 μιστα, Post. μιστα · ἀγγαμιστα, ἱλιμιστα. 3 νεναι, νεν, Ion. αται, ατο · κισται, ἱστω. σκα, σκα, Ion. ιαται, ιατο · δουῖαται, ἱστω, Ion. ιατο · ἱσουλῶται, ἱσῖτω. δόνται, δόνται, Ep. δόνται, δόνται · αἰνῶνται, δόνται, ᾠσκα, Ep. δόντω, δόντω · ἱμῶνται, δόντω, Dor. σκα, Dor. σκα · κρημνίσκων, ἱστέων. Inf. ἀισθαί, ᾠσθαί, Ion. ἰσθαί · χεῖσθαί. Ep. ἀισθαί, ἱεῖσθαί. Dor. ἦσθαί · σπινέσθαί. σῖσθαί, Ion. ἱσθαί · φανίσθαί, ἱλισθαί.	
3 νει, Dor. νει · φανεί, ἵχων. σκα, Aeol. αει · κρύπτων, στάζων. ἀνναι, ᾠει, Ep. ᾠναι · βόωνται, δρόωνται. ἰοσκα, ᾠν, Ion. ᾠνι · σπινῶνται. Dor. ᾠνι · φιλῶνται, μινῶνται. ᾠσκα, Ion. ἱσται · ἱστέων, ἱστέων. ᾠσκα, Aeol. αει · φανεί. ᾠσκα, σ, Alex. αἰ, σκα · ἵχσκων, ἱλισκων. σκα, Old σ · ἵσταν, ἦγελον. Inf. νει, Aeol. ν · κρύπτων, ἀννῶν. Dor. and Ep. μιν · κρύπτωμαι, φέμω. Ep. and Aeol. μιναι · κρημνίσωμαι, δισμιν, Dor. σν · σπινῶνται, βόωνται. [ναι. Dor. and Aeol. η · ἰσῶν, ᾠγαν. Post. ἱμω, ἱμωι · ἀζῶμαι, ἀζέμωμαι. αῖ, Ion. ἰνι · ἱδων, σπῖων. ἀνν, ᾠ, Ep. ἀν · ἱδῶν, ἱλῶν. Dor. ᾠ · ἱδῶν, σπῖων. ἰν, Dor. ᾠν · δρόων, ῖγαν. ἰναι, Dor. and Aeol. νι, η · διδῶνται, σπινῶνται. Ep. ἰναι · σπινῶνται.	1 μιστα, Post. μιστα · ἀγγαμιστα, ἱλιμιστα. 3 νεναι, νεν, Ion. αται, ατο · κισται, ἱστω. σκα, σκα, Ion. ιαται, ιατο · δουῖαται, ἱστω, Ion. ιατο · ἱσουλῶται, ἱσῖτω. δόνται, δόνται, Ep. δόνται, δόνται · αἰνῶνται, δόνται, ᾠσκα, Ep. δόντω, δόντω · ἱμῶνται, δόντω, Dor. σκα, Dor. σκα · κρημνίσκων, ἱστέων. Inf. ἀισθαί, ᾠσθαί, Ion. ἰσθαί · χεῖσθαί. Ep. ἀισθαί, ἱεῖσθαί. Dor. ἦσθαί · σπινέσθαί. σῖσθαί, Ion. ἱσθαί · φανίσθαί, ἱλισθαί.		
3 νει, Dor. νει · φανεί, ἵχων. σκα, Aeol. αει · κρύπτων, στάζων. ἀνναι, ᾠει, Ep. ᾠναι · βόωνται, δρόωνται. ἰοσκα, ᾠν, Ion. ᾠνι · σπινῶνται. Dor. ᾠνι · φιλῶνται, μινῶνται. ᾠσκα, Ion. ἱσται · ἱστέων, ἱστέων. ᾠσκα, Aeol. αει · φανεί. ᾠσκα, σ, Alex. αἰ, σκα · ἵχσκων, ἱλισκων. σκα, Old σ · ἵσταν, ἦγελον. Inf. νει, Aeol. ν · κρύπτων, ἀννῶν. Dor. and Ep. μιν · κρύπτωμαι, φέμω. Ep. and Aeol. μιναι · κρημνίσωμαι, δισμιν, Dor. σν · σπινῶνται, βόωνται. [ναι. Dor. and Aeol. η · ἰσῶν, ᾠγαν. Post. ἱμω, ἱμωι · ἀζῶμαι, ἀζέμωμαι. αῖ, Ion. ἰνι · ἱδων, σπῖων. ἀνν, ᾠ, Ep. ἀν · ἱδῶν, ἱλῶν. Dor. ᾠ · ἱδῶν, σπῖων. ἰν, Dor. ᾠν · δρόων, ῖγαν. ἰναι, Dor. and Aeol. νι, η · διδῶνται, σπινῶνται. Ep. ἰναι · σπινῶνται.	1 μιστα, Post. μιστα · ἀγγαμιστα, ἱλιμιστα. 3 νεναι, νεν, Ion. αται, ατο · κισται, ἱστω. σκα, σκα, Ion. ιαται, ιατο · δουῖαται, ἱστω, Ion. ιατο · ἱσουλῶται, ἱσῖτω. δόνται, δόνται, Ep. δόνται, δόνται · αἰνῶνται, δόνται, ᾠσκα, Ep. δόντω, δόντω · ἱμῶνται, δόντω, Dor. σκα, Dor. σκα · κρημνίσκων, ἱστέων. Inf. ἀισθαί, ᾠσθαί, Ion. ἰσθαί · χεῖσθαί. Ep. ἀισθαί, ἱεῖσθαί. Dor. ἦσθαί · σπινέσθαί. σῖσθαί, Ion. ἱσθαί · φανίσθαί, ἱλισθαί.		
3 νει, Dor. νει · φανεί, ἵχων. σκα, Aeol. αει · κρύπτων, στάζων. ἀνναι, ᾠει, Ep. ᾠναι · βόωνται, δρόωνται. ἰοσκα, ᾠν, Ion. ᾠνι · σπινῶνται. Dor. ᾠνι · φιλῶνται, μινῶνται. ᾠσκα, Ion. ἱσται · ἱστέων, ἱστέων. ᾠσκα, Aeol. αει · φανεί. ᾠσκα, σ, Alex. αἰ, σκα · ἵχσκων, ἱλισκων. σκα, Old σ · ἵσταν, ἦγελον. Inf. νει, Aeol. ν · κρύπτων, ἀννῶν. Dor. and Ep. μιν · κρύπτωμαι, φέμω. Ep. and Aeol. μιναι · κρημνίσωμαι, δισμιν, Dor. σν · σπινῶνται, βόωνται. [ναι. Dor. and Aeol. η · ἰσῶν, ᾠγαν. Post. ἱμω, ἱμωι · ἀζῶμαι, ἀζέμωμαι. αῖ, Ion. ἰνι · ἱδων, σπῖων. ἀνν, ᾠ, Ep. ἀν · ἱδῶν, ἱλῶν. Dor. ᾠ · ἱδῶν, σπῖων. ἰν, Dor. ᾠν · δρόων, ῖγαν. ἰναι, Dor. and Aeol. νι, η · διδῶνται, σπινῶνται. Ep. ἰναι · σπινῶνται.	1 μιστα, Post. μιστα · ἀγγαμιστα, ἱλιμιστα. 3 νεναι, νεν, Ion. αται, ατο · κισται, ἱστω. σκα, σκα, Ion. ιαται, ιατο · δουῖαται, ἱστω, Ion. ιατο · ἱσουλῶται, ἱσῖτω. δόνται, δόνται, Ep. δόνται, δόνται · αἰνῶνται, δόνται, ᾠσκα, Ep. δόντω, δόντω · ἱμῶνται, δόντω, Dor. σκα, Dor. σκα · κρημνίσκων, ἱστέων. Inf. ἀισθαί, ᾠσθαί, Ion. ἰσθαί · χεῖσθαί. Ep. ἀισθαί, ἱεῖσθαί. Dor. ἦσθαί · σπινέσθαί. σῖσθαί, Ion. ἱσθαί · φανίσθαί, ἱλισθαί.		
3 νει, Dor. νει · φανεί, ἵχων. σκα, Aeol. αει · κρύπτων, στάζων. ἀνναι, ᾠει, Ep. ᾠναι · βόωνται, δρόωνται. ἰοσκα, ᾠν, Ion. ᾠνι · σπινῶνται. Dor. ᾠνι · φιλῶνται, μινῶνται. ᾠσκα, Ion. ἱσται · ἱστέων, ἱστέων. ᾠσκα, Aeol. αει · φανεί. ᾠσκα, σ, Alex. αἰ, σκα · ἵχσκων, ἱλισκων. σκα, Old σ · ἵσταν, ἦγελον. Inf. νει, Aeol. ν · κρύπτων, ἀννῶν. Dor. and Ep. μιν · κρύπτωμαι, φέμω. Ep. and Aeol. μιναι · κρημνίσωμαι, δισμιν, Dor. σν · σπινῶνται, βόωνται. [ναι. Dor. and Aeol. η · ἰσῶν, ᾠγαν. Post. ἱμω, ἱμωι · ἀζῶμαι, ἀζέμωμαι. αῖ, Ion. ἰνι · ἱδων, σπῖων. ἀνν, ᾠ, Ep. ἀν · ἱδῶν, ἱλῶν. Dor. ᾠ · ἱδῶν, σπῖων. ἰν, Dor. ᾠν · δρόων, ῖγαν. ἰναι, Dor. and			

# **133. VIII. THE ACTIVE VOICE OF THE**

	Present.	Imperfect.
Ind. S. 1 <i>I</i>	<i>am planning,</i> or <i>plan.</i>	<i>was planning</i> or <i>planned.</i>
2 <i>Thou, You</i>		
3 <i>He, She, It</i>		
P. 1 <i>We</i>		
2 <i>Ye, You</i>		
3 <i>They</i>		
D. 1 <i>We two</i>		
2 <i>You two</i>		
3 <i>They two</i>		
Subj. S. 1 <i>I</i>	<i>may plan,</i> <i>can plan,</i> or <i>plan.</i>	
2 <i>Thou, You</i>		
3 <i>He, She, It</i>		
P. 1 <i>We</i>		
2 <i>Ye, You</i>		
3 <i>They</i>		
D. 1 <i>We two</i>		
2 <i>You two</i>		
3 <i>They two</i>		
Opt. S. 1 <i>I</i>	<i>might plan,</i> <i>should plan,</i> <i>would plan,</i> <i>could plan,</i> or <i>planned.</i>	
2 <i>Thou, You</i>		
3 <i>He, She, It</i>		
P. 1 <i>We</i>		
2 <i>Ye, You</i>		
3 <i>They</i>		
D. 1 <i>We two</i>		
2 <i>You two</i>		
3 <i>They two</i>		
Imp. S. 2 <i>Do thou</i>	<i>be planning,</i> or <i>plan.</i>	
3 <i>Let him</i>		
P. 2 <i>Do you</i>		
3 <i>Let them</i>		
D. 2 <i>Do you two</i>		
3 <i>Let them two</i>		
Infinitive,	<i>To be planning,</i> or <i>To plan.</i>	
Participle,	<i>Planning.</i>	

VERB βουλευώ (¶ 34) TRANSLATED.

Future.	Aorist.	Perfect.	Pluperfect.
<i>shall plan,</i> or <i>will plan.</i>	<i>planned,</i> <i>have planned,</i> <i>had planned,</i> or <i>plan.</i>	<i>have planned. had planned.</i>	

*may plan,*  
*may have planned,*  
*can plan,*  
*can have planned,*  
*plan, or have planned.*

*should plan,*  
or  
*would plan.* *might plan,*  
*might have planned,*  
*should plan,*  
*should have planned,*  
*would plan,*  
*would have planned,*  
*could plan,*  
*could have planned,*  
*plan, or have planned,*

*plan, or have planned.*

*To be about to plan.*    *To plan, or To have planned.*    *To have planned.*

*About to plan.* { *Having planned,*  
                  *or Planning.*    *Having planned.*

# ¶ 34. IX. ACTIVE VOICE OF THE

	Present.	Imperfect.	Future.
Ind. S.	1 βουλεύω 2 βουλεύεις 3 βουλεύει	ἔβουλεον ἔβουλες ἔβουλε	βουλεύσω βουλεύσεις βουλεύσει
P.	1 βουλευόμεν 2 βουλεύετε 3 βουλεύουσι	ἔβουλευομεν ἔβουλεύετε ἔβουλεον	βουλεύσομεν βουλεύσετε βουλεύσουσι
D.	2 βουλεύετον 3	ἔβουλεύετον ἔβουλεύετην	βουλεύεσθον
Subj. S.	1 βουλέω 2 βουλέῃς 3 βουλέῃ		
P.	1 βουλευώμεν 2 βουλεύητε 3 βουλεύωσι		
D.	2 βουλεύητον		
Opt. S.	1 βουλεύοιμι 2 βουλεύοις 3 βουλεύοι		βουλεύσοιμι βουλεύοις βουλεύσαι
P.	1 βουλεύοιμεν 2 βουλεύοιτε 3 βουλεύοιεν		βουλεύσοιμεν βουλεύοιτε βουλεύοιεν
D.	2 βουλεύοιτον 3 βουλευοίτην		βουλεύοιτον βουλευοίτην
Imp. S.	2 βούλεσθ 3 βουλευέτω		
P.	2 βουλεύεσθ 3 βουλευέτωσαν βουλευόντων		
D.	2 βουλεύεσθον 3 βουλευέτων		
Infin.	βουλεύειν		βουλεύσω
Part.	βουλεύων		βουλεύων

REGULAR VERB *βουλεύω, to plan, to counsel.*

Aorist.	Perfect.	Pluperfect.
ἐβούλευσα	βεβούλευκα	ἔβεβουλεύκειν
ἐβούλευσας	βεβούλευκας	ἔβεβουλεύκεις
ἐβούλευσε	βεβούλευκε	ἔβεβουλεύκει
ἐβουλεύσαμεν	βεβουλεύκαμεν	ἔβεβουλεύκαμεν
ἐβουλεύσατε	βεβουλεύκατε	ἔβεβουλεύκατε
ἐβούλευσαν	βεβούλευκᾱσι	ἔβεβουλεύκυσαν, ἔβεβουλεύκασαν
ἐβουλεύσατον	βεβουλεύκατον	ἔβεβουλεύκατον
ἐβουλευσάτην		ἔβεβουλεύκειτήν
βουλεύσω		
βουλεύσῃς		
βουλεύσῃ		
βουλεύσωμεν		
βουλεύσῃτε		
βουλεύσωσι		
βουλεύσῃτον		
βουλεύσαιμι		
βουλεύσῃς, βουλεύσειας		
βουλεύσαι, βουλεύσειας		
βουλεύσαιμεν		
βουλεύσῃτε		
βουλεύσαιεν, βουλεύσειαν		
βουλεύσασιν		
βουλεύσασιν		
βούλευσον		
βουλευσάτω		
βουλεύσατε		
βουλευσάτωσαν,		
βουλευσάντων		
βουλεύσατον		
βουλευσάτων		
βουλεύσαι	βεβουλευκέναι	
βουλεύσῃς	βεβουλευκῆς	

# 135. X. MIDDLE AND PASSIVE VOICES OF

(In the Middle Voice)

	Present.	Imperfect.	Future Mid.
Ind S.	1 βουλευόμεαι	ἐβουλευόμην	βουλευέσομαι
	2 βουλευή,	ἐβουλευού	βουλευή,
	βουλευε		βουλευσει
	3 βουλεύεται	ἐβουλεύετο	βουλεύσεται
P.	1 βουλευόμεθα	ἐβουλευόμεθα	βουλευσόμεθα
	2 βουλεύεσθε	ἐβουλεύεσθε	βουλεύσεσθε
	3 βουλεύονται	ἐβουλεύοντο	βουλεύσονται
D.	2 βουλεύεσθον	ἐβουλεύεσθον	βουλεύσεσθον
	3	ἐβουλεύεσθην	
Subj. S.	1 βουλεύωμαι		
	2 βουλεύῃ		
	3 βουλεύηται		
P.	1 βουλευώμεθα		
	2 βουλεύησθε		
	3 βουλεύωνται		
D.	2 βουλεύησθον		
Opt. S.	1 βουλευοίμην		βουλευσοίμην
	2 βουλεύοιο		βουλεύσοιο
	3 βουλεύοιτο		βουλεύσοιτο
P.	1 βουλευοίμεθα		βουλευσοίμεθα
	2 βουλεύοισθε		βουλεύσοισθε
	3 βουλεύοιντο		βουλεύσοιντο
D.	2 βουλεύοισθον		βουλεύσοισθον
	3 βουλευοίσθην		βουλευσοίσθην
Imp. S.	2 βουλεύου		
	3 βουλευέσθω		
P.	2 βουλεύεσθε		
	3 βουλευέσθωσαν,		
	βουλεύεσθων		
D.	2 βουλεύεσθον		
	3 βουλεύεσθων		
Infin.	βουλεύεσθαι		βουλεύεσθαι
Part.	βουλευόμενος		βουλευσόμενος

THE REGULAR VERB *βουλεύω*, to plan, to counsel.

(to deliberate, to resolve.)

**Aorist Mid.**

ἐβουλευσάμην  
ἐβουλεύσω

ἐβουλεύσατο  
ἐβουλευσάμεθα  
ἐβουλεύσασθε  
ἐβουλεύσαντο  
ἐβουλεύσασθον  
ἐβουλευσάσθην

βουλεύσωμαι  
βουλεύσῃ  
βουλεύσῃται  
βουλευσώμεθα  
βουλεύσῃθε  
βουλεύσονται  
βουλεύσῃσθον

βουλευσάμην  
βουλεύσαιο  
βουλεύσαιοτο  
βουλευσάμεθα  
βουλεύσαισθε  
βουλεύσαιντο  
βουλεύσαισθον  
βουλευσάσθην

βούλευσαι  
βουλευσάσθω  
βουλεύσασθε  
βουλευσάσθεσαν,  
βουλευσάσθων  
βουλεύσασθον  
βουλευσάσθων  
βουλεύσασθαι  
βουλευσάμενος

**Perfect.**

βεβούλευμαι  
βεβούλευσαι

βεβούλεται  
βεβουλεύμεθα  
βεβούλευσθε  
βεβούλενται  
βεβούλευσθον

βεβούλευσο  
βεβουλεύσθω  
βεβούλευσθε  
βεβουλεύσθεσαν,  
βεβουλεύσθων  
βεβούλευσθον  
βεβουλεύσθων  
βεβουλεύσθαι  
βεβουλεμένος

**Pluperfect.**

ἔβεβουλεύμην  
ἔβεβούλευσο

ἔβεβούλετο  
ἔβεβουλεύμεθα  
ἔβεβούλευσθε  
ἔβεβούλεντο  
ἔβεβούλευσθον  
ἔβεβουλεύσθην



TABLE X. COMPLETED.

	Active Pass.	Future Pass.
Ind. S.	1 ἐβουλευθήν 2 ἐβουλευθῆς 3 ἐβουλευθῇ P. 1 ἐβουλευθήμεν 2 ἐβουλευθῆτε 3 ἐβουλευθήσαν D. 2 ἐβουλευθήτον 3 ἐβουλευθήτην	βουλευθήσομαι βουλευθήσῃ, βουλευθήσεται βουλευθήσεται βουλευθήσόμεθα βουλευθήσεσθε βουλευθήσονται βουλευθήσεσθον
Subj. S.	1 βουλευθῶ 2 βουλευθῆς 3 βουλευθῇ P. 1 βουλευθῶμεν 2 βουλευθῆτε 3 βουλευθῶσι D. 2 βουλευθήτων	
Opt. S.	1 βουλευθείην 2 βουλευθείης 3 βουλευθείη P. 1 βουλευθείημεν, βουλευθείμεν 2 βουλευθείητε, βουλευθείτε 3 βουλευθείησαν, βουλευθείεν D. 2 βουλευθείητον 3 βουλευθείήτην	βουλευθήσοίμην βουλευθήσοιο βουλευθήσοιτο βουλευθήσοίμεθα βουλευθήσοισθε βουλευθήσοιντο βουλευθήσοισθον βουλευθήσοισθον
Imp. S.	2 βουλευθήτω 3 βουλευθήτω P. 2 βουλευθήτω 3 βουλευθήτωσαν, βουλευθήτωσαν D. 2 βουλευθήτων 3 βουλευθήτων	
Infin.	βουλευθῆναι	βουλευθήσεσθαι
Part.	βουλευθείς	βουλευθήσων

136. XI. (A.) MUTE VERBS. i. LABIAL.

1. Γράφω, to write.

ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	γράφω	γράψω	ἔγραψα	γέγραφα
Subj.	γράφω		γράψω	
Opt.	γράφοιμι	γράψοιμι	γράψαιμι	
Imp.	γράφε		γράψον	
Inf.	γράφειν	γράψειν	γράψαι	γεγραφέναι
Part.	γράφων	γράψων	γράψας	γεγραφώς
	Imperfect.			Pluperfect.
Ind.	ἔγραφον			ἐγγράφειν

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	3 Future.
Ind.	γράφομαι	γράψομαι	ἐγραψάμην	γεγράφομαι
Subj.	γράφωμαι		γράψωμαι	
Opt.	γραφοίμην	γραψοίμην	γραψαίμην	γεγραφοίμην
Imp.	γράφου		γράψαι	
Inf.	γράφεσθαι	γράψεσθαι	γράψασθαι	γεγράψεσθαι
Part.	γραφόμενος	γραφόμενος	γραφάμενος	γεγραφόμενος
	Imperfect.	2 Aor. Pass.		2 Fut. Pass.
Ind.	ἐγραφόμην	ἐγράφη		γραφήσομαι
Subj.		γραφῶ		
Opt.		γραφείην		γραφησοίμην
Imp.		γράφηθι		
Inf.		γραφῆναι		γραφήσεσθαι
Part.		γραφείς		γραφησόμενος
	Past tense, Ind.	Imp.	Inf.	Pluperfect.
S. 1	γέγραμμαι		γεγράφθαι	ἐγγράμμην
2	γέγραψαι	γέγραψο		ἐγγράψο
3	γέγραπται	γεγράφθω	Part.	ἐγγράπτο
P. 1	γεγράμμεθα		γεγραμμένος	ἐγγράμμεθα
2	γέγραφθε	γέγραφθε		ἐγγράφθε
3	γεγραμμένοι	γεγράφθωσαν,		γεγραμμένοι
	[εἶσι]	γεγράφτων		[ῆσαν]
D. 2	γέγραφθον	γέγραφθον		ἐγγράφθον
3		γεγράφθων		ἐγγράφθη

¶ 37. LABIAL. 2. *Λείπω, to leave.*

ACTIVE VOICE.

	Present.	Imperfect.	Future.	3 Perfect.	2 Pluperfect.
Ind.	λείπω	ἔλειπον	λείψω	ἔλειοπα	ἐλείοπειν
Subj.	λείπω				
Opt.	λείποιμι		λείβοιμι		
Imp.	λείπε				
Inf.	λείπειν		λείψειν	ἔλειοπῆναι	
Part.	λείπων		λείψων	ἔλειοπαίς	

AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔλεπον	λίπω	λίποιμι		λεπέιν
2	ἔλεπες	λίπῃς	λίποις	λίπε	
3	ἔλεπε	λίπῃ	λίποι	λεπέτω	Part.
P. 1	ἐλείπομεν	λίπομεν	λίπομεν		λεπών
2	ἐλείπετε	λίπητε	λίποιτε	λεπέτε	λεπούσα
3	ἔλεπον	λίπωσι	λίποιεν	λεπέτωσαν, λιπόντων	λιπόν
D. 2	ἐλείπετον	λίπητον	λίποιτον	λεπειον	λεπόντος
3	ἐλεπέτην		λιπότην	λεπέων	λεπούσης

MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Perfect.	Aorist Pass.
Ind.	λείπομαι	λείψομαι	ἔλειμμαι	ἐλείφθην
Subj.	λείπωμαι			λειφθῶ
Opt.	λείποιμην	λείβοιμην		λειφθείην
Imp.	λείπον		ἔλειψο	λειφθῆτι
Inf.	λείπεσθαι	λείψεσθαι	ἔλεῖφθαι	λειφθῆναι
Part.	λείπόμενος	λείψόμενος	ἔλειμμένος	λειφθείς
	Imperfect.	3 Future.	Pluperfect.	Future Pass.
Ind.	ἐλείπόμην	ἔλεῖψομαι	ἐλεῖμιμην	λειφθήσομαι

AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐλipoμένην	λίπωμαι	λίποιμην		λεπέσθαι
2	ἐλίπου	λίπῃ	λίποις	λιποῦ	
3	ἐλίπετο	λίπηται	λίποιτο	λεπέσθω	Part.
P. 1	ἐλipoμέμεθα	λιπόμεθα	λιποίμεθα		λιπόμενος
2	ἐλίπεσθε	λιπησθε	λιποισθε	λεπεσθε	
3	ἐλίποντο	λιπωνται	λιποιντο	λεπέσθωσαν, λεπέσθων	
D. 2	ἐλίπεσθον	λιπησθον	λιποισθον	λεπεσθον	
3	ἐλεπέσθην		λιποίσθην	λεπέσθων	

¶ 38. ii. PALATAL. *Πράσσω* or *πράττω*, *to do*.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	πράσσω, πράττω	πράξω	ἔπραξα	πέπραχα	πέπραγα
Subj.	πράσσω, πράττω		πράξω		
Opt.	πράσσοιμι, πράττοιμι	πράξοιμι	πράξαιμι		
Imp.	πρᾶσσε, πρᾶττε		πράξον	[ναί	[ναί
Inf.	πράσσειν, πράττειν	πράξειν	πράξαι	πεπραχέ-	πεπραγέ-
Part.	πράσσων, πράττων	πράξων	πράξας	πεπραχώς	πεπραγώς
	Imperfect.			1 Pluperfect.	2 Pluperfect.
	ἔπρασσον, ἔπραττον			ἔπεπραχέιν	ἔπεπραγέιν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.
Ind.	πράσσομαι, πράττομαι	ἐπρασσόμην, ἐπραττόμην	πράξομαι
Subj.	πράσσωμαι, πράττωμαι		
Opt.	πρασσοίμην, πραττοίμην		πραξοίμην
Imp.	πράσσον, πράττον		
Inf.	πράσσεσθαι, πράττεσθαι		πράξεσθαι
Part.	πρασσόμενος, πραττόμενος		πραξόμενος

	Aorist Mid.	Aorist Pass.	Future Pass.	3 Future.
Ind.	ἐπραξάμην	ἐπράχθην	πραχθήσομαι	πεπράξομαι
Subj.	πράξωμαι	πραχθῶ		
Opt.	πραξάιμην	πραχθείην	πραχθήσοιμην	πεπραξοίμην
Imp.	πρᾶξαι	πράχθητι		
Inf.	πράξασθαι	πραχθῆναι	πραχθήσεσθαι	πεπράξεσθαι
Part.	πραξάμενος	πραχθείς	πραχθήσόμενος	πεπραξόμενος

	Ind.	Imp.	Inf.	Part.	PLUPERFECT.
S. 1	πέπραγμαί		πεπρᾶχθαι		ἔπεπράγμην
2	πέπραξαι	πέπραξο			ἔπέπραξο
3	πέπραχται	πεπράχθω			ἔπέπρακτο
P. 1	πεπράγμεθα		πεπραγμένοις		ἔπεπράγμεθα
2	πέπραχθε	πέπραχθε			ἔπέπραχθε
3	πεπραγμένοι	πεπράχθωσαν,			πεπραγμένοι
	[εἰσι]	πεπράχθων			[ῆσαν
D 2	πέπραχθον	πέπραχθον			ἔπέπραχθον
3		πεπράχθων			ἔπεπραχθην

# 139. iii. LINGUAL. 1. Πείθω, to persuade.

(2 Perfect, to trust; Middle and Passive, to believe, to obey.)

## ACTIVE VOICE.

	Present.	Future.	1 Aorist.	2 Aorist.	1 Perfect.	2 Perfect.
Ind.	πείθω	πείσω	ἔπεισα	ἔπιθον	πέπεικα	πέποιθα
Subj.	πείθω		πείω	πίθω		πέποιθω
Opt.	πείθοιμι	πείσοιμι	πείσαιμι	πίθοιμι		πέποιθόην
Imp.	πείθε		πείσον	πίθε		πέπεισθι
Inf.	πείθειν	πείσειν	πείσαι	πίθειν	πέπεικέναι	πέποιθέναι
Part.	πείθων	πείσων	πείσας	πίθων	πέπεικός	πέποιθώς
Imperfect.					1 Pluperfect.	2 Pluperfect
ἔπειδον					ἔπεπεικων	ἔπεπολθειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	2 Aor. Mid.	Aorist Pass.	Future Pass.
Ind.	πείθομαι	πείσομαι	ἐπιθόμην	ἐπεισθην	πεισθήσομαι
Subj.	πείθωμαι		πίθωμαι	πεισθῶ	
Opt.	πειθόμην	πεισοίμην	πιθόμην	πεισθείην	πεισθήσοίμην
Imp.	πείθου		πιθού	πεισθητι	
Inf.	πείσθαι	πεισέσθαι	πιθέσθαι	πεισθῆναι	πεισθήσεσθαι
Part.	πειθόμενος	πεισόμενος	πιθόμενος	πεισθείς	πεισθήσόμενος
Imperfect.					
ἐπειθόμην					

## PERFECT.

## PLUPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	πέπεισμαι		πεπεῖσθαι	ἐπεπεισμένη
2	πέπεισαι	πέπεισο		ἐπέπεισο
3	πέπεισται	πεπείσθω		ἐπέπειστο
P. 1	πεπεισμεθα		πεπεισμένοις	ἐπεπεισμεθα
2	πέπεισθε	πέπεισθε		ἐπέπεισθε
3.	πεπεισμένοι	πεπείσθωσαν,		πεπεισμένοι
	[εἰσι	πεπείσθω		[ῆσαν
D. 2	πέπεισθον	πέπεισθον		ἐπέπεισθον
3		πεπείσθω		ἐπεπείσθω

¶ 40. 2. *Κομίζω, to bring.*

(Middle, to receive.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	κομίζω	κομίσω	ἐκόμισα	κεκόμικα
Subj.	κομίζω		κομίσῃ	
Opt.	κομίζοιμι	κομίσοιμι	κομίσαιμι	
Imp.	κόμιζε		κόμισον	
Inf.	κομίζειν	κομίσειν	κομίσαι	κεκομικέναι
Part.	κομίζων	κομίσων	κομίσας	κεκομικώς
	Imperfect.			Pluperfect.
	ἐκόμιζον			ἐκεκομικειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.	Aorist Pass.
Ind.	κομίζομαι	κομίσομαι	ἐκομισάμην	ἐκομισθῆν
Subj.	κομίζωμαι		κομίσωμαι	κομισθῶ
Opt.	κομίζοιμην	κομισοίμην	κομισαίμην	κομισθῆιην
Imp.	κομίζου		κόμισαι	κομισθητι
Inf.	κομίζεσθαι	κομίσεσθαι	κομισασθαι	κομισθῆναι
Part.	κομίζόμενος	κομισόμενος	κομισάμενος	κομισθείς
	Imperfect.	Perfect.	Pluperfect.	Future Pass.
Ind	ἐκομίζομην	κεκόμισμαι	ἐκεκομίσμην	κομισθήσομαι
Opt.				κομισθησώμην
Imp.		κεκόμισο		
Inf.		κεκομίσθαι		κομισθήσεσθαι
Part.		κεκομισμένος		κομισθησόμενος

## ATTIC FUTURE.

	Active.		Middle.	
	Ind.	Inf.	Ind.	Inf.
S. 1	κομιῶ	κομιεῖν	κομιούμαι	κομιεῖσθαι
2	κομιεῖς		κομιεῖ	
3	κομιεῖ	Part.	κομιέται	Part.
P. 1	κομιούμεν	κομιῶν	κομιούμεθα	κομιούμενος
2	κομιεῖτε	κομιούσα	κομιεῖσθε	
3	κομιούσι	κομιούν	κομιούνται	
D. 2	κομιέτον	κομιούντος	κομιέσθον	

# Π 41. XII. (B.) LIQUID VERBS.

## 1. Ἀγγέλλω, to announce.

### ACTIVE VOICE.

	Present.	Imperfect.	2 Aorist.	Perfect.	Pluperfect.
Ind.	ἄγγελλω	ἤγγελλον	ἤγγελον	ἤγγεικα	ἤγγεικην
Subj.	ἄγγελλω		ἄγγελω		
Opt.	ἄγγελλοιμι		ἄγγελοίμι		
Imp.	ἄγγελλε		ἄγγελε		
Inf.	ἄγγελλειν		ἄγγελεῖν	ἤγγεικέναι	
Part.	ἄγγελλων		ἄγγελῶν	ἤγγεικώς	

### FUTURE

	Ind.	Opt.	Inf.	Part.
S. 1	ἄγγελῶ	ἄγγελοῖμι, ἄγγελοῖην	ἄγγελεῖν	ἄγγελῶν
2	ἄγγελεῖς	ἄγγελοῖς, ἄγγελοῖης		ἄγγελοῦσα
3	ἄγγελεῖ	ἄγγελοῖ, ἄγγελοῖη		ἄγγελοῦν
P. 1	ἄγγελοῦμεν	ἄγγελοῖμεν, ἄγγελοῖημεν		ἄγγελοῦντος
2	ἄγγελεῖτε	ἄγγελοῖτε, ἄγγελοῖητε		ἄγγελοῦσης
3	ἄγγελοῦσι	ἄγγελοῖεν		
D. 2	ἄγγελεῖτον	ἄγγελοῖτον, ἄγγελοῖητον		
3		ἄγγελοῖτην, ἄγγελοῖητην		

### AORIST I.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἤγγειλα	ἄγγελλω	ἄγγελλαιμι	
2	ἤγγειλας	ἄγγελλῃς	ἄγγελλαις, ἄγγελλεαις	ἄγγειλον
3	ἤγγειλε	ἄγγελλῃ	ἄγγελλαι, ἄγγελλεαι	ἄγγειλάτω
P. 1	ἤγγειλαμεν	ἄγγελλωμεν	ἄγγελλαιμεν	
2	ἤγγειλατε	ἄγγελλῃτε	ἄγγελλαιτε	ἄγγειλατε
3	ἤγγειλαν	ἄγγελλωσι	ἄγγελλαιεν, ἄγγελλεαιεν	ἄγγειλάτωσαν, ἄγγειλάντων
D. 2	ἤγγειλατον	ἄγγελλῃτον	ἄγγελλαιτον	ἄγγειλάτον
3	ἤγγειλάτην		ἄγγειλάτην	ἄγγειλάτων
Inf.	ἄγγεῖλαι.	Part. ἄγγειλας, -ασα, -αν · G. -αντος, -άσης.		

### MIDDLE AND PASSIVE VOICES.

	Present.	2 Aor. Mid.	1 Aor. Pass.	2 Aor. Pass.
Ind.	ἄγγελλομαι	ἤγγελόμην	ἤγγέλθην	ἤγγέλην
Subj.	ἄγγελλωμαι	ἄγγελωμαι	ἄγγελθῶ	ἄγγελῶ
Opt.	ἄγγελλοίμην	ἄγγελοίμην	ἄγγελθίην	ἄγγελείην
Imp.	ἄγγελλου	ἄγγελοῦ	ἄγγελθῆτι	ἄγγελῆθι
Inf.	ἄγγελλέσθαι	ἄγγελέσθαι	ἄγγελθῆναι	ἄγγελῆναι
Part.	ἄγγελλόμενος	ἄγγελόμενος	ἄγγελθείς	ἄγγελείς

	Imperfect.	1 Future.	2 Future.
Ind.	ἡγγελλόμενῃ	ἡγγελθήσομαι	ἡγγελήσομαι
Opt.		ἡγγελθῆσοίμην	ἡγγελήσοίμην
Inf.		ἡγγελθήσεσθαι	ἡγγελήσεσθαι
Part.		ἡγγελθῆσόμενος	ἡγγελήσόμενος

## FUTURE MIDDLE.

	Ind.	Opt.	Inf.	Part.
S. 1	ἡγγελοῦμαι	ἡγγελοίμην	ἡγγελῖσθαι	ἡγγελοῦμενος
2	ἡγγελῇ, ἡγγελῆ	ἡγγελοῖο		ἡγγελοῦμένη
3	ἡγγελεῖται	ἡγγελοῖτο		ἡγγελοῦμενον
P. 1	ἡγγελοῦμεθα	ἡγγελοίμεθα		ἡγγελοῦμίνου
2	ἡγγελῖσθε	ἡγγελοῖσθε		ἡγγελομένης
3	ἡγγελοῦνται	ἡγγελοῖντο		
D. 2	ἡγγελῖσθον	ἡγγελοῖσθον		
3		ἡγγελοίσθην		

## AORIST I. MIDDLE.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἡγγελάμην	ἡγγείλωμαι	ἡγγελαίμην	
2	ἡγγείλω	ἡγγείλῃ	ἡγγελαῖο	ἡγγείλαι
3	ἡγγεilaτο	ἡγγείλῃται	ἡγγεilaιτο	ἡγγεilaσθω
P. 1	ἡγγελάμεθα	ἡγγεilaόμεθα	ἡγγεilaίμεθα	
2	ἡγγεilaσθε	ἡγγεilaησθε	ἡγγεilaισθε	ἡγγεilaσθε
3	ἡγγεilaντο	ἡγγεilaωνται	ἡγγεilaιντο	ἡγγεilaσθωσαν, ἡγγεilaσθων
D. 2	ἡγγεilaσθον	ἡγγεilaησθον	ἡγγεilaισθον	ἡγγεilaσθον
3	ἡγγεilaσθην		ἡγγεilaίσθην	ἡγγεilaσθων
	Inf. ἡγγεilaσθαι.		Part. ἡγγεilaόμενος.	

## PRESENT.

## PLUSQUAMPERFECT.

	Ind.	Imp.	Inf.	Part.
S. 1	ἡγγείμαι		ἡγγείσθαι	ἡγγείμην
2	ἡγγείσαι	ἡγγείσο		ἡγγείσο
3	ἡγγείται	ἡγγείθω		ἡγγείτο
P. 1	ἡγγείμεθα		ἡγγείμενός	ἡγγείμεθα
2	ἡγγείθε	ἡγγείθε		ἡγγείθε
3	ἡγγείμενοι εἰσι	ἡγγείθωσαν, ἡγγείθων		ἡγγείμενοι ἦσαν
D. 2	ἡγγείθον	ἡγγείθον		ἡγγείθον
3		ἡγγείθων		ἡγγείθην



# TABLE 42. LIQUID. 2. Φαίνω, to show.

(2 Perf. and Middle, to appear.)

## ACTIVE VOICE.

	Present.	Future.	Aorist.	1 Perfect.	2 Perfect.
Ind.	φαίρω	φανῶ	ἔφην	πέφαγα	πέφην
Subj.	φαίρω		φήνῃ		
Opt.	φαίρομαι	φανείμ, φανόλην	φήναιμι		
Imp.	φαίρε		φήσον		
Inf.	φαίρειν	φανεῖν	φήναι		πεφηνέναι
Part.	φαίρων	φανῶν	φήνας		πεφηνός
	Imperfect.				2 Pluperfect.
	ἔφαιρον				ἔπεφηνειν

## MIDDLE AND PASSIVE VOICES.

	Present.	Imperfect.	Future Mid.	Aorist Mid.
Ind.	φαίνομαι	ἐφαιρόμην	φανούμαι	ἐφηνάμην
Subj.	φαίνομαι			φήνωμαι
Opt.	φαινόμην		φανόμην	φήναιμην
Imp.	φαίνου			φήναι
Inf.	φαίνεσθαι		φανείσθαι	φήνασθαι
Part.	φαινόμενος		φανούμενος	φήνόμενος
	1 Aor. Pass.	2 Aor. Pass.	1 Fut. Pass.	2 Fut. Pass.
Ind.	ἐφάνθη	ἐφάνην	φανθήσομαι	φανήσομαι
Subj.	φανθῶ	φανῶ		
Opt.	φανθείην	φανεῖην	φανθήσοιμην	φανήσοιμην
Imp.	φάνθητι	φάνηθι		
Inf.	φανθήναι	φανῆναι	φανθήσεσθαι	φανήσεσθαι
Part.	φανθείς	φανεὶς	φανθήσόμενος	φανήσόμενος

	Ind.	Imp.	Inf.	Part.
S. 1	πέφασμαι		πεφάνθαι	ἐπεφάσμεν
2	πέφανσαι	πέφανσο		ἐπέφανσο
3	πέφανται	πεφάνθω		ἐπέφαντο
P. 1	πεφάσμεθα		πεφασμένοις	ἐπεφάσμεθα
2	πέφανθε	πέφανθε		ἐπέφανθε
3	πεφασμένοι εἰσι	πεφάνθωσαν,		πεφασμένοι ἦσαν
		πεφάνθων		
D. 2	πέφανθον	πέφανθον		ἐπέφανθον
8		πεφάνθων		ἐπεφάνθη

## ¶ 43. XIII. (C.) DOUBLE CONSONANT VERBS.

1. *Αύξω* or *αυξάνω*, *to increase*.

## ACTIVE VOICE.

	Present.	Future.	Aorist.	Perfect.
Ind.	αὕξω, αὐξάνω	αὐξήσω	ἠύξησα	ἠύξηκα
Subj.	αὕξω, αὐξάνω		αὐξήσω	
Opt.	αὕξοιμι, αὐξάνοιμι	αὐξήσοιμι	αὐξήσαιμι	
Imp.	αὕξε, αὕξανε		αὐξησον	
Inf.	αὕξειν, αὐξάνειν	αὐξήειν	αὐξῆσαι	ἠύξηκέναι
Part.	αὕξων, αὐξάνων	αὐξήσων	αὐξήσας	ἠύξηκώς
	Imperfect.			Pluperfect
	ἠύξον, ἠύξανον			ἠύξηκέν

## MIDDLE AND PASSIVE VOICES.

	Present.	Future Mid.	Aorist Mid.
Ind.	αὕξομαι, αὐξάνομαι	αὐξήσομαι	ἠύξησάμην
Subj.	αὕξωμαι, αὐξάνωμαι		αὐξήσωμαι
Opt.	αὕξοιμην, αὐξανοιμην	αὐξησοίμην	αὐξησάιμην
Imp.	αὕξου, αὐξάνου		αὕξου
Inf.	αὕξεσθαι, αὐξάνεσθαι	αὐξήσεσθαι	αὐξήσασθαι
Part.	αὐξόμενος, αὐξανόμενος	αὐξησόμενος	αὐξησάμενος
	Imperfect.		
	ἠύξομην, ἠύξανόμην		
	Perfect.	Pluperfect.	Aorist Pass.
Ind.	ἠύξημαι	ἠύξημην	ἠύξθη
Subj.			αὐξήθω
Opt.			αὐξήθω
Imp.	ἠύξου		αὐξήθη
Inf.	ἠύξασθαι		αὐξήθηναι
Part.	ἠύξημένος		αὐξήθεις
			Future Pass.
			αὐξήθησομαι
			αὐξήθησοίμην
			αὐξήθησεσθαι
			αὐξήθησόμενος

¶ 44. 2. Perfect Passive of *κάμπτω*, *to bend*, and *ἐλέγχω*, *to convict*.

	Indicative.	Imperative.
S. 1	κέκαμμαι ἐληλέγμαι	
2	κέκαμψαι ἐληλέγῃ	κέκαμψο ἐλήλεγο
3	κέκαμπται ἐληλέγεται	κεκάμφθω, &c. ἐληλέγχθω, &c.
P. 1	κεκάμμεθα ἐληλέγμεθα	
2	κέκαμφθε ἐληλέγχεθε	
3	κεκαμμένοι ἐληλεγμένοι	κεκάμφθαι ἐληλέγθαι
	[εἰσὶ] [εἰσὶ]	
D. 2	κέκαμφθον ἐληλέγχεσθον	κεκαμμένος ἐληλεγμένος

## Infinitive.

## Participle.

# ¶ 45. XIV. (D.) PURE VERBS. i. CONTRACT

## 1. Τιμάω, to honor.

### ACTIVE VOICE.

PRESENT IND.		PRESENT SUBJ.	
S. 1	τιμάω, τιμῶ	τιμάω, τιμῶ	
2	τιμάεις, τιμάῃς	τιμάῃς, τιμάῃς	
3	τιμάει, τιμάῃ	τιμάῃ, τιμάῃ	
P. 1	τιμάομεν, τιμῶμεν	τιμάομεν, τιμῶμεν	
2	τιμάετε, τιμάτε	τιμάητε, τιμάτε	
3	τιμάουσι, τιμῶσι	τιμάωσι, τιμῶσι	
D. 2	τιμάετον, τιμάτον	τιμάητον, τιμάτον	
IMPERFECTS		PRESENT OPT.	
S. 1	τίμαον, τίμων	τιμάοιμι, τιμῶμι, τιμήην	
2	τίμαες, τίμας	τιμάοις, τιμῶς, τιμήης	
3	τίμαε, τίμα	τιμάοι, τιμῶ, τιμήη	
P. 1	τιμάομεν, τιμῶμεν	τιμάοιμεν, τιμῶμεν, τιμήημεν	
2	τιμάετε, τιμάτε	τιμάοιτε, τιμῶτε, τιμήητε	
3	τίμαον, τίμων	τιμάοιεν, τιμῶεν	
D. 2	τιμάετον, τιμάτον	τιμάοιτον, τιμῶτον, τιμήητον	
3	τιμάετην, τιμάτην	τιμάοιην, τιμῶιην, τιμήητην	

PRESENT IMP.		PRESENT IMP.	
S. 2	τίμαε, τίμα	τιμάειν, τιμάῃν	
3	τιμάτω, τιμάτω		
		PRESENT PASS.	
P. 2	τιμάετε, τιμάτε	τιμάων, τιμῶν	
3	τιμάετωσαν, τιμάτωσαν, τιμώντων	τιμάουσα, τιμῶσα	
		τιμάον, τιμῶν	
D. 2	τιμάετον, τιμάτον	G. τιμάοντος, τιμῶντος	
3	τιμάετων, τιμάτων	τιμαούσης, τιμῶσης	

	Future.	Aorist.	Perfect.	Pluperfect.
Ind.	τιμήσω	τίμησα	τετίμηκα	έτετίμηκειν
Subj.		τιμήσω		
Opt.	τιμήσοιμι	τιμήσαιμι		
Imp.		τίμησον		
Inf.	τιμήσειν	τιμήσαι	τετιμηκέναι	
Part	τιμήσων	τιμήσας	τετιμηκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT IND.

S. 1	τιμάσμαι,	τιμῶμαι
2	τιμάῃ,	τιμᾷ
3	τιμάσται,	τιμάται
P. 1	τιμαόμεθα,	τιμώμεθα
2	τιμάσθε,	τιμᾶσθε
3	τιμάονται,	τιμῶνται
D. 2*	τιμάσθον,	τιμᾶσθον

## PRESENT SUBJ.

τιμάσμαι,	τιμῶμαι
τιμάῃ,	τιμᾷ
τιμάηται,	τιμάται
τιμαόμεθα,	τιμώμεθα
τιμάησθε,	τιμᾶσθε
τιμάωνται,	τιμῶνται
τιμάησθον,	τιμᾶσθον

## IMPERFECT.

S. 1	ἐτιμαόμην,	ἐτιμῶμην
2	ἐτιμάου,	ἐτιμῶ
3	ἐτιμάετο,	ἐτιμᾶτο
P. 1	ἐτιμαόμεθα,	ἐτιμώμεθα
2	ἐτιμάεσθε,	ἐτιμᾶσθε
3	ἐτιμάοντο,	ἐτιμῶντο
D. 2	ἐτιμάεσθον,	ἐτιμᾶσθον
3	ἐτιμαέσθην,	ἐτιμᾶσθην

## PRESENT OPT.

τιμαόμην,	τιμῶμην
τιμάοιο,	τιμῶο
τιμάοιτο,	τιμῶτο
τιμαόμεθα,	τιμώμεθα
τιμάοισθε,	τιμῶσθε
τιμάοιντο,	τιμῶντο
τιμάοισθον,	τιμῶσθον
τιμαόισθην,	τιμῶσθην

## PRESENT IMP.

S. 2	τιμάου,	τιμῶ
3	τιμαίσθω,	τιμᾶσθω
P. 2	τιμάεσθε,	τιμᾶσθε
3	τιμαίσθωσαν,	τιμᾶσθωσαν
D. 2	τιμάεσθον,	τιμᾶσθον
3	τιμαίσθων,	τιμᾶσθων

## PRESENT INF.

τιμάεσθαι,	τιμᾶσθαι
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## PRESENT PART.

τιμαόμενος,	τιμώμενος
τιμαομένη,	τιμῶμένη
τιμαόμενον,	τιμώμενον

	Future Mid.	Aorist Mid.
Ind.	τιμήσομαι	ἐτιμησάμην
Subj.		τιμήσωμαι
Opt.	τιμησολμην	τιμησαίμην
Imp.		τιμήσαι
Inf.	τιμήσεσθαι	τιμήσασθαι
Part.	τιμησόμενος	τιμησάμενος

	Perfect.	Aorist Pass.
	τετιμημαι	ἐτιμήθην
		τιμηθῶ
		τιμηθείην
	τετιμησο	τιμήθητι
	τετιμησθαι	τιμηθῆναι
	τετιμημένος	τιμηθείς

	3 Future.
Ind.	τετιμήσομαι
Opt.	τετιμησολμην
Inf.	τετιμήσεσθαι
Part.	τετιμησόμενος

	Pluperfect.	Future Pass
	ἐτετιμήμην	τιμηθήσομαι
		τιμηθήσολμην
		τιμηθήσεσθαι
		τιμηθήσόμενος

# ¶ 46. CONTRACT. 2. Φιλέω, *to love*.

## ACTIVE VOICE.

PRESENT IND.		PRESENT 3D.	
S	1 φιλέω, φιλῶ	φιλέω, φιλῶ	
	2 φιλείς, φιλεῖς	φιλέης, φιλῆς	
	3 φιλεί, φιλεῖ	φιλή, φιλῇ	
2	1 φιλούμεν, φιλοῦμεν	φιλούμεν, φιλωμέν	
	2 φιλείτε, φιλεῖτε	φιλέητε, φιλήτε	
	3 φιλεύουσιν, φιλοῦσιν	φιλέωσιν, φιλωσιν	
D.	2 φιλέετον, φιλεῖτον	φιλέητον, φιλήτον	

IMPERATIVE.		PRESENT OPT.		
S.	1 ἐφίλειον, ἐφίλουν	φιλείοιμι, φιλοῖμι, φιλοίην		
	2 ἐφίλεις, ἐφίλεις	φιλείοις, φιλοῖς, φιλοίης		
	3 ἐφίλει, ἐφίλει	φιλείοι, φιλοῖ, φιλοίη		
P.	1 ἐφιλούμεν, ἐφιλοῦμεν	φιλούοιμεν, φιλοῖμεν, φιλοίημεν		
	2 ἐφιλείτε, ἐφιλεῖτε	φιλείοιτε, φιλοῖτε, φιλοίητε		
	3 ἐφίλειον, ἐφίλουν	φιλείοιεν, φιλεῖω		
D.	2 ἐφιλέετον, ἐφιλεῖτον	φιλέοιτον, φιλοῖτον, φιλοίητον		
	3 ἐφιλείετην, ἐφιλείτην	φιλοῖετην, φιλοίητην, φιλοιήτην		

PRESENT IMP.		PRESENT IMP.	
S.	2 φίλει, φίλει	φιλείειν, φιλεῖν	
	3 φιλείτω, φιλείτω		
P.	2 φιλείτε, φιλεῖτε		
	3 φιλεῖτωσαν, φιλεῖτωσαν, φιλοῦντων		
D.	2 φιλέετον, φιλεῖτον		
	3 φιλεῖτων, φιλείτων		

	FUTURE.	AORIST.	PERFECT.	PLUPERFECT.
Ind.	φιλήσω	ἐφίλησα	πεφίληκα	ἐπεφιλήκαμ
Subj.		φιλήσω		
Opt.	φιλήσοιμι	φιλήσαιμι		
Imp.		φίλησον		
Inf.	φιλήσειν	φιλήσαι	πεφιληκέναι	
Part.	φιλήσων	φιλήσας	πεφιληκώς	

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUBJ.	
S. 1	φιλέομαι, φιλοῦμαι	φιλέωμαι, φιλωμαι	
2	φιλέῃ, φιλέει, φιλεῖ, φιλεῖ	φιλέῃ, φιλεῖ	
3	φιλέσται, φιλεῖται	φιλέηται, φιλήται	
P. 1	φιλούμεθα, φιλούμεθα	φιλωόμεθα, φιλωόμεθα	
2	φιλέεσθε, φιλεῖσθε	φιλέησθε, φιλήσθε	
3	φιλέονται, φιλοῦνται	φιλέωνται, φιλῶνται	
D. 2	φιλέσθον, φιλεῖσθον	φιλέησθον, φιλήσθον	

IMPERFECT.		PRESENT OPT.	
S. 1	ἐφιλέομην, ἐφιλούμην	φιλεοίμην, φιλοίμην	
2	ἐφιλέου, ἐφιλοῦ	φιλεοῖο, φιλοῖο	
3	ἐφιλέετο, ἐφιλεῖτο	φιλεοίτο, φιλοίτο	
P. 1	ἐφιλούμεθα, ἐφιλούμεθα	φιλεοίμεθα, φιλοίμεθα	
2	ἐφιλέεσθε, ἐφιλεῖσθε	φιλεοῖσθε, φιλοῖσθε	
3	ἐφιλέοντο, ἐφιλοῦντο	φιλεοῖντο, φιλοῖντο	
D. 2	ἐφιλέεσθον, ἐφιλεῖσθον	φιλεοῖσθον, φιλοῖσθον	
3	ἐφιλέεσθην, ἐφιλείσθην	φιλεοίσθην, φιλοίσθην	

PRESENT IMP.		PRESENT IMP.	
S. 2	φιλέου, φιλοῦ	φιλέεσθαι, φιλεῖσθαι	
3	φιλέσθω, φιλείσθω		
P. 2	φιλέεσθε, φιλεῖσθε		
3	φιλέεσθωσαν, φιλείσθωσαν,		
	φιλέεσθων, φιλείσθων		
D. 2	φιλέεσθον, φιλεῖσθον		
3	φιλέεσθων, φιλείσθων		

	FUTURE MID.	AORIST MID.	PERFECT.	AORIST PASS.
Ind.	φιλήσομαι	ἐφιλησάμην	πεφίλημαι	ἐφιλήθην
Subj.		φιλήσωμαι		φιληθῶ
Opt.	φιλησοίμην	φιλησαιμην		φιληθείην
Imp.		φιλήσαι	πεφίλησο	φιλήθητι
Inf.	φιλήσεσθαι	φιλήσασθαι	πεφίλησθαι	φιληθῆναι
Part.	φιλησόμενος	φιλησάμενος	πεφίλημένος	φιληθείς

	3 FUTURE.	PLUPERFECT.	FUTURE PASS.
Ind.	πεφιλήσομαι	ἐπεφιλήμην	φιληθήσομαι
Opt.	πεφιλησοίμην		φιληθησοίμην
Inf.	πεφιλήσεσθαι		φιληθῆσεσθαι
Part.	πεφιλησόμενος		φιληθησόμενος

## ¶ 47. CONTRACT. 3. Δηλώω, to manifest.

## ACTIVE VOICE.

	PRESENT IND.		PRESENT SUBJ.	
S. 1	δηλώω,	δηλῶ	δηλώω,	δηλῶ
2	δηλόεις,	δηλοῖς	δηλόης,	δηλοῖς
3	δηλόει,	δηλοῖ	δηλόη,	δηλοῖ
P. 1	δηλόομεν,	δηλοῦμεν	δηλώωμεν,	δηλωῶμεν
2	δηλόετε,	δηλοῦτε	δηλόητε,	δηλωῆτε
3	δηλόουσι,	δηλοῦσι	δηλώωσι,	δηλωῶσι
D. 2	δηλόετον,	δηλοῦτον	δηλόητον,	δηλωῶτον

	IMPERFECT.		PRESENT OPT.		
S. 1	ἐδήλοον,	ἐδήλουν	δηλόοιμι,	δηλοῖμι,	δηλοίην
2	ἐδήλοες,	ἐδήλους	δηλόοις,	δηλοῖς,	δηλοίης
3	ἐδήλοι,	ἐδήλου	δηλόοι,	δηλοῖ,	δηλοίη
P. 1	ἐδηλόομεν,	ἐδηλοῦμεν	δηλόοιμεν,	δηλοῖμεν,	δηλοίημεν
2	ἐδηλόετε,	ἐδηλοῦτε	δηλόοιτε,	δηλοῖτε,	δηλοίητε
3	ἐδήλοον,	ἐδήλουν	δηλόοιεν,	δηλοῖεν	
D. 2	ἐδηλόετον,	ἐδηλοῦτον	δηλόοιτον,	δηλοῖτον,	δηλοίητον
3	ἐδηλόετην,	ἐδηλούτην	δηλοοίτην,	δηλοίτην,	δηλοιήτην

	PRESENT IMP.		PRESENT IMP.	
S. 2	δήλοε,	δήλου	δηλόειν,	δηλοῦν
3	δηλόετω,	δηλούτω		
			PRESENT PART.	
P. 2	δηλόετε,	δηλοῦτε	δηλών,	δηλῶν
3	δηλοείτωσαν,	δηλούτωσαν,	δηλόουσα,	δηλοῦσα
	δηλοόντων,	δηλούντων	δηλόν,	δηλοῦν
D. 2	δηλόετον,	δηλοῦτον	G. δηλούντος,	δηλοῦντος
3	δηλόετων,	δηλούτων	δηλοούσης,	δηλούσης

	FUTURE.	AOIST.	PERFECT.	PLUPERFECT.
Ind.	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδηλώκειν
Subj.		δηλώσω		
Opt.	δηλώσοιμι	δηλώσαιμι		
Imp.	.	δήλωσον		
Inf.	δηλώσειν	δηλώσαι	δεδηλωκέναι	
Part.	δηλώων	δηλώσας	δεδηλωκώς	

## MIDDLE AND PASSIVE VOICES.

PRESENT IND.		PRESENT SUP.	
S. 1	δηλόομαι, δηλοῦμαι	δηλώομαι, δηλώμασθαι	
2	δηλόη, δηλοῖ	δηλόη, δηλοῖ	
3	δηλόεσθαι, δηλοῦται	δηλόηται, δηλῶται	
P. 1	δηλοόμεθα, δηλούμεθα	δηλωόμεθα, δηλώμεθα	
2	δηλόεσθε, δηλοῦσθε	δηλόησθε, δηλῶσθε	
3	δηλόονται, δηλοῦνται	δηλώνονται, δηλῶνται	
D. 2	δηλόεσθον, δηλοῦσθον	δηλόησθον, δηλῶσθον	
IMPERFECT.		PRESENT OPT.	
S. 1	ἐδηλοόμην, ἐδηλούμην	δηλοοίμην, δηλοίμην	
2	ἐδηλόουν, ἐδηλοῦ	δηλόοιο, δηλοῖο	
3	ἐδηλόετο, ἐδηλοῦτο	δηλόοιτο, δηλοῖτο	
P. 1	ἐδηλοόμεθα, ἐδηλούμεθα	δηλοοίμεθα, δηλοίμεθα	
2	ἐδηλόεσθε, ἐδηλοῦσθε	δηλόοισθε, δηλοῖσθε	
3	ἐδηλόοντο, ἐδηλοῦντο	δηλόοιντο, δηλοῖντο	
D. 2	ἐδηλόεσθον, ἐδηλοῦσθον	δηλόοισθον, δηλοῖσθον	
3	ἐδηλόεσθην, ἐδηλούσθην	δηλοοίσθην, δηλοίσθην	
PRESENT IMP.		PRESENT IMP.	
S. 2	δηλόου, δηλοῦ	δηλόεσθαι, δηλοῦσθαι	
3	δηλόεσθω, δηλούσθω		
P. 2	δηλόεσθε, δηλοῦσθε		
3	δηλόεσθωσαν, δηλούσθωσαν		
	δηλόεσθων, δηλούσθων		
D. 2	δηλόεσθον, δηλοῦσθον		
3	δηλόεσθων, δηλούσθων		
		PRESENT PASS.	
		δηλοόμενος, δηλούμενος	
		δηλοομένη, δηλουμένη	
		δηλοόμενον, δηλούμενον	
Future Mid.		Perfect.	
Ind.	δηλώσομαι	δεδήλωμαι	ἐδηλώσθην
Subj.	δηλώσωμαι		δηλώσθω
Opt.	δηλώσοίμην		δηλώσθιην
Imp.	δηλώσασθαι	δεδήλωσο	δηλώσθι
Inf.	δηλώσεσθαι	δεδηλώσθαι	δηλώσῃναι
Part.	δηλωσόμενος	δεδηλωμένος	δηλώσας
3 Future.		Pluperfect.	
Ind.	δεδηλώσομαι	ἐδεδηλώμην	δηλωθήσομαι
Opt.	δεδηλώσοίμην		δηλωθήσοιμην
Inf.	δεδηλώσεσθαι		δηλωθήσεσθαι
Part.	δεδηλωσόμενος		δηλωθήσόμενος



# 148. PURE VERBS. II. VERBS IN -μι.

## 1. ἵστημι, to place, to station.

(2 Aor., Perf., Plup., and 3 Fut., to stand.)

### ACTIVE VOICE.

#### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	ἵστημι	ἵστω	ἵσταίην	
2	ἵστης	ἵσῃς	ἵσταιῆς	ἵστη
3	ἵσθαι	ἵσῃ	ἵσταίη	ἵσάτω
P. 1	ἵσταμεν	ἵσώμεν	ἵσταίμεν, ἵσταῖμεν	
2	ἵστατε	ἵσῃτε	ἵσταίητε, ἵσταῖτε	ἵστατε
3	ἵσθε	ἵσῶσι	ἵσταίησαν, ἵσταῖεν	ἵσάτωσαν, ἵσάντων
D. 2	ἵστατον	ἵσῆτον	ἵσταίητον, ἵσταῖτον	ἵστατον
3			ἵσταιήτην, ἵσταίτην	ἵσάτων
	Inf. ἵσάναι.		Part. ἱστάς, -ᾶσα, -άν	G. -άντος, -άσης.

#### IMPERFECT.

S. 1	ἵστην	P. ἵσταμεν	D.
2	ἵστης	ἵστατε	ἵστατον
3	ἵστη	ἵστασαν	ἵσάτην

#### AORIST II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἕστην	στώ	σταίην		στήναι
2	ἕστης	σῃς	σταῆς	στήθι (σῑδ)	
3	ἕστη	σῃ	σταίη	στήτω	Part. στάς
P. 1	ἕστημεν	σώμεν	σταίμεν, σταῖμεν		
2	ἕστητε	σῆτε	σταίητε, σταῖτε	σῆτε	
3	ἕστησαν	σῶσι	σταίησαν, σταῖεν	στήτωσαν, σάντων	
D. 2	ἕστητον	σῆτον	σταίητον, σταῖτον	στήτον	
3	ἕστήτην		σταίήτην, σταίτην	στήτων	

	Future.	1 Aorist.	Perfect.	Pluperfect.	3 Future.
Ind.	στήσω	ἕστησα	ἕστηκα	ἕστηκειν, εἰστήκειν	στήξω
Subj.		στήσω	ἕσθῃ		
Opt.	στήσοιμι	στήσαιμι			στήξοιμι
Imp.		στήσον			
Inf.	στήσειν	στήσαι	*		στήξαι
Part.	στήσων	στήσας	ἕστηκός		στήξων

PERFECT II.

PLUPERF. II.

	Ind.	Subj.	Opt.	Imp.	Inf.	
S. 1	*	ἴστω	ἴσταιην		ἴσταναι	*
2	*	*	ἴσταιης	ἴσταθι		*
3	*	*	ἴσταιη	ἴσώτω	Part.	*
P. 1	ἴσταμεν	ἴσώμεν	&c.	ἴσώς	ἴσταμεν	
2	ἴστατε	*		ἴστατε	ἴσώσθε	ἴστατε
3	ἴσῃσι	ἴσώσι		&c.	ἴσώς, ἴστός	ἴστασαν
D. 2	ἴστατον	*		ἴσώτος	ἴστατον	
3				ἴσώσης	ἴσάτην	

MIDDLE AND PASSIVE VOICES.

PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἴσμαι	ἴσῃμαι	ἴσάμην		ἴσασθαι
2	ἴσσαι	ἴσῃ	ἴσαιο	ἴτασο, ἴτω	
3	ἴσται	ἴσῃται	ἴσαιτο	ἴσάσθω	Part.
P. 1	ἴσάμεθα	ἴσώμεθα	ἴσαιμεθα		ἴσάμενος
2	ἴσασθε	ἴσῃσθε	ἴσαισθε	ἴτασθε	
3	ἴσονται	ἴσώνται	ἴσαιντο	ἴσάσθωσαν, ἴσάσθων	
D. 2	ἴτασθον	ἴσῃσθον	ἴσαισθον	ἴτασθον	
3			ἴσαισθην	ἴσάσθων	

IMPERFECT

S. 1	ἴσάμην	P. ἴσάμεθα	D.	
2	ἴτασο, ἴτω	ἴτασθε		ἴτασθον
3	ἴσταιτο	ἴσαιντο		ἴσάσθην

Fut. Mid. στήσομαι. Aor. Mid. ἐστησάμην. Perf. ἴσάμαι.  
Pluperf. ἴσάμην. 3 Fut. Mid. ἐστήξομαι. Aor. Pass. ἐστάθην.  
Fut. Pass. σταθήσομαι.

¶ 49. 2. THE SECOND AORIST πρίσθαι, to buy.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἐπρίάμην	πρίωμαι	πρίαιμην		πρίσθαι
2	ἐπρίω	πρίῃ	πρίαιο	πρίασο, πρίω	
3	ἐπρίατο	πρίῃται	πρίαιτο	πρίάσθω	Part.
P. 1	ἐπρίάμεθα	πρίώμεθα	πρίαιμεθα		πρίάμενος
2	ἐπρίασθε	πρίῃσθε	πρίαισθε	πρίασθε	
3	ἐπρίαντο	πρίωνται	πρίαιντο	πρίάσθωσαν, πρίάσθων	
D. 2	ἐπρίασθον	πρίῃσθον	πρίαισθον	πρίασθον	
3	ἐπρίάσθην		πρίαισθην	πρίάσθων	

# 150. VERBS IN -μι. 3. Τίθημι, to put.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	τίθημι	τιθῶ	τιθείην	
2	τίθης	τιθῆς	τιθείης	τίθει
3	τίθησι	τιθῇ	τιθείη	τιθείτω
P. 1	τίθεμεν	τιθῶμεν	τιδείμεν, τιθεῖμεν	
2	τίθετε	τιθῆτε	τιδείητε, τιθεῖτε	τίθετε
3	τιθέουσιν, τιθεῖσι	τιθῶσι	τιδείουσιν, τιθεῖν	τιθείτωσαν, τιθέντων
D. 2	τιθέντον	τιθῆτον	τιδείητον, τιθεῖτον	τίθετον
3			τιδείητην, τιθείτην	τιθέντων

Inf. τιθεῖναι.

Part. τιθείς, -είσα, -έν.

G. -έντος, -είσης.

### IMPERFECT.

S. 1	ἐτίθην, ἐτίθουν	P. ἐτίθεμεν	D.
2	ἐτίθης, ἐτίθεις	ἐτίθετε	ἐτίθετον
3	ἐτίθη, ἐτίθει	ἐτίθεσαν	ἐτιθέτην

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔθηκα	*	θῶ	θείην	
2	ἔθηκας	*	θῆς	θείης	θείς
3	ἔθηκε	*	θῇ	θείη	θείτω
P. 1	ἐθήκαμεν	ἔθαμεν	θῶμεν	θείμεν, θεῖμεν	
2	ἐθήκατε	ἔθατε	θῆτε	θείητε, θεῖτε	θεῖτε
3	ἔθηκαν	ἔθεσαν	θῶσι	θείουσιν, θεῖν	θέτωσαν, θίντων
D. 2		ἔθετον	θῆτον	θείητον, θεῖτον	θεῖτον
3		ἐθέτην		θείητην, θεῖτην	θίντων
AOR. II.	Inf. θείναι.	Part. θείς, θεῖσα, θέν.	G. θέντος, θείσης		

	Futura.	Perfect.	Pluperfect.
Ind.	θήσω	τέθεικα	ἔτεθεικα
Opt.	θήσοιμι		
Inf.	θήσειν	τεθεικέναι	
Part.	θήσων	τεθεικώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.
S. 1	τιθῆμαι	τιθῶμαι	τιθῆμην, τιθοίμην
2	τιθεσαι, τίθη	τιθῇ	τιθείο, τιθείοις
3	τιθεται	τιθήται	τιθείτο, τιθείτο
P. 1	τιθέμεθα	τιθώμεθα	τιθέμεθα, τιθοίμεθα
2	τιθεσθε	τιθήσθε	τιθείσθε, τιθείσθε
3	τιθενται	τιθῶνται	τιθέιντο, τιθείντο
D. 2	τιθεσθον	τιθήσθον	τιθείσθον, τιθείσθον
3			τιθείσθην, τιθείσθην

	Imp.	Inf.	IMPERFECT.
S. 1		τιθεσθαι	ἐτιθέμην
2	τιθείσο, τίθου		ἐτίθεισο, ἐτίθου
3	τιθείσθω	Part.	ἐτίθειτο
P. 1		τιθέμενος	ἐτιθέμεθα
2	τιθεσθε		ἐτίθεσθε
3	τιθείσθωσαν, τιθείσθων		ἐτίθεντο
D. 2	τιθεσθον		ἐτίθεσθον
3	τιθείσθων		ἐτιθείσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	έθίμην	θῶμαι	θίμην (θολίμην)		θίεσθαι
2	έθου	θῇ	θείο	θού	
3	έθιτο	θήται	θείτο	θείσθω	Part.
P. 1	έθίμεθα	θώμεθα	θίμεθα		θίμενοι
2	έθεισθε	θήσθε	θείσθε	θείσθε	
3	έθιντο	θῶνται	θείντο	θείσθωσαν, θείσθων	
D. 2	έθεισθον	θήσθον	θείσθον	θείσθον	
3	έθεισθην		θείσθην	θείσθων	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	θήσομαι	έθειην	τεθήσομαι	τέθειμαι	έτεθειμην
Subj.		τεθῶ			
Opt.	θήσολιμην	τεθείην	τεθησολιμην		
Imp.		τέθειτε		τέθεισο	
Inf.	θήσεσθαι	τεθήηται	τεθήσεσθαι	τεθείσθαι	
Part.	θησόμενος	τεθείς	τεθησόμενος	τεθειμένος	

# ¶ 51. VERBS IN-μι. 4. Δίδωμι, to give.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	δίδωμι	δίδῃ	δίδωην (διδῶην)	
2	δίδως	διδῷς	δίδωης	δίδου
3	δίδωσι	διδῷ	δίδωη	διδότω
P. 1	δίδομεν	διδώμεν	δίδωμεν, διδοῖμεν	
2	δίδετε	διδώτε	διδώητε, διδοῖτε	δίδετε
3	διδότες, διδούσι	διδάσι	διδώησαν, διδοῖεν	διδότωσαν, διδόντων
D. 2	δίδοτον	διδάτον	διδώητον, διδοῖτον	δίδοτον
3			διδώητην, διδοῖτην	διδότω

Inf. δίδοναι. Part. διδούς, -οῦσα, -όν. G. -όντος, -ούσης.

### IMPERFECT.

S. 1	ἔδιδον, ἔδιδουν	P. ἔδιδομεν	D.	
2	ἔδιδως, ἔδιδους	ἔδιδετε		ἔδιδοτον
3	ἔδιδω, ἔδιδου	ἔδιδουσαν		ἔδιδότεν

### AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.
S. 1	ἔδωκα	*	δῶ	δωίην (δῶην)	
2	ἔδωκας	*	δῶς	δωίης	δός
3	ἔδωκε	*	δῶ	δωίη	δότω
P. 1	ἔδωκαμεν	ἔδομεν	δῶμεν	δωίμεν, δοῖμεν	
2	ἔδωκατε	ἔδοτε	δῶτε	δωίητε, δοῖτε	δότε
3	ἔδωκαν	ἔδοσαν	δῶσι	δωίησαν, δοῖεν	δότωσαν, δόντων
D. 2		ἔδοτον	δῶτον	δωίητον, δοῖτον	δότεν
3		ἔδότην		δωίητην, δοῖτην	δότην

AOR. II. Inf. δούναι. Part. δούς, δοῦσα, δόν. G. δόντος, δούσης.

	Future.	Perfect.	Pluperfect.
Ind.	δώσω	δέδωκα	ἔδεδωκα
Opt.	δώσοιμι		
Inf.	δῶσαι	δέδωκέναι	
Part.	δῶσαν	δέδωκώς	

## MIDDLE AND PASSIVE VOICES.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.
S. 1	διδομαι	διδῶμαι	διδοίμην	
2	δίδοσαι	διδῶ	δίδοσο	δίδοσο, διδον
3	δίδοται	διδῶται	δίδοιτο	δίδοσθαι
P. 1	διδόμεθα	διδόμεθα	διδοίμεθα	
2	δίδοσθε	διδῶσθε	δίδοισθε	δίδονσθε
3	δίδονται	διδῶνται	δίδοιντο	διδόμεσθαι διδόνσθαι
D. 2	δίδοσθον	διδῶσθον	δίδοισθον	δίδοσθον
3			δίδοισθην	δίδονσθαι

Inf. διδοσθαι.

Part. διδόμενος.

## IMPERFECT.

S. 1	ἔδιδον	P. ἔδιδόμεθα	D. ἔδιδοσθον
2	ἔδιδοσο, ἔδιδον	ἔδιδοσθε	ἔδιδονσθον
3	ἔδιδοτο	ἔδιδοιντο	ἔδιδονσθην

## AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἔδον	ἔδωμαι	ἔδοίμην		ἔδοσθαι
2	ἔδου	ἔδω	ἔδοιο	ἔδου	
3	ἔδοτο	ἔδωται	ἔδοιτο	ἔδοσθαι	Part.
P. 1	ἔδομεθα	ἔδομεθα	ἔδοίμεθα		ἔδομενος
2	ἔδοσθε	ἔδωσθε	ἔδοισθε	ἔδοσθε	
3	ἔδοντο	ἔδωνται	ἔδοιντο	ἔδοσθαι, ἔδονσθαι	
D. 2	ἔδοσθον	ἔδωσθον	ἔδοισθον	ἔδοσθον	
3	ἔδονσθην		ἔδοισθην	ἔδοσθαι	

	Fut. Mid.	Aor. Pass.	Fut. Pass.	Perfect.	Pluperfect.
Ind.	δώσομαι	ἔδοσθην	δοθήσομαι	δέδομαι	ἔδειδόμην
Subj.		δοθῶ			
Opt.	δώσοίμην	δοθῇ	δοθήσοίμην		
Imp.		δόσθαι		δέδοσο	
Inf.	δώσασθαι	δοθήναι	δοθήσασθαι	δέδοσθαι	
Part.	δωσόμενος	δοθείς	δοθήσόμενος	δέδομένος	

# ¶ 52. VERBS IN -μι. 5. Δείκνυμι, to show.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S.	1 δεικνύμι	δεικνύω	δεικνύοιμι	
	2 δεικνῇς	δεικνῆς	δεικνύοις	δεικνῦ
	3 δεικνῶσι	δεικνῇ	δεικνύοι	δεικνύτω
P.	1 δεικνῦμεν	δεικνύμεν	δεικνύοιμεν	
	2 δεικνυτε	δεικνύτε	δεικνύοιτε	δεικνύτε
	3 δεικνῶσι,	δεικνύωσι	δεικνύοισιν	δεικνύτωσαν,
	δεικνῶσι			δεικνύτων
D.	2 δεικνῦτον	δεικνύητον	δεικνύοιτον	δεικνύτον
	3		δεικνύοιτην	δεικνύτων
	Inf. δεικνύναι.	Part. δεικνύς, -ύσα, -ύν	G. -ύντος, -ύσης.	

### IMPERFECT.

Δ.	1 ἰδεικνῶν,	ἰδεικνῶν	P. ἰδεικνῦμεν	D.
	2 ἰδεικνῇς,	ἰδεικνῆς	ἰδεικνυτε	ἰδεικνύτον
	3 ἰδεικνῶ,	ἰδεικνῶ	ἰδεικνυσαν	ἰδεικνύτην

Future δειξω.

Aorist ἔδειξα.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.
S	1 δεικνύμαι	δεικνύωμαι	δεικνύοιμην	
	2 δεικνυσαι	δεικνῇ	δεικνύοιο	δεικνυσο
	3 δεικνυται	δεικνῇται	δεικνύοιτο	δεικνύσθω
P.	1 δεικνύμεθα	δεικνύμεθα	δεικνύοιμεθα	
	2 δεικνυσθε	δεικνύσθε	δεικνύοισθε	δεικνυσθε
	3 δεικνυται	δεικνύωνται	δεικνύοιτο	δεικνύσθωσαν,
				δεικνύσθων
D	2 δεικνυσθον	δεικνύησθον	δεικνύοισθον	δεικνυσθον
	3		δεικνύοισθην	δεικνύσθων
	Inf. δεικνυσθαι.	Part. δεικνύμενος.		

### IMPERFECT.

S	1 ἰδεικνύμην	P. ἰδεικνύμεθα	D.
	2 ἰδεικνυσσο	ἰδεικνυσθε	ἰδεικνυσθον
	3 ἰδεικνυτο	ἰδεικνυτο	ἰδεικνύσθην

Fut. Mid. δειξομαι. Aor. Mid. ἔδειξάμην. Perf. δεδειγμαι.  
Pluperf. ἔδειγμαι. Aor. Pass. ἔδειχθην. Fut. Pass. δειχθήσομαι.

## ¶ 53. 6. Φημί, to say.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	φημι, ἤμι	φῶ	φαίην		φάναι
2	φῆς, φῆς	φῆς	φαίης	φάθι	
3	φησί	φῇ	φαίη	φάτω	Part.
P. 1	φᾶμεν	φῶμεν	φαίμεν, φαῖμεν		φάς
2	φατέ	φῆτε	φαίητε, φαῖτε	φάτε	
3	φᾶσι	φῶσι	φαίησαν, φαῖεν	φάτωσαν, φάντων	
D. 2	φᾶτόν	φῆτον	φαίητον, φαῖτον	φάτον	
3			φαιήτην, φαίτην	φάτων	

## IMPERFECT.

S. 1	ἔφην, ἦν	P. ἔφαμεν	D. ἔφατον
2	ἔφης, ἔφησθα	ἔφατε	ἔφάτην
3	ἔφη, ἦ	ἔφασαν	

## SYNOPSIS OF ASSOCIATED FORMS.

## ACTIVE VOICE.

	Present.	Imperfect.	Future.
Ind.	φημι, φάσκω	ἔφην, ἔφασκον	φήσω, ἐρῶ
Subj.	φῶ, φάσκω		
Opt.	φαίην, φάσκοιμι		* ἐροῖμι, ἐροίην
Imp.	φάθι, φάσκε		
Inf.	φάναι, φάσκειν		φήσειν, ἐρεῖν
Part.	φάς, φάσκων		φήσων, ἐρώων
	1 Aorist.	2 Aorist.	Perfect.
Ind.	ἔφησα, εἶπα	εἶπον	εἶρηκα
Subj.	φήσω, εἶπω	εἶπω	
Opt.	φήσαιμι, εἶπαιμι	εἶποιμι	
Imp.	* εἶπον	εἶπέ	
Inf.	φήσαι, εἶπαι	εἶπεῖν	εἶρηκέναι
Part.	φήσας, εἶπας	εἶπών	εἶρηκώς

## MIDDLE AND PASSIVE VOICES.

Pres. Inf. φάσθαι, Part. φάμενος · Perf. Imp. S. 3 πεφάσθω ·  
 Imperf. ἐφασκόμεν · Perf. εἶρηθαι, Plup. εἰρήμην, 3 Fut. εἰρήσο-  
 μαι, Aor. Pass. ἐφθέθην, ἐφθέθη, Fut. Pass. φηθήσομαι.



# ¶ 54. VERBS IN -μι. 7. "ἔμμι, to send.

## ACTIVE VOICE.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἔμμι	ἑώ	ἑείην		ἑίνα.
2	ἑς	ἑῷς	ἑείης	ἑε	
3	ἑσι	ἑῷ	ἑείη	ἑέτω	Part.
P 1	ἑμεν	ἑώμεν	ἑείμεν, ἑίμεν		ἑίς
2	ἑτε	ἑῆτε	ἑείητε, ἑέτε	ἑετε	
3	ἑσι, ἑῖσι	ἑώσι	ἑείωσαν, ἑέεν	ἑέωσαν, ἑέντων	
D 2	ἑτον	ἑήτον	ἑείητον, ἑέτον	ἑετον	
3			ἑεήτην, ἑετήν	ἑέτων	

### IMPERFECT. AORIST I.

### AORIST II.

	Ind.	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἔμμι, ἑών (ἑιν)	ἑῖα	* ἑῖ	ἑήην		ἑίνα
2	ἑς, ἑας	ἑῖας	* ἑῖς	ἑήης	ἑς	
3	ἑη, ἑι	ἑῖς	* ἑῖ	ἑήη, &c.	ἑτω	Part.
P. 1	ἑμεν	ἑῖαμεν	ἑίμεν ἑόμεν			ἑίς
2	ἑτε	ἑῖατε	ἑίτε ἑῖτε		ἑτε	
3	ἑσαν	ἑῖαν	ἑίσαν ἑσι		ἑέωσαν, ἑέντων	
D 2	ἑτον		ἑίτον ἑῖτον		ἑετον	
3	ἑτήν		ἑετήν		ἑέτων	

Future, ἑσω.

Perfect, ἑίκα.

Pluperfect, ἑίκαμ.

## MIDDLE AND PASSIVE VOICES.

### PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S 1	ἑμαι	ἑώμαι	ἑείμην, ἑοίμην		ἑεσθαι
2	ἑσαι, ἑη	ἑῷ	ἑεο, ἑοιο	ἑεσο, ἑου	
3	ἑται	ἑήται	ἑετο, ἑοιτο	ἑεσθω	Part.
	&c.	&c.	&c.	&c.	ἑμενος

### IMPERFECT.

### AORIST II. MIDDLE.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	ἑμην	ἑίμαι	ἑίμην		ἑεσθαι
2	ἑσο, ἑου	ἑῖο	ἑίο	ἑοῖ	
3	ἑτο	ἑῖτο	ἑίτο	ἑεσθω	Part.
	&c.	&c.	&c.	&c.	ἑμενος

Fut. Mid. ἑσομαι. 1 Aor. Mid. ἑνάμην. Perf. ἑίμαι. Plup  
ἑίμην. Aor. Pass. ἑέσθην. Fut. Pass. ἑδέσσομαι.

# 155. 3. *Εἰμί*, to be.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	εἰμι	ᾶ	εἴην		εἶναι
2	εἶς, εἶ	ῆς	εἴης	ἴσθι	
3	ἐστί	ῆ	εἴη	ἔστω (ῆτω,	
P. 1	ἐσμέν	ᾶμεν	εἴμεν, εἴμεν		Part. ᾶν
2	ἐστέ	ῆτε	εἴητε, εἴτε	ἔσθε	οὔσα
3	εἰσὶ	ᾶσι	εἴησαν, εἴον	ἔστωσαν, ἔστων, ὄντων	ὄν
D. 2	ἐστών	ῆτον	εἴητον, εἴτην	ἔστον	ᾶντος
3			εἴητην, εἴτην	ἔστων	οὔσης

## IMPERFECT.

## FUTURE.

	Ind.	Opt.	Inf.
S. 1	ῆν, ῆ, ῆμην	ἔσομαι	ἔσεσθαι
2	ῆς, ῆσθα	ἔσῃ, ἔσει	ἔσοις
3	ῆν	ἔσται, ἔσται	ἔσοιτο
P. 1	ῆμεν	ἔσόμεθα	ἔσόμεθα
2	ῆτε, ῆστε	ἔσεσθε	ἔσεσθε
3	ῆσαν	ἔσονται	ἔσονται
D. 2	ῆτον, ῆστον	ἔσεσθον	ἔσεσθον
3	ῆτην, ῆστην	ἔσεσθον	ἔσεσθον

## DIALECTIC FORMS.

### PRESENT.

Ind.	Subj.	Imp.	Part.
S. 1 ἐμὶ D.	S. 1 ἴω L.	S. 2 ἴω, ἴω P.	M. ἴω L.
2 ἴς L.	εἴω E.	ἴω	F. ἴω L.
ἐσσί P.	3 ῆς E.	ἴμεν E.	ἴω D.
3 ἐσσί D.	ῆς E.	ἴμεν E.	ἴω D.
P. 1 εἰμὶ L.	P. 1 ᾶμει D.	ἴμεν P.	ἴω D.
εἰμὶς D.	3 ἴω L.	ἴμεναι E. ᾶ	N. ἴω L.
ἴμεν P.	Opt.	ῆμεν D.	Gen.
3 ἐσσί D.	S. 2 εἴω P.	ᾶμει D.	ἴω L.
ἴω E.	ἴω, 3 ἴω L.	ᾶμει D.	ἴω D.

### IMPERFECT.

S. 1 ἴην E.	S. 2 ἴης P.	S. 3 ἴην L.	P. 3 ἴων L. P.
ἴω E.	ἴω E.	ἴς D.	ἴων P.
ἴων It.	ἴω L.	ἴω It.	ἴων It.
ἴω L.	3 ἴην E.	P. 1 ᾶμει D.	ἴων L.
ἴω L.	ἴω L.	2 ἴων L.	ἴω E.

## DIALECTIC FORMS OF εἶμι, to be

## FUTURE IND.

A. 1	ἔσμεν E.
2	ἔσθε L.
	ἔσμεν E.
	ἔσθι P.
	ἔσθι D.

S. 3	ἔσται E.
	ἔσται E.
•	ἔσται D.
	ἔσται D.

F. 1	ἔσμεθα P.
	ἔσμεθα E.
2	ἔσθε E.
3	ἔσται E.
	ἔσται D.

## 156. 9. Εἶμι, to go.

## PRESENT.

	Ind.	Subj.	Opt.	Imp.	Inf.	Part
S. 1	εἶμι	ἴω	ἴωμι, ἰόλην		ἰέναι	ἰών
2	εἶς, εἶ	ἴης	ἴεις	ἴθι (εἰ)		ἰούσα
3	εἶσι	ἴῃ	ἴοι	ἴτω		ἰόν
P. 1	ἴμεν	ἴωμεν	ἴωμεν			
2	ἴτε	ἴητε	ἴοιτε	ἴτε		
3	ἴσσι	ἴωσι	ἴοισιν	ἴωσαν, ἰόντων, ἴων		
D. 2	ἴτον	ἴητον	ἴοιτον	ἴον		
3			ἰόλην	ἴων		

## PLUPERFECT II., OR IMPERFECT.

S. 1	ἦεν, ἦα (ἦα)	P. ἦιμεν, ἦμεν	D.
2	ἦεις, ἦισθα	ἦιτε, ἦτε	ἦιτον, ἦτον
3	ἦσι(ν)	ἦσαν	ἦιτην, ἦτην

MIDDLE (to hasten). Present, ἵεμαι. Imperfect, ἵεμην.

## DIALECTIC FORMS.

## PRESENT.

	Ind.	Subj.	Opt.	Inf.
S. 2	ἴθι L.	S. 1 εἶω P,	S. 3 εἶθι E.	ἵμεν E. D.
	ἴσθα E.	2 ἴσθα E.	ἴθι E.	ἵμεται E.
		3 ἴθι E.		ἵμεται E.
P. 3	ἴθι P.	P. 1 ἵμεν E.		ἵται P.

## IMPERFECT.

S. 1	ἦν L.	P. 1 ἥμεν E.	D. 3 ἦν E.
3	ἦν L.	3 ἦν E.	
	ἦν E.	ἦσαν L.	
	ἦν E.	ἦον E.	

MID. Fut. ἵεσμαι, Aor. ἵεσμεν, Ep. (¶ 252).

## ¶ 57. PURE VERBS. iii. SECOND AORISTS.

1. AORIST II. of *βαίνω*, to go.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔβην	βῶ	βαίην		βῆναι
	2 ἔβης	βῆς	βαίης	βῆθι (βῆ)	
	3 ἔβη	βῇ	βαίη	βήτω	Part.
P.	1 ἔβημεν	βῶμεν	βαίημεν, βαῖμεν		βάς
	2 ἔβητε	βῆτε	βαίητε, βαῖτε	βήτε	
	3 ἔβησαν	βῶσι	βαίησαν, βαῖεν	βήτωσαν, βάντων	
D.	2 ἔβητον	βῆτον	βαίητον, βῆτον	βήτων	
	3 ἔβήτην		βαιήτην, βάλτην	βήτων	

2. AORIST II. of *ἀποδιδράσκω*, to run away.

	Ind.	Subj.	Opt.	Inf.
S.	1 ἀπιδράν	ἀποδρῶ	ἀποδραίην	ἀποδράναι
	2 ἀπιδράς	ἀποδράς	ἀποδραίης	
	3 ἀπιδρά	ἀποδρά	ἀποδραίη	Part.
P.	1 ἀπιδράμεν	ἀποδρῶμεν	&c.	ἀποδράς
	2 ἀπιδράτε	ἀποδράτε		
	3 ἀπιδράσαν	ἀποδρῶσι		
D.	2 ἀπιδράτον	ἀποδράτον		
	3 ἀπεδράτην			

3. AORIST II. of *γινώσκω*, to know.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔγνων	γνῶ	γνοίην (γνῶην)		γνῶναι
	2 ἔγνης	γνῶς	γνοίης	γνῶθι	
	3 ἔγνω	γνῶ	γνοίη	γνώτω	Part.
P.	1 ἔγνωμεν	γνῶμεν	γνοίημεν, γνοῖμεν		γνούς
	2 ἔγνωτε	γνῶτε	γνοίητε, γνοῖτε	γνῶτε	
	3 ἔγνωσαν	γνῶσι	γνοίησαν, γνοῖεν	γνώτωσαν, γνόντων	
D.	2 ἔγνωτον	γνῶτον	γνοίητον, γνοῖτον	γνῶτον	
	3 ἔγνώτην		γνοίήτην, γνοῖτην	γνώτων	

4. AORIST II. of *δύνω*, to enter, to put on.

	Ind.	Subj.	Opt.	Imp.	Inf.
S.	1 ἔδυν	δύω	δύοιμι		δύναι
	2 ἔδυσ	δύης	δύοις	δῦθι	
	3 ἔδϋ	δύη	δύοι	δύτω	Part.
P.	1 ἔδϋμεν	δύωμεν	δύοιμεν		δύς
	2 ἔδϋτε	δύητε	δύοιτε	δύτε	
	3 ἔδυσαν	δύωσι	δύοιεν	δύτωσαν, δύντων	
D.	2 ἔδϋτον	δύητον	δύοιτον	δύτον	
	3 ἔδϋτην		δυοίτην	δύτων	

# 158. XV. (E.) PRETERITIVE VERBS.

## 1. Οἶδα, to know.

### PERFECT II.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	οἶδα	εἰδῶ	εἰδείην		εἰδέναι
2	οἶδας, οἶσθα	εἰδῆς	εἰδείης	ἴσθι	
3	οἶδε	εἰδῇ	εἰδείη	ἴτω	Part.
P. 1	οἶδαμεν, ἴσμεν	εἰδῶμεν	&c.		εἰδώς
2	οἶδατε, ἴστε	εἰδῆτε		ἴτε	
3	οἶδᾱσι, ἴσῃσι	εἰδῶσι		ἴτωσαν	
D. 2	οἶδατον, ἴστον	εἰδήτον		ἴστον 3 ἴστων	

### PLUPERFECT II.

S. 1	ἤδειν, ἤδη	P. ἤδειμεν, ἤσμεν	D. ἤδειτον, ἤστον
2	ἤδεις, ἤδης,	ἤδειτε, ἥστε	
	ἤδυσθα, ἤδησθα		
3	ἤδει(ν), ἤδη	ἤδεισαν, ἥσαν	ἤδειτην, ἥστην
Future, εἴσομαι, εἰδήσω. Aorist, εἰδήσαμ.			

## 2. Δέδοικα or δέδια, to be afraid.

### PERFECT II.

### PLUPERF. II

	Ind.	Subj.	Imp.	Inf.	
S. 1	δέδια	δεδίω		δεδιέναι	εδέδιεν
2	δέδιας	δεδίης	δεδίθι		εδέδιεις
3	δέδιε	δεδίη	δεδίτω	Part.	εδέδιει
P. 1	δέδιμεν	δεδίωμεν		δεδιώς	εδέδιμεν
2	δέδιτε	δεδίητε	δεδίτε		εδέδιτε
3	δέδιᾱσι	δεδίωσι	δεδίτωσαν		εδέδισαν
D. 2	δέδιτον	δεδίητον	δεδίτον		εδέδιτον
3			δεδίτων		εδέδιτην

1 Perf. δέδοικα. 1 Pluperf. ἐδέδοικεν. Fut. δείσομαι. Aor. ἔδισα.

## 159. 3. Ἦμαι, to sit.

### PERFECT.

### PLUPERFECT.

	Ind.	Imp.	Inf.	Part.	
S. 1	Ἦμαι		ἦσθαι	ἦμετες	ἦμην
2	ἦσαι	ἦσο			ἦσο
3	ἦσται	ἦσθω			ἦστο
P. 1	ἦμεθα				ἦμεθα
2	ἦσθι	ἦσθι			ἦσθι
3	ἦνται	ἦσθωσαν, ἦσθων			ἦντο
D. 2	ἦσθον	ἦσθον 3 ἦσθων			ἦσθον 3 ἦσθων

## PRETERITIVE VERBS.

## 4. Κάθηναι, to sit down.

## PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κάθηναι	κάθωμαι	καθόμην		καθῆσθαι
2	κάθησαι	κάθη	κάθοιο	κάθησο	
3	κάθηται	κάθεται	κάθωτο	καθήσθω	Part.
P. 1	καθήμεθα	καθώμεθα	καθόμεθα		καθήμενος
2	κάθησθε	κάθησθε	κάθουθε	κάθησθε	
3	κάθονται	κάθονται	κάθουντο	καθήσθωσαν, καθήσθων	
D. 2	κάθησθον	κάθησθον	κάθοισθον	κάθησθον	
3			καθούισθην	καθήσθην	

## PLUPERFECT.

S. 1	ἐκάθημην,	ἐκαθήμην	P. 1	ἐκαθήμεθα,	ἐκαθήμεθα
2	ἐκάθησο,	ἐκαθήσο	2	ἐκάθησθε,	ἐκαθήσθε
3	ἐκάθητο,	ἐκαθήτο	3	ἐκάθηντο,	ἐκαθήντο
D. 2	ἐκάθησθον.	ἐκαθήσθον	D. 3	ἐκαθήσθην,	ἐκαθήσθην

## ¶ 60. Κεῖμαι, to lie down.

## PRESENT OR PERFECT.

	Ind.	Subj.	Opt.	Imp.	Inf.
S. 1	κεῖμαι	κείωμαι	κειόμην		κείσθαι
2	κείσαι	κείη	κείοιο	κείσο	
3	κείται	κείηται	κείοιτο	κεισθω	Part.
P. 1	κειμέθα	κειώμεθα	κειόμεθα		κειμενος
2	κείσθε	κείσθε	κείοσθε	κείσθε	
3	κείνται	κείνται	κείοντο	κεισθωσαν, κεισθων	
D. 2	κείσθον	κείσθον	κείοσθον	κείσθον	
3			κειόσθην	κεισθων	

## IMPERFECT OR PLUPERFECT.

S. 1	ἐκεῖμην	P. ἐκειμέθα	D.	
2	ἐκεισο	ἐκεισθε		ἐκεισθον
3	ἐκειτο.	ἐκειντο		ἐκεισθην

Future, κείσομαι.

## 161. XVI. CHANGES IN THE ROOT

## A. EUPHONIC CHANGES.

[§§ 259 - 264.]

- |                 |   |                                       |
|-----------------|---|---------------------------------------|
| 1. Precession   | { a. of <i>a</i> to <i>u</i> .<br>b. of <i>s</i> and <i>z</i> to <i>a</i> . | 4. Metathesis.                        |
| 2. Contraction. |   | 5. To avoid Double Aspiration.        |
| 3. Syncope.     |   | 6. Omission or Addition of Consonant. |
|                 |   | 7. From the Omission of the Digamma.  |

## B. EMPHATIC CHANGES.

## I. BY LENGTHENING A SHORT VOWEL.

[§§ 266 - 270.]

- |                                  |                           |                            |
|----------------------------------|---------------------------|----------------------------|
| 1. <i>ā</i> to <i>a</i> .        | 4. <i>i</i> to <i>u</i> . | 7. <i>o</i> to <i>oa</i> . |
| 2. <i>ē</i> to <i>ai</i> .       | 5. <i>y</i> to <i>r</i> . | 8. <i>ō</i> to <i>ū</i> .  |
| 3. Various Changes of <i>a</i> . | 6. <i>y</i> to <i>u</i> . | 9. <i>ō</i> to <i>so</i> . |

## II. BY THE ADDITION OF CONSONANTS.

[§§ 271 - 282.]

- |                  |   |                   |   |
|------------------|---|-------------------|---|
| 1. Of <i>τ</i> { | a. To Labial Roots.<br>β. To Other Roots.   | 3. Of <i>ρ</i> {  | a. Prefixed to a Consonant.<br>β. Affixed to a Consonant.<br>γ. Affixed to a Vowel.<br>δ. Prefixed to <i>a</i> .                        |
| 2. Of <i>σ</i> { | a. Prefixed.<br>β. Affixed.<br>Uniting with a<br>γ. Palatal to form <i>σσ(ττ)</i> .<br>δ. " " ζ.<br>e. γγ " ζ.<br>ζ. Lingual " ζ.<br>η. " " σσ(ττ).<br>θ. Labial " ζ, σσ. | 4. Of <i>σν</i> { | a. Without further change.<br>β. Vowel changed by precession.<br>γ. Vowel lengthened. [sion]<br>δ. Metathesis.<br>e. Consonant dropped. |
|                  |   | 5. Of δ, γ, θ, χ. |   |

## III. BY INCREASING THE NUMBER OF SYLLABLES.

[§§ 283 - 300.]

## 1. By Reduplication (§§ 283 - 286).

- |              |                              |
|--------------|------------------------------|
| a. Proper.   | a. In Verbs in <i>-μσ</i> .  |
| b. Attic.    | β. In Verbs in <i>-σνα</i> . |
| c. Improper. | γ. In Other Verbs.           |

## 2. By Syllabic Affixes (§§ 287 - 299).

- |                            |  |                     |  |
|----------------------------|--|---------------------|--|
| a. <i>a</i> and <i>u</i> . |  | d. <i>σν</i> {      | a. To Pure Roots.<br>β. To Palatal Roots.<br>γ. To Lingual and Liquid [Roots]. |
| b. <i>ā</i> .              | { a. Without further change.<br>β. With the Insertion of <i>u</i> .<br>γ. With <i>ā</i> , prolonged. | e. <i>σνα</i> .     |  |
| c. <i>σ</i> .              |  | f. <i>ιζ</i> .      |  |
|                            |  | g. Other Syllables. |  |

## 3. By Exchange of Letters (§ 300).

*σ* becoming *l*.

## C. ANOMALOUS CHANGES.

[§ 301.]

### D. TABLES OF FORMATION.

¶ 62. I. TABLE OF DERIVATION.

### A. NOUNS.

[§§ 305-313 ]

**L. FROM VERBS, denoting**

1. The *Action*; in *-εις, -εἰς, -η, -α, -ος (-ου), -τος, -ος (-ος), -μῆς, -μην.*
2. The *Effect or Object*, in *-μῆ.*
3. The *Doer*, in *-της, -της, -της, -της, -ῆς, -ος.*
4. The *Place, Instrument, &c.*, in *-ῶν, -ων, -ων.*

II. FROM ADJECTIVES, expressing  
the *Abstract*, in *-iā* (*-aiā*, *-aiā*), *-vns*,  
*-vūns*, *-os* (*-ios*), *-ās*.

### III. FROM OTHER NOUNS.

1. *Patrials*, in -ης (F. -ης), -ίας (F. -ίς).
2. *Patronymics*, in -ίδης, -ΐδης, -ῖδης (F. -ίς, -ΐς, -ῖς), -ίων (F. -ίωνη, -ίση).
3. *Female Appellatives*, in -ης, -ωνή, -ιά, -σα (F. -ή).
4. *Diminutives*, in -ιον (-ΐδιον, -ΐριον, -ύλλιον, -ΐδιον, &c.), -ίς, -ΐδιος, -ΐχη, -ΐση, -ΐλλη, -ΐλος, &c.
5. *Augmentatives*, in -ων, -ωνία, -ΐς, -ΐσις, &c.

## B. ADJECTIVES.

**[§§ 314-316.]**

**I. FROM VERBS ;** in *ἰσός*, *-ῥήσις*, *-μων*, active ; *-τός*, *-τός*, *-τός*, passive ; *-ἰμος*, fitness ; *-ἄσις*, *-ἄς*, &c.

**II. FROM NOUNS :** in *-ios* (*-ios, -ios, -ios, -ios, -ios, -ios*), *belonging to*; *-iós, -iós, -iós, -iós, -iós*, *relating to*; *-ios, -ios, -en, material*; *-iós* (*-i*), *time or prevalence*; *-ios, -ios, -ios,*

*patrial* ; -ρός, -ιρός, -ηρός, -ἑλίος, -πλός, -ωλός, -ις, -ότης, fullness or quality.

### III. FROM ADJECTIVES AND AD- VERBS.

1. As from Nouns.
2. Strengthened Forms ; Comparative, Superlative.

### C. PRONOUNS.

**[§ 317.]**

**D. VERBA.**

[55 318, 319.]

**L. FROM NOUNS AND ADJECTIVES ;**  
in *-ia*, *-iua*, *-ia*, to be or do ; *-iu*,  
*-iua*, *-iua*, to make ; *-iz*, *-iz*,  
imitative, active, &c. ; *-u* with penult  
strengthened, active, &c.

II. FROM OTHER VERBS; in *-sis*,  
*-sā*, *-ā*, desiderative; *-ṣa*, *-ṣa*,  
&c., frequentative, intensive, incep-  
tive, diminutive, &c.

### E. ADVERBS.

**[§§ 320 - 322.]**

## I OBLIQUE CASES OF NOUNS AND ADJECTIVES.

1. *Genitives*, in *-s*, *place whence*; *-ov*, *place where*; *-ns*, &c.
2. *Datives*, in *-u*, *-oi*, *-noi*, *-āoi*, *place where*; *-y*, *-z*, *-ai*, *-i*, *w y*, *place where, time when*; &c.
3. *Accusatives*, especially *Neut. Sing. and Plur. of Adjectives*.

## II. DERIVATIVES SIGNIFYING

1. *Manner*, in -*us*, -*us*, -*us*, -*us*,  
-*us*, -*us*, -*us*, -*us*.
2. *Time when*, in -*us*, -*us*.
3. *Place whither*, in -*us*.
4. *Number*, in -*us*.

### III. PREPOSITIONS WITH THEIR CASES.

#### IV. DERIVATIVES FROM PREPOSITIONS, OF PREPOSITIONS WITHOUT CASES.



## Π 63 II. PRONOMINAL

[Obsolete Primitives are printed in capitals]

		Negative.				Relative.				
		Order.	I. Interrog.	II. Indef.	III. Objective.	IV. Subjective.	V. Definite.	VI. Indefinite		
A. ANSWERS OF 1. Property.	1. Distinction.	Positive,	τίς ; ΠΟΣ ;	τις, ΠΟΣ,	οὗτις, οὐδείς, οὐδαμὸς,	μήτις, μηδείς, μηδαμὸς,	ὅς,  ὅς,	ὅστις, ὅποιος,		
		Compar.,	πέντερος ;	πεντέρης,	οὐδέντερος, οὐδεπέντεροι, μηδενότερος,			ἐπέντερος,		
		Superl.,	πίστετος ;					ἐπίστετος,		
		Quantity,	πίστεος ;	πιστός,			ἕστος, ἐσάκτωτος, ὅσος,	ἐπίστος, ἐπὶστος,		
		Quality,	πῶτος ;	πῶτος,	οὐτὶδαπὸς, οὐδαμῶτος,	μηδαμῶτος,		ἰπῶτος,		
		Age, Size,	σπυλιώτος ;				ἡλίωτος,	ἰσπυλιώτος,		
		Country,	παδαπὸς ;					ἰπαδαπὸς,		
		Day,	πιοστῶτος ;					ἰπιοστῶτος		
		Whence,	πῶθεν ;	πῶθεν,	οὐδαμῶθεν, μηδαμῶθεν,	μήπῳθεν, μηδαμῶθεν,	ἐθεν, ἐθεν,	ἐπῶθεν, ἐπθεν,		
		Where,	πῶθ' ;	πῶθ',	οὐδενίῳθεν, μηδενίῳθεν, οὐδαμῶθ', οὐπῶθι, οὐδαμῶθι,	μήπῳθεν, μηδαμῶθ', μηδαμῶθι,	ὅθ', ἔθῳθεν, ἰσπῳθ', ἔθῳθεν,	ἐπῶθ', ἐπθεν,		
B. ANSWERS OF 1. Place.	1. Place.		πῶθι ;	πῶθι,	οὐδαμῶθ', οὐπῶθι, οὐδαμῶθι,	μηδαμῶθ', μηδαμῶθι,	ἔθῳθεν, ἔθῳθεν, ἔθῳθεν,	ἐπῶθ', ἐπθεν,		
		Whither,	πῶθιῳθεν ; πῶθ' ; πῶθι ;	πῶθιῳθεν, πῶθ', πῶθι,	οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν, μηδαμῶθιῳθεν, μηδαμῶθιῳθεν,	ἔθῳθεν, ἔθῳθεν, ἔθῳθεν,	ἐπῳθιῳθεν, ἐπῳθ', ἐπθεν,		
		2. Way, or Place where,	πῶθιῳθεν ; πῶθ' ; πῶθι ;	πῶθιῳθεν, πῶθ', πῶθι,	οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν, μηδαμῶθιῳθεν, μηδαμῶθιῳθεν,	ἔθῳθεν, ἔθῳθεν, ἔθῳθεν,	ἐπῳθιῳθεν, ἐπῳθ', ἐπθεν,		
		2. Manner,	πῶθιῳθεν ; πῶθ' ; πῶθι ;	πῶθιῳθεν, πῶθ', πῶθι,	οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν, μηδαμῶθιῳθεν, μηδαμῶθιῳθεν,	ἔθῳθεν, ἔθῳθεν, ἔθῳθεν,	ἐπῳθιῳθεν, ἐπῳθ', ἐπθεν,		
		4. Time.			πῶθιῳθεν ; πῶθ' ; πῶθι ;	πῶθιῳθεν, πῶθ', πῶθι,	οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν, μηδαμῶθιῳθεν, μηδαμῶθιῳθεν,	ἔθῳθεν, ἔθῳθεν, ἔθῳθεν,	ἐπῳθιῳθεν, ἐπῳθ', ἐπθεν,
				General,	πῶθιῳθεν ; πῶθ' ; πῶθι ;	πῶθιῳθεν, πῶθ', πῶθι,	οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν, οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν, μηδαμῶθιῳθεν, μηδαμῶθιῳθεν,	ἔθῳθεν, ἔθῳθεν, ἔθῳθεν,	ἐπῳθιῳθεν, ἐπῳθ', ἐπθεν,
				Specific,	πῶθιῳθεν ;	πῶθιῳθεν,	οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν,	ἔθῳθεν,	ἐπῳθιῳθεν,
				Various,	πῶθιῳθεν ;	πῶθιῳθεν,	οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν,	ἔθῳθεν,	ἐπῳθιῳθεν,
				5. Number,	πῶθιῳθεν ;	πῶθιῳθεν,	οὐδαμῶθιῳθεν,	μηδαμῶθιῳθεν,	ἔθῳθεν,	ἐπῳθιῳθεν,

DERIVATIVE NOUNS. πῶθιῳθεν, πῶθιῳθεν, πῶθιῳθεν, οὐδαμῶθιῳθεν, ἐπῳθιῳθεν,  
ἰπῶθιῳθεν, ἰπῶθιῳθεν, ἰπῶθιῳθεν, ἰπῶθιῳθεν, ἰπῶθιῳθεν, ἰπῶθιῳθεν, ἰπῶθιῳθεν, &c.



### III. PRINCIPAL RULES OF SYNTAX.

¶ 64. I. An APPOSITIVE agrees in *case* with its *subject*. § 331.

II. The SUBJECT OF A FINITE VERB is put in the Nominative. § 342.

III. SUBSTANTIVES INDEPENDENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative. § 343.

GENERAL RULE FOR THE GENITIVE. THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE. § 345.

IV Words of SEPARATION and DISTINCTION govern the Genitive. § 346

V. The COMPARATIVE DEGREE governs the Genitive. § 351.

VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive. § 355

VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. § 356.

VIII. Words of PLENTY and WANT govern the Genitive. § 357.

IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive § 358.

X. Words of SHARING and TOUCH govern the Genitive. § 367.

XI. The MOTIVE, REASON, and END IN VIEW are put in the Genitive § 372.

XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive. § 374.

XIII. Words of SENSATION and of MENTAL STATE OR ACTION govern the Genitive. § 375.

XIV. The TIME and PLACE *in which* are put in the Genitive. § 378.

XV. The AUTHOR, AGENT, and GIVER are put in the Genitive. § 380.

XVI. An ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive. § 382.

GENERAL RULE FOR THE DATIVE OBJECTIVE. THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE DATIVE; or, AN INDIRECT OBJECT IS PUT IN THE DATIVE. § 397.

XVII. Words of NEARNESS and LIKENESS govern the Dative. § 398.

XVIII. The OBJECT OF INFLUENCE is put in the Dative. § 401.

GENERAL RULE FOR THE DATIVE RESIDUAL. AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE. § 414.

XIX. The MEANS and MODE are put in the Dative. § 415.

XX. The TIME and PLACE *at which* are put in the Dative. § 420.

GENERAL RULE FOR THE ACCUSATIVE. AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE. § 422.

XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative. § 423.

ADVERBS OF SWEARING are followed by the Accusative. § 426.

CAUSATIVES govern the Accusative together with the case of the included verb. § 430.

The same verb often governs two accusatives, which may be, — (I.) The DIRECT OBJECT and the EFFECT *in apposition* with each other; as with verbs of *making, appointing, choosing, esteeming, naming, &c.* — (II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing, saying, &c.* — (III.) TWO OBJECTS differently related, but which are both regarded as DIRECT; as with verbs of *asking and requiring, of clothing and unclothing, of concealing and depriving, of persuading and teaching, &c.* §§ 434–436.

**XXII.** An adjuact applying a word or expression to a PARTICULAR PART, PROPERTY, THING, or PERSON, is put in the Accusative. § 437.

**XXIII.** EXTENT OF TIME AND SPACE is put in the Accusative. § 439.

**XXIV.** The Accusative is often used ADVERBIALLY, to express DEGREE, MANNER, ORDER, &c. § 440.

**XXV.** The COMPELLATIVE of a sentence is put in the Vocative. § 442.

**XXVI.** AN ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*. § 444.

**XXVII.** The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*. § 469.

**XXVIII.** A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*. § 494.

The RELATIVE commonly takes the case of the antecedent, when the ANTECEDENT is a Genitive or Dative, and the RELATIVE would properly be an Accusative depending upon a verb. § 526.

**XXIX.** A VERB agrees with its *subject* in *number* and *person*. § 543.

The NEUTER PLURAL has its VERB in the singular. § 549.

The PASSIVE VOICE has for its SUBJECT an *object of the Active*, commonly a *direct*, but sometimes an *indirect object*. Any other word governed by the Active remains unchanged with the Passive. THE SUBJECT OF THE ACTIVE is commonly expressed, with the Passive, by the Genitive with a preposition. § 562.

An action is represented by the { Definite Tenses, as (a.) *continued* or *prolonged*,  
Aorist, as (a.) *momentary* or *transient*,

{ (b.) a *habit* or *continued course of conduct*; (c.) *doing at the time of*, or *until* an-  
{ (b.) a *single act*; (c.) *simply done in its own time*;

{ *other action*; (d.) *begun, attempted, or designed*; (e.) *introductory*. } §§ 570-574.  
{ (d.) *accomplished*; (e.) *conclusive*. }

The generic Aorist often supplies the place of the specific Perfect and Pluperfect § 580.

The INDICATIVE expresses the *actual*; the SUBJUNCTIVE and OPTATIVE, the *contingent*. § 587.

PRESENT CONTINGENCY is expressed by the *primary tenses*; PAST CONTINGENCY, by the *secondary*. § 589.

The SUBJUNCTIVE, for the most part, follows the *primary tenses*; and the OPTATIVE, the *secondary*. § 592.

*Supposition as fact* is expressed by the appropriate tense of the Indicative; *supposition that may become fact*, by the Subjunctive; *supposition without regard to fact*, by the Optative; and *supposition contrary to fact*, by the past tenses of the Indicative. § 593.

The OPTATIVE is the distinct mode appropriate to the *oratio obliqua in past time*. § 602.

**XXX.** The INFINITIVE is construed as a *neuter noun*. § 620.

The INFINITIVE often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*. § 625.

**XXXI.** The SUBJECT OF THE INFINITIVE is put in the Accusative. § 626.

**XXXII.** A PARTICIPLE AND SUBSTANTIVE are put absolute in the Genitive; AN IMPERSONAL PARTICIPLE, in the Accusative. § 638.

The INTERJECTION is independent of grammatical construction. § 645.

**XXXIII.** ADVERBS modify *sentences*, *phrases*, and *words*; particularly *verbs*, *adjectives*, and *other adverbs*. § 646.

**XXXIV.** PREPOSITIONS govern substantives in the oblique cases, and mark their relations. § 648.

**XXXV.** CONJUNCTIONS connect sentences and like parts of a sentence § 654

## IV. FORMS OF ANALYSIS AND PARSING.

## ¶ 65. A. OF WORDS.

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— is a  $\left. \begin{array}{l} \text{Common} \\ \text{Proper} \\ \text{Abstract} \\ \text{Collective} \\ \text{Irregular} \\ \text{\&c.} \end{array} \right\} \text{Noun of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Dec., } \left. \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \\ \text{Comm.} \end{array} \right\}, \text{ from } — —$

(*decline*);  $\left[ \begin{array}{l} \text{Derived from } \rightarrow, \\ \text{Compounded of } \rightarrow, \end{array} \right] \text{Root } \rightarrow, \text{Affix } \rightarrow; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{Dat.} \\ \text{Acc.} \\ \text{Voc.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{the subject of } \rightarrow, \\ \text{governed by } \rightarrow, \\ \text{the Gen. of } \rightarrow, \\ \text{the Dat. of } \rightarrow, \\ \text{the Acc. of } \rightarrow, \text{\&c.} \end{array} \right\} \text{Rule. } \textit{Remarks.}$

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— is an ADJECTIVE  $\left[ \begin{array}{l} \text{Pos.} \\ \text{in the Comp.} \\ \text{Sup.} \end{array} \right\} \text{Degree, from } — — — (\text{compar.}),$

of  $\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Terminations } (*decline*); \left[ \begin{array}{l} \text{Derived from } \rightarrow, \\ \text{Compounded of } \rightarrow, \end{array} \right] \text{Root } \rightarrow, \text{Affix } \rightarrow$

$\left\{ \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left\{ \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\}; \text{ agreeing with } — \\ \text{used substantively, \&c.}, \text{Rule. } \textit{Remarks.}$

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— is a  $\left. \begin{array}{l} \text{Personal} \\ \text{Reflexive} \\ \text{Relative} \\ \text{\&c.} \end{array} \right\} \text{PRONOUN, of the } \left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \text{Pers. } \left. \right\}, \text{ from } — — — (\text{de-}$

ARTICLE

*cline*);  $\left[ \begin{array}{l} \text{Derived from } \rightarrow, \\ \text{Compounded of } \rightarrow, \end{array} \right] \text{Root } \rightarrow, \text{Affix } \rightarrow; \text{ the } \left. \begin{array}{l} \text{Nom.} \\ \text{Gen.} \\ \text{\&c.} \end{array} \right\} \left. \begin{array}{l} \text{Sing.} \\ \text{Plur.} \\ \text{Dual} \end{array} \right\} \left\{ \begin{array}{l} \text{Masc.} \\ \text{Fem.} \\ \text{Neut.} \end{array} \right\};$

$\left\{ \begin{array}{l} \text{the subject of } \rightarrow, \\ \text{governed by } \rightarrow, \\ \text{agreeing with } \rightarrow, \text{\&c.} \end{array} \right\} \text{Rule. [It refers to } — \text{ as its } \left. \begin{array}{l} \text{Subject} \\ \text{Antecedent} \end{array} \right\}, \text{Rule;}$   
and connects — to —.] *Remarks.*

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— is a  $\left. \begin{array}{l} \text{Transitive VERB,} \\ \text{Intransitive " } \\ \text{Deponent " } \\ \text{Barytone " } \\ \text{Contract " } \\ \text{VERB in } \mu, \text{\&c.} \end{array} \right\} \text{from } — — — (\text{conjugate}); \left[ \begin{array}{l} \text{Derived from} \\ \text{Compounded} \end{array} \right]$

—,] {Root —}, [Prefix —,] Affix —; the

Pres.	} Ind. Subj. Opt. Imp. Inf. Part }
Impf.	
Fut.	
2 Fut.	
1 Aor. &c.	

Act. Mid. Pass.

(vary and inflect);

{	(if finite) the 1	} Pers. Plar. Dual }	, agreeing with —,
	2		
	3		
{	(if Inf.) having for its subject —, and {depending on —, subject of — &c.,	}	; agreeing with —, used substantively, &c.,
	(if Part.) the		

Nom.	Sing.	Masc.
Gen.	Plur.	Fem.
&c.	Dual	Neut.

Rule. Remarks.

} ADVERB of	Interrogative	} Place Time Manner Order &c.	}, [in the Comp. Sup. }	} De-
	Indefinite			
	Demonstrative			
	Complementary			
	&c.			

gree, from — (compare), [Derived from —,] modifying —, Rule. [It refers to — as its antecedent, and connects — to —.] Remarks.

— is a PREPOSITION, [Derived from —,] governing —, and marking its relation to —, Rule. Remarks.

} CONJUNCTION, [Derived from —,] connect-	Copulative	} ing — to —, Rule. Remarks.
	Conditional	
	Complementary	
	&c.	

— is an INTERJECTION, [Derived from —,] and independent of grammatical construction (§ 645). Remarks.

**NORMS** (a) When *declension in full* is not desired, give the Nom. and Gen. in Substantives and in Adjectives of 1 Term., and the different forms of the Nom. in Adjectives of 2 or 3 Term. (b) In *conjugating*, give the Theme, with the corresponding Fut. and Perf. (if in use), to which it is also well to add the 2 Aor. if used. (c) The term "vary" is used above in a specific sense, to denote *giving the different modes of a tense*, or, as it is sometimes called, *giving the synopsis of the tense*; and the term "inflect," to denote *giving the numbers and persons* (in the Participle, *declension*, of course, takes the place of this). (d) After completing the formula above, which, to avoid confusion and consequent omission or delay, should always be given in the prescribed order, add such *Remarks* as may properly be made upon the *form, signification, and use* of the word; as, in respect to contraction, euphonic changes of consonants, literal or figurative sense, the force or use of the number, case, degree, voice, mode, tense, &c.; citing, from the Grammar, the appropriate rule, remark, or note. (e) Some particulars in the forms above, which do not apply to all words, are inclosed in brackets.

## ¶ 66. B. OF SENTENCES.

I. *Describe the Sentence.*

It is { Simple, } { Distinct, { Intellectual, { Declarative, { Actual, { Pos-  
 Compound, } { Volitive, { Positive; { Interrogative, { Contingent, { Neg-  
 Incorporated in the sentence — as a { Substantive.  
 Adjective.  
 tive; } connected by — to —, as a { Coordinate Sentence.  
 ative; } following — by simple succession. { Subordinate Clause, performing the office  
 of a { Substantive.  
 Adjective.  
 Adverb.

II. *Analyze the Sentence into its Logical and Grammatical Divisions, its Primary and Secondary Parts, &c.*

The Logical { Compellative } is —, containing the Simple { Grammatical Com-  
 Subject Predicate } Compound } Sub-  
 pellative } { Adjective  
 ect } —, modified by the Adverb  
 dicate } { Appositive  
 { Adjunct  
 { Dependent Clause } —. *Show how these are mod-*

*(Find, and analyze Subordinates or Incorporated Clauses, until the Sentence is ex-*  
*hausted.*

## ¶ 67. C. OF METRES.

I. *Give a general description of the Metre in which the Poem is written.*II. *Describe the particular Verse.*

It is Iambic } Monometer } Acatalectic } consisting of 1 } Feet, which are  
 Dactylic } Dimeter } Catalectic } 2 }  
 &c. } &c. } &c. } &c. }  
 —. The Cæura is the [Masc.] Penthemimn, } after —.  
 [Fem.] Hephthemimn,  
 Pastoral, &c., }

III. *Analyze by [Dipodies and] Feet.*

— is a Dactyl, } the 1 } Syllable Long } by Nature,  
 Spondee, } 2 } Short } Position, } Rule.  
 &c., } &c. } &c., }

## INTRODUCTION.

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§ 1. THE Ancient Greeks were divided into three principal races ; the Ionic, of which the Attic was a branch, the Doric and the Æolic. These races spoke the same general language but with many dialectic peculiarities.

The ANCIENT GREEK LANGUAGE (commonly called simply *the Greek*) has been accordingly divided by grammarians into four principal DIALECTS, the ATTIC, the IONIC, the DORIC, and the ÆOLIC. Of these the Attic and Ionic were far the most refined, and had far the greatest unity within themselves. The Doric and Æolic were not only much ruder, but, as the dialects of races widely extended, and united by no common bond of literature, abounded in local diversities. Some of the varieties of the Doric or Æolic were separated from each other by differences scarcely less marked than those which distinguished them in common from the other dialects. Of the Æolic, the principal varieties were the Lesbian, the Bœotian, and the Thessalian. The Doric, according as it was more or less removed from the Attic and Ionic, was characterized as the *stricter* or the *milder* Doric ; the former prevailing in the Læconic, Tarentine, Cretan, Cyrenian, and some other varieties ; the latter in the Corinthian, Syracusan, Megarian, Delphian, Rhodian, and some others.

§ 2. The Greek colonies upon the coast of Asia Minor and the adjacent islands, from various causes, took the lead of the mother country in refinement ; and the first development of Greek literature which secured permanence for its productions, was among the Asiatic Ionians. This development was EPIC POETRY, and we have, doubtless, its choicest strains remaining to us in the still unsurpassed Homeric poems. The language of these poems, often called *Epic* and *Homeric*, is the old Ionic, with those modifications and additions which a wandering bard



would insensibly gather up, as he sang from city to city, and those poetic licenses which are always allowed to early minstrelsy, when as yet the language is unfixed, and critics are unknown. Epic poetry was followed in Ionia by the Elegiac of which Callinus of Ephesus and Mimnermus of Colophon were two great masters; and this again by Ionic Prose, in which the two principal names are Herodotus and Hippocrates, who chose this refined dialect, although themselves of Doric descent. In distinction from the Old Ionic of the Epic poets the language of the Elegiac poets may be termed the Middle Ionic, and that of the prose-writers, the New Ionic.

§ 3. The next dialect which attained distinction in literature was the *Æolic* of Lesbos, in which the lyric strains of Alcæus and Sappho were sung. But its distinction was short-lived, and we have scarce any thing remaining of the dialect except some brief fragments. There arose later among the *Æolians* of *Bœotia* another school of Lyric Poetry, of which Pindar was the most illustrious ornament. As writing, however for the public festivals of Greece, he rejected the peculiarities of his rude native tongue, and wrote in a dialect of which the basis consisted of words and forms common to the Doric and *Æolic*, but which was greatly enriched from the now universally familiar Epic. He is commonly said, but loosely, to have written in the Doric.

§ 4. Meanwhile, the Athenians, a branch of the Ionian race, were gradually rising to such political and commercial importance, and to such intellectual preëminence among the states of Greece, that their dialect, adorned by such dramatists as *Æschylus*, *Sophocles*, *Euripides*, *Aristophanes*, and *Menander*, by such historians as *Thucydides* and *Xenophon*, by such philosophers as *Plato* and *Aristotle*, and by such orators as *Lysias*, *Æschines*, and *Demosthenes*, became at length the standard language of the Greeks, and, as such, was adopted by the educated classes in all the states. It became the general medium of intercourse, and, with a few exceptions, which will be hereafter noticed, the universal language of composition. This diffusion of the *Attic* dialect was especially promoted by the conquests of the *Macedonians*, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities, and received many additions; and thus diffused and modified, it ceased to be regarded as the language of a particular state, and received the appellation of the **COMMON DIALECT OR LANGUAGE.**

The *Attic* and *Common* dialects, therefore, do not differ in

any essential feature, and may properly be regarded, the one as the earlier and pure, the other as the later and impure, form of the same dialect. In this dialect, either in its earlier or later form, we find written nearly the whole that remains to us of ancient Greek literature. It may claim therefore to be regarded, notwithstanding a few splendid compositions in the other dialects, as the national language of Greece; and its acquisition should form the commencement and the basis of Greek study.

The pure Attic has been divided into three periods; the *Old*, used by Thucydides, the Tragedians, and Aristophanes; the *Middle*, used by Xenophon and Plato; and the *New*, used by the Orators and the later Comedians. The period of the Common dialect may be regarded as commencing with the subjection of Athens to the Macedonians.

§ 5. Of the Doric dialect, in proportion to its wide extent, we have very scanty remains; and of most of its varieties our knowledge is derived from passages in Attic writers, from monuments, and from the works of grammarians. In Greece itself, it seems scarcely to have been applied to any other branch of literature than Lyric Poetry. In the more refined Dorian colonies of Italy and Sicily, it was employed in Philosophy by the Pythagoreans (Archytas, Timæus, &c.), in Mathematics by the great Archimedes, in Comedy by Epicharmus and his successors, and in Pastoral Poetry by Theocritus, Bion, and Moschus.

§ 6. To the universality acquired by the Attic dialect, an exception must be made in poetry. Here the later writers felt constrained to imitate the language of the great early models. The Epic poet never felt at liberty to depart from the dialect of Homer. Indeed, the old Epic language was regarded by subsequent poets in all departments as a sacred tongue, *the language of the gods*, from which they might enrich their several compositions. The Æolic and Doric held such a place in Lyric Poetry, that even upon the Attic stage an Æolo-Doric hue was given to the lyric portions by the use of the long  $\alpha$ , which formed so marked a characteristic of those dialects, and which, by its openness of sound, was so favorable to musical effect. Pastoral Poetry was confined to the Doric. The Dramatic was the only department of poetry in which the Attic was the standard dialect.

§ 7. Grammar flourished only in the decline of the Greek language, and the Greek grammarians usually treated the dia-

lects with little precision. Whatever they found in the old Ionic of Homer that seemed to them more akin to the later cultivated Æolic, Doric, or even Attic, than to the new Ionic they did not hesitate to ascribe to those dialects. Even in the common language, whatever appeared to them irregular or peculiar, they usually referred to one of the old dialects, terming the regular form *κοινόν*, *common*, though perhaps this form was either wholly unused, or was found only as a dialectic variety. On the other hand, some critics used the appellation *κοινός* as a term of reproach, designating by it that which was not pure Attic. In the following Grammar, an attempt will be made to exhibit first and distinctly, under each head, the Greek in its standard form, that is, the Attic and the purer Common usage; and afterwards to specify the important dialectic peculiarities. It will not, however, be understood that every thing which is ascribed to one of the dialects prevails in that dialect throughout, or is found in no other. This applies especially to the Doric and Æolic, which, with great variety within themselves (§ 1), are closely akin to each other; so that some (as Maittaire) have treated of both under the general head of Doric; and in the following Grammar some forms will be simply mentioned as Doric, that also occur in the Æolic. By the term Æolic, as employed by grammarians, is commonly denoted the cultivated Æolic of Lesbos; as the term Ionic is usually confined to the language spoken (though, according to Herodotus, with four varieties) by the Ionians of Asia Minor and the adjacent islands.

§ 8. It remains to notice the modifications of the later Greek. The Macedonians, who had previously spoken a rude and semi-barbarous dialect of the Greek, retained and diffused some of the peculiarities of their native tongue. These are termed *Macedonic*, or, sometimes, from Alexandria, the principal seat of Macedonian, and indeed of later Greek culture, *Alexandrine*.

The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed by native Jews, it naturally received a strong Hebrew coloring; and, as a Jew speaking Greek was called *Ἑλληνιστής* (from *ἑλληνίζω*, *to speak Greek*), this form of the language has been termed the *Hellenistic* (or by some the *Ecclesiastical*) dialect. Its peculiarities naturally passed more or less into the writings of the fathers, and through the diffusion of Christianity exerted a great general influence.

Another influence modifying the Greek came from the language of the Roman conquerors of the world. Of necessity, the Greek, notwithstanding the careful compositions of such scholars as Arrian, Lucian, and Ælian, and the precepts of a class of critics, called Atticists, was continually becoming more and more impure. The language of the Byzantine period was especially degenerate. Since the destruction of the Eastern Empire by the Turks, the fusion of the Byzantine and Ecclesiastical Greek with the popular dialects of the different districts and islands of Greece has produced the MODERN GREEK, or, as it is often called, by a name derived from the Roman Empire in the East, ROMAÏC. This language has been especially cultivated and refined within the present century, and has now a large body of original and translated literature.

§ 9. The Greek, therefore, in its various forms, has never ceased to be a living language ; and it offers to the student a series of compositions, not only including many of the highest productions of genius, but extending through a period of nearly three thousand years.

# BOOK I.

## ORTHOGRAPHY AND ORTHOEPEY.

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Γραμματικὴ καὶ ὀρθογραφία  
Ἐκείνου ἀδελφ.

Æschylus, Prom. Vinct.

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### CHAPTER I.

#### CHARACTERS.

[ITT 1, 2.]

§ 10. THE Greek language is written with *twenty-four letters, two breathings, three accents, four marks of punctuation*, and a few other characters.

1. For the LETTERS, see Table, ¶ 1.

REMARKS. 1. DOUBLE FORMS. Sigma *final* is written  $\varsigma$ ; *not final*,  $\sigma$ ; as,  $\sigma\acute{\alpha}\sigma\iota\varsigma$ . In compound words, some editors, without authority from manuscripts, use  $\varsigma$  at the end of each component word; thus,  $\pi\rho\omicron\varsigma\epsilon\iota\varsigma\phi\acute{\epsilon}\rho\epsilon\iota\varsigma$ . The other double forms are used indifferently; as,  $\beta\omicron\upsilon\varsigma$  or  $\beta\omicron\upsilon\epsilon$ .

2. LIGATURES. Two or more letters are often united, except in recent editions, into one character, called a *ligature* (*ligatūra, tie*); as,  $\kappa\alpha\iota$ ,  $\epsilon\upsilon$ ,  $\sigma\theta$ ,  $\varsigma$  (named  $\sigma\tau\iota$  or  $\sigma\tau\iota\gamma\mu\alpha$ ) for  $\sigma\tau$ . For a list of the principal ligatures, see Table, ¶ 2.

§ 11. 3. NUMERAL POWER. To denote numbers under a thousand, the Greeks employed the letters of the alphabet, as exhibited in the table, with the mark ( ' ) over them; as,  $\alpha'$  1,  $\iota'$  10,  $\iota\beta'$  12,  $\rho\chi\gamma'$  123. The first eight letters, with Vau, represented the nine units; the next eight, with Koppa, the nine tens; and the last eight, with Sampi, the nine hundreds. The thousands were denoted by the same letters with the mark *below* as,  $\epsilon'$  5,  $\epsilon$  5,000,  $\kappa\gamma'$  23,  $\kappa\gamma$  or  $\kappa\gamma$  23,000,  $\alpha\omega\mu\acute{\alpha}$  1841.

NOTES. *α.* *Vau*, in its usual small form (*υ*), resembles the ligature for *σ* (§ 10). Hence some editors confound them, and employ *ΣΤ*, as the large form of *Vau*, to denote *ς*.

*β.* Sometimes the Greek letters, like our own, denote ordinal numbers, according to their own order in the alphabet. In this way the books of Homer are marked; as, *Ἰλιάδες*, *A*, *Ζ*, *Ω*, *The Iliad, Books I., VI., XXIV.*

*γ.* Another method of writing numerals occurs in old inscriptions, by which *Ι* denotes *one*, *Π* (for *Πέντε*) *five*, *Δ* (for *Δίκα*) *ten*, *Η* (for *ἑκατόν*, § 22. *α*) *a hundred*, *Χ* (for *Χίλις*) *a thousand*, *Μ* (for *Μύριοι*) *ten thousand*. *ΙΙ* drawn around another numeral multiplies it by five. Thus, *ΜΧΧ* *ἑ* *Η* *Δ* *Δ* *ΙΙΙ* = 12,676.

§ 12. 4. ROMAN LETTERS. By the side of the Greek letters in the table (§ 1), are placed the Roman letters which take their place when Greek words are transferred into Latin or English; as, *Κύκλωψ*, *Cyclops*.

NOTES. *α.* The letter *γ* becomes *η*, when followed by another palatal; but, otherwise, *g*; as, *ἄγγελος*, Lat. *angelus*, Eng. *angel*; *συγκοπή*, *syncope*; *λάρυγξ*, *larynx*; *Ἀίγινα*, *Aegina*.

*β.* The diphthong *αι* becomes in Latin *æ*; *α*, *æ*; *υ*, *i* or *ē* (before a consonant almost always *i*); *ου*, *ū*; and *υι*, *yi*; as, *Φαίδρος*, *Phædrus*; *Βαιώτις*, *Bæotia*; *Νεῖλος*, *Nîlus*; *Δαρῖος*, *Darius*; *Μῆδεια*, *Medæa*; *Μοῦσα*, *Mûsa*, *Εἰλιθία*, *Ilithyia*.

A few words ending in *αια* and *οια* are excepted; as, *Μαῖα*, *Maia*, *Τροία*, *Troia* or *Troja*; so also *Αἴας*, *Ajax*.

*γ.* The improper diphthongs *αυ*, *ηυ*, *ου*, are written in Latin simply *a*, *e*, *o*, as, *Θεράκη*, *Thracæ*, *Ἀἰὼς*, *Hædæ*, *Θεσσα*, *Thressa*, *ὥδῃ*, *ôdê*. But in a few compounds of *ὥδῃ*, *υ* becomes *æ*; as, *τραγωδία*, *tragedia*, Eng. *tragedy*.

*δ.* The rough breathing becomes, in Latin and English, *h*, while the smooth is not written; as, *Ἑκτωρ*, *Hector*, *Ἐρυξ*, *Eryx*, *Ῥία*, *Rhea* (the *h* being placed after the *r* by the same inaccuracy as after the *w* in our *while*, pronounced *hee-ile*; since in both cases the breathing introduces the word).

§ 13. II. The BREATHINGS are the SMOOTH or SOFT (´), and the ROUGH (´), also called the ASPIRATE (*aspiro*, *to breathe*). The first denotes a gentle emission of the breath, such as must precede every initial vowel; the second, a strong emission, such as in English is represented by *h*. One of these is placed over every initial vowel, and over every initial or doubled *ρ*.

NOTES. 1. An initial *υ* has always the rough breathing to assist in its utterance (as in English an initial long *u* is always preceded by the sound of *y*; thus, *ὕς*, *hûs*, as, in English, *use*, pronounced *yuse*, *union*); except in the *Æolic* dialect, and in the Epic forms *ὑμμε*, *ὑμμι* or *ὑμμεν*, *ὑμμι*.

2. An *initial*  $\epsilon$  requires, for its proper vibration or rolling, a strong aspiration, and is therefore always marked with the rough breathing; as,  $\acute{\epsilon}\iota\omega$ . When  $\epsilon$  is *doubled*, the first  $\epsilon$  has the smooth breathing, and the second the rough; as,  $\Pi\acute{\epsilon}\epsilon\tau\epsilon\varsigma$ . See § 62.  $\beta$ .

3. In diphthongs (except  $\alpha\epsilon$ ,  $\alpha\iota$ , and  $\upsilon\phi$ ), the breathing is placed over the second vowel; as,  $\alpha\acute{\upsilon}\tau\acute{\epsilon}\varsigma$ ,  $\omicron\acute{\upsilon}\tau\epsilon\varsigma$ . See § 26.

4. In place of the rough breathing, the *Eolic* seems commonly, and the *Epic* often, to have used the digamma (§ 22.  $\delta$ ), or the smooth breathing. In Homer we find the smooth for the rough particularly in words which are strengthened in some other way; as,  $\epsilon\upsilon\pi\eta\lambda\omicron\varsigma$ ,  $\omicron\delta\lambda\omicron\varsigma$ ,  $\omicron\delta\gamma\epsilon\varsigma$ ,  $\acute{\eta}\acute{\iota}\lambda\omicron\varsigma$ ,  $\epsilon\mu\mu\epsilon\iota\varsigma$ , for  $\iota\pi\eta\lambda\omicron\varsigma$ ,  $\delta\lambda\omicron\varsigma$ ,  $\delta\gamma\epsilon\varsigma$ ,  $\acute{\eta}\lambda\omicron\varsigma$ ,  $\delta\mu\epsilon\iota\varsigma$ .

§ 14. III. The ACCENTS are the ACUTE ( $\acute{\phantom{a}}$ ), the GRAVE ( $\grave{\phantom{a}}$ ), and the CIRCUMFLEX ( $\circ$  or  $\circ$ ). For their use, see Prosody.

§ 15. IV. The MARKS OF PUNCTUATION are the COMMA (,), the COLON (:), the PERIOD (.), and the NOTE OF INTERROGATION (;), which has the form of ours ( ? ) inverted.

To these, some editors have judiciously added the NOTE OF EXCLAMATION (!).

## § 16. V. OTHER CHARACTERS.

1. CORONIS and APOSTROPHE. The mark ( $\prime$ ), which at the *beginning* of a word is the *smooth breathing*, over the *middle* is the CORONIS (*καρῶνις*, *crook-ed mark*), or *mark of crasis*, and at the *end*, the APOSTROPHE (§ 30); as,  $\tau\alpha\upsilon\acute{\rho}\acute{\alpha}$  for  $\tau\acute{\alpha}$   $\alpha\upsilon\tau\acute{\alpha}$ ,  $\acute{\epsilon}\lambda\lambda\prime$   $\iota\gamma\acute{\omega}$  for  $\acute{\epsilon}\lambda\lambda\acute{\alpha}$   $\iota\gamma\acute{\omega}$ .

2. The HYPODIASTOLE (*ὑποδιαστολή*, *separation beneath*), or DIASTOLE (*διαστολή*, *separation*), is a mark like a comma, placed, for distinction's sake, after some forms of the article and relative pronoun, when followed by the enclitics  $\epsilon\iota$  and  $\epsilon\iota$ ; as,  $\delta\epsilon\iota\tau\epsilon$ ,  $\epsilon\iota\tau\epsilon$ ,  $\delta\epsilon\iota\tau\epsilon$ , to distinguish them from the particles  $\delta\epsilon\iota$ ,  $\epsilon\iota\tau\epsilon$ ,  $\delta\epsilon\iota$ . Some editors more wisely omit it, and merely separate the enclitic by a space.

3. The HYPHEN, DIÆRESIS, DASH, and MARKS OF PARENTHESIS and QUOTATION are used in Greek as in English.

4. Among the other signs used by critics and editors, are BRACKETS [ ], to inclose words of doubtful authenticity; the OBELISK ( $\dagger$  or  $—$ ), to mark verses or words as faulty; the ASTERISK (\*), to denote that something is wanting in the text; and MARKS OF QUANTITY, viz. ( $\bar{\phantom{a}}$ ), to mark a vowel or syllable as *long*; ( $\breve{\phantom{a}}$ ), as *short*; ( $\circ$  or  $\circ$ ), as *either long or short*.

## PRONUNCIATION.

§ 17. There are three methods of pronouncing Greek which deserve notice; the ENGLISH, the MODERN GREEK, and the ERASMIAN.

The pronunciation of every language, from the very laws of language, is in a continual process of change, more or less rapid. And in respect to the Greek, there is full internal evidence, both that its pronunciation had materially changed before its orthography became fixed, and that it has materially changed since. Therefore, as there is no art of embalming sounds, the ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. Modern scholars have commonly pronounced it according to the analogy of their respective languages. The English method, which has prevailed in the schools of England and this country, conforms, in general, to the analogy of our own tongue, and to our method of pronouncing the Latin. The Modern Greek method (also called the Reuchlinian, from its distinguished advocate, the learned Reuchlin) is that which now prevails in Greece itself. It is given below, as exhibited in the Grammar of Sophocles. The Erasmian method (so named from the celebrated Erasmus) is that which is most extensively followed in the schools upon the continent of Europe, and which conforms most nearly to the prevailing analogy of the continental tongues.

NOTE. To avoid confusion, the terms *protracted* and *abrupt* are employed below to denote what, in English orthoëpy, we commonly call *long* and *short* sounds; and the term *ictus* (*stroke, beat*), to denote that stress of the voice which in English we commonly call *accent*. For the proper use of the terms *long* and *short*, and *accent*, in Greek grammar, see Prosody.

## A. ENGLISH METHOD.

§ 18. 1. SIMPLE VOWELS.  $\eta$ ,  $\upsilon$ , and  $\omega$  have always the protracted sounds of *e* in *mete*, *u* in *tube*, and *o* in *note*; as,  $\theta\eta\rho\alpha\iota$ ,  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\sigma\phi\alpha\acute{\iota}\nu$ .

$\epsilon$  and  $o$  have the abrupt sounds of *e* in *let*, and *o* in *dot*; except before another vowel, and at the end of a word, where they are protracted, like *e* in *real*, and *o* in *go*; as,  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\lambda\acute{o}\gamma\omicron\varsigma$  ·  $\theta\epsilon\omicron\varsigma$ ,  $\nu\acute{o}\omicron\varsigma$  ·  $\delta\acute{\epsilon}$ ,  $\tau\acute{o}$ .

$\alpha$  and  $\iota$  are, in general, sounded like *a* and *i* in English; when protracted, like *a* in *hate*, and *i* in *pine*; when abrupt, like *a* in *hat*, and *i* in *pin*. At the end of a word,  $\iota$  always maintains its protracted sound; but  $\alpha$ , except in monosyllables, takes the indistinct sound of *a* in *Columbia*; as,  $\theta\eta\rho\iota$ ,  $\lambda\acute{\epsilon}\omicron\upsilon\tau\iota$  ·  $\pi\rho\alpha\gamma\mu\alpha$ ,  $\phi\iota\lambda\iota\alpha$  ·  $\tau\acute{\alpha}$ .

NOTE. If  $\alpha$  or  $\iota$  receives the *ictus*, whether primary or secondary, and is followed by a single consonant or  $\xi$ , it is protracted in the penult, but abrupt in any preceding syllable; as,  $\acute{\alpha}\gamma\omega$ ,  $\epsilon\lambda\pi\acute{\iota}\xi\omega$  ·  $\gamma\rho\acute{\alpha}\phi\epsilon\iota\varsigma$ ,  $\phi\iota\lambda\iota\omega$ ,  $\text{'A}\theta\eta\eta\alpha\iota\omicron\varsigma$ . From this rule is excepted  $\alpha$  in any syllable preceding the penult, when the vowel of the next syllable is  $\epsilon$  or  $\iota$ , before another vowel (both without the *ictus*), in which case  $\alpha$  is protracted; as,  $\pi\alpha\tau\acute{\iota}\omega$ ,  $\gamma\iota\alpha\upsilon\acute{\iota}\alpha\varsigma$ ,  $\gamma\alpha\lambda\iota\epsilon\mu\mu\epsilon\mu\alpha\chi\iota\alpha$ .



2. DIPHTHONGS. The diphthongs are, for the most part pronounced according to the prevailing sound of the same combinations in our own language; *αι* like *ei* in *height*, *οι* like *oi* in *boil*, *υι* like *ui* in *quiet*, *αυ* like *au* in *aught*, *ευ* and *ηυ* like *eu* in *Europe*, *νευ*, *ου* and *ωυ* like *ou* in *thou*; *αι* is sounded like the affirmative *ay* (*ah-ee*, the two sounds uttered with a single impulse of the voice), and *υι* like *whi* in *while*. Thus, *σῖδνια αὐτοί, πλευσούμαι, ἡῦξον, θωύμα, νίος*.

3. CONSONANTS. The consonants are pronounced like the corresponding letters in our own alphabet, with the following special remarks.

*γ*, *κ*, and *χ* are always hard in sound: *γ* being pronounced like *g* in *go* (except before a palatal, where it has the sound of *ng* in *long*, § 49); *κ* and *χ* like *c* in *cap*, and *κ* in *chaos*, i. e. like *k*; *αα*, *γίγες, άγγος* (pron. *ang-gos*), *άγγελ, χίλι*.

*θ* has the sharp sound of *th* in *thin*; *αα, θίς*.

*σ* has the sharp sound of *s* in *say*; except in the middle of a word before *μ*, and at the end of a word after *α* and *ω*, where it sounds like *z*; *αα, σέβας, νεμεα, τής, ώς*.

*ρ* and *τ* never have the sound of *rh*; thus *Ἄσια* is pronounced *Δ'-si-a*, not *Δ'-shi-a*; *Κριτής, Κριτ'-i-as*, not *Krish'-i-as*.

At the beginning of a word, *ξ* sounds like *z*, and *ψ* like *s*; and, of two consonants which cannot both be pronounced with ease, the first is silent; *αα, Βισοφών, ψηφίζω, Πετριμαίος, βέλλιον*. So, in English, *rebec, psalm, &c.*

4. BREATHINGS. The *rough* has the sound of *h*; the *smooth* has no sound; *αα, ὄρος, ὄρος*. See § 13.

5. ICTUS. The primary ictus is placed according to the following

RULE. In *dissyllables*, the *penult* takes the ictus. In *polysyllables*, the penult, if *long*, takes the ictus; but, if *short*, throws it upon the antepenult. Thus, *πατήρ*, pron. *pá-tēr*, *γράφει*, *grá-phē-te*, *γράφετε*, *gráph'-e-te*.

NOTE. If two or more syllables precede the primary ictus, one of these, receives a secondary ictus, in placing which the ear and formation of the word will decide.

## B. MODERN GREEK METHOD.

§ 19. *α* and *α* are pronounced like *a* in *father*; after the sound *I* (*ι, η, υ, α, ε, ο, ω*) it is pronounced like *a* in *peculiarity*. *αι* like *a*. *αυ, ου, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β, γ, δ*) are pronounced like *av, ev, ov*, respectively; in all other cases, like *af, ef, of, off*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γν* like *ng* in *strongest*. *γξ* like *nx*. *γχ* like *ng-h*, nearly. *θ* like *th* in *that*. *ι* like *e* in *fellow*, nearly. *ι* like *i*. *ιυ*, see *αυ*. *ζ* like *z*. *κ* and *γ* like *k*. *κκ*, see *αυ*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μτ* like *mb*, *αα, τμτρε*.

οδον pronounced *ambrosten*. μψ (μυσ) like *psa*. , like *n*; before the sound *l*, like *n* in *oNion*. The words τόν, τάν, τιν, τήν, before a word beginning with *z* or *ξ*, are pronounced like τόν, τήν, τιν, τήν before *z* or *ξ* (see γν, γξ); e. g. τόν παιέν, τήν ξυλόχον, pronounced τόνπαιέν, τήνξυλόχον; before *π* or *φ* they are pronounced τόν, τήν, τιν, τήν; e. g. τόν ποιηέν, τήν ψυχόν, pronounced τόνποιηέν, τήνψυχόν. *ν* like *nd*, as, έντιμος pronounced *éndimos*. ξ like *x* or *ks*. ο like *o* in *porter*. υ like *u*. ου like *oo* in *moon*. π, ρ, like *p*, *r*. σ like *s* in *soft*; before β, γ, δ, μ, ρ, it is sounded like ζ; e. g. πόμος, σβίσι, Σμύρνη, pronounced πόζμος, ζβίσι, Ζμύρνη; so also at the end of a word, τούς βασιλεις τής γής, pronounced τούζβασιλεις τήζγής. τ like *t* in *tell*. υ like *u*. υ like *u*. φ like *ph* or *f*. χ like German *ch* or Spanish *j*. ψ like *ps*. ω and φ like *o*. ου, see *ou*.

"The rough breathing is silent in Modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written accent guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. δειξέμεναι, pronounced δειξέμεναι, but λιλικεταί μοι has the primary accent on the first syllable *λι*, and the secondary on *ταί*."—*Soph. Gr. Gr.*, pp. 21, 22.

### C. ERASMIAN METHOD.

§ 20. The Erasmian method differs from the English chiefly in sounding *a* protracted like *a* in *father*, *i* protracted like *i* in *machine*, *u* like *ey* in *they*, *ou* like *ou* in *our*, *eu* like *ou* in *ragout*, *u* like our pronoun *we*, and *z* like a soft *dz*.

### HISTORY OF GREEK ORTHOGRAPHY.

§ 21. That the Greek alphabet was borrowed from the Phœnician is abundantly established both by historical and by internal evidence.

According to common tradition, letters were first brought into Greece by Cadmus, a Phœnician, who founded Thebes. In illustration, we give the common Hebrew alphabet, which is substantially the same with the old Phœnician, placing the corresponding Greek letters by the side. It should be remarked, however, that the forms of the letters in both alphabets have undergone much change. It will be noticed that most of the Oriental names of the letters, when transferred to the Greek, require modification in accordance with the law respecting final letters (§ 63), and that this is commonly effected by adding *a*.

Hebrew.	Greek.	Hebrew.	Greek.
א Aleph	Α α Alpha	ב Lamed	Λ λ Lambda
ב Beth	Β β Beta	מ Mem	Μ μ Mu
ג Gimel	Γ γ Gamma	נ Nun	Ν ν Nu
ד Daleth	Δ δ Delta	ס Samech	Σ σ Sigma
ה He	Ε ε E (pallon)	ע Ayin	Ο ο O (micron)
ו Van	Φ φ Vau	פ Pe	Π π Pi
ז Zayin	Ζ ζ Zeta	צ Tsade	Ξ ξ Xi
ח Hheth	Η η Eta	ק Koph	Ϟ Ϟ Koppa
ט Teth	Θ θ Theta	ר Resh	Ρ ρ Rho
י Iod	Ι ι Iota	ש Shin	Ϛ Ϛ San or Sampi
כ Kaph	Κ κ Kappa	ט Tau	Τ τ Tau

§ 22. This borrowed alphabet received in the course of time important modifications.

α. The original Phœnician alphabet had no proper vowels. The Greeks, therefore, employed as such those letters which were nearest akin to vowels, viz. Α, Ε, Φ, Η, Ι, and Ο. In the transition of these letters into vowels there appears to have been nothing arbitrary. Α, as the soft or entirely open breathing, naturally passed into the most open and deepest of the vowels. Ε and Η, as weaker and stronger forms of the palatal breathing, naturally became signs of the shorter and longer sounds of the palatal vowel *e*; in like manner, the lingual breathing Ι passed into the lingual vowel *i*, and the labial breathing Φ into the labial vowel *u* (compare *i* and *y*, or in some languages *j*, and also *u* and *v* or *w*); Ο appears to have been originally a nasal breathing, and was hence employed to represent the vowel most akin to a nasal, *o*. The aspirate use of Ε and Φ still continued for a period, and hence these letters when employed as vowels were distinguished by the addition of ψιλόν, *smooth*; thus 'Ε ψιλόν, 'Ι ψιλόν. It will be observed that the last of these letters, when used as a vowel, was somewhat changed in form, and was put at the end of the old alphabet. The aspirate use of Η prevailed still later, even to the period of the highest Greek refinement, and when at length it had yielded to the vowel use, the grammarian Aristophanes of Byzantium, who flourished at the court of Alexandria, about 200 years B. C., is said to have divided the old character into the two marks, Ϝ for the rough, and ϝ for the smooth breathing. These marks were abbreviated to Ϝ ϝ or Ϝ ϝ, and were afterwards rounded to their present forms, ' '. To the same Aristophanes has been ascribed the first use of marks of accent and punctuation.

β. The sibilants Σ, Ξ, and Ψ exchanged places in the alphabet; so that Ξ came after Ν, Ψ after Π (hence called Σμυρὶ, *the S which stood next to Pi*), and Σ after Ρ.

γ. To the Phœnician alphabet, the Greeks added the aspirates Φ and Χ, the double consonant Ψ, and the sign for long *o*, Ω. These new letters they placed at the end. In distinction the short *o* was now termed 'Ο μικρόν, *small O*; and the long *o*, Ω μέγα, *great O*. The names of the other new letters were formed by simply adding a vowel to aid in sounding them; thus, Φι, Χι, as, in English, *be, ce*.

δ. In the softening of the language, the labial breathing Φ, and also Ψ and Ψ, which were only rougher forms of Κ and Ξ, fell into disuse, and these letters were retained only as numeral characters; Φ and Ψ in their proper places in the alphabet, but Ψ at the end. Thus employed, they were termed *Episēma* (ἐπισήμα, *sign, mark*). See ¶ 1, § 11.

Φ was also named from its form the *Digamma*, i. e. the double gamma; and from its being longest retained among the Æolians, the *Æolic Digamma*. It is still found upon some inscriptions and coins. In Latin it commonly appears as *v*; thus, *Fidēs*, *video*, *to see*, *Fēvēs*, *vinum*, *wine*. Its restoration by Bentley to the poems of Homer has removed so many apparent hiatuses and irregularities of metre, that we cannot doubt its existence in the time of Homer, though apparently even then beginning to lose its power. The general law in respect to the disappearance of Φ, appears to be the following: *Before a vowel or an initial ς, it is usually dropped, or becomes one of the common breathings; but otherwise, it usually passes into the cognate vowel v*; thus, βοΦός, βοΦί, βόΦις (Lat. *bovis, bovi, boves*) become βοός, βοί, βόος; but βόΦος, βόΦος, βόΦος, βόΦος become βούρ, βούρ, βούρ, βούρ (¶ 14).

§ 23. The alphabet in its present complete form was first adopted by the Ionians (cf. § 2), and hence termed *Ἰωνικὰ γράμματα*. In Attic inscriptions it was first used in the archonship of Euclides, B. C. 403.

The Greeks first wrote, like the Phœnicians, from right to left; and then alternately from left to right and right to left (as it was termed, *βουττοεφθόρ*, i.e. *as the ox turns with the plough*). In this mode the laws of Solon were written. Herodotus, however (II. 36), speaks of the method of writing from left to right as the established custom of the Greeks in his time. Till a very late period the Greeks wrote entirely in capitals, and without marking the division of words. The small cursive character first appears in manuscripts in the eighth century, though there is evidence of its having been used earlier in the transactions of common life.

That there should be great variety in the orthography of the dialects results of necessity from the fact, that in each dialect words were written as they were pronounced. The Greeks had no standard of orthography until the prevalence of the Common dialect (§ 4).

## CHAPTER II.

### VOWELS.

[¶ 3.]

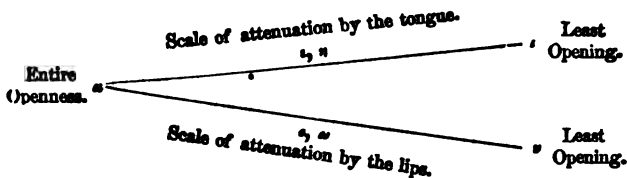
§ 24. The Greek has *five simple vowels*, and *seven diphthongs*. Each of the simple vowels may be either long or short, and each of the diphthongs may have either a long or short prepositive, or first vowel.

REMARKS. 1. Of three vowels, the long and short sounds are represented by the same letters (*ᾱ, ᾷ; ῑ, ΐ; ῥ, ῗ*); but of the other two, by different letters (*Ί, ῝; ῞, ῠ*).

NOTES. α. The long sounds of these two vowels occur far more frequently than those of the other three, and are hence distinguished by separate characters.

β. When speaking of letters, and not of sounds, we say that the Greek has seven vowels; and call *ι* and *ε* the *short vowels*, because they always represent short sounds, *η* and *ω* the *long vowels*, because they always represent long sounds, and *υ*, *ι*, and *υ*, the *doubtful vowels*, because their form leaves *α* doubtful whether the sound is long or short.

γ. There is strong evidence, that, in general, these vowels were pronounced in the same manner as the corresponding vowels are now pronounced upon the continent of Europe; i. e. *α*, like *a* in *father, wall, fun* (not as in *hate*); *η, ι*, like *e* in *they, then* (not as in *mete*); *ι* like *i* in *machine, pin* (not as in *pine*); *ω, α*, like *o* in *note, not*; *υ* like *u* in *tube, bull*. They will hence be thus placed upon the scale of *precession* or *attenuation*.



In general, *a*, *i*, and *e* are termed the *open*, and *u* and *o* the *close* vowels but *a* is more open than *i* and *e*, and *i* is somewhat closer than *u*.

§ 25. 2. In the Greek diphthongs, the voice always passes from a *more open* to a *closer* sound; and the subjunctive, or last vowel is always *i* or *u*. Hence the combinations possible are only *seven*, or, counting separately the proper and improper diphthongs, *fourteen*. Of these, *ou* scarcely occurs, except in the Ionic dialect.

A *short* prepositive left time for the full utterance of the subjunctive vowel, and the diphthong was then termed *proper*, as really combining two sounds; but a *long* prepositive nearly or quite crowded out the sound of the subjunctive, and the diphthong was then termed *improper*, as though diphthongal only in appearance.

3. After *a* long, *η*, and *ω*, the subjunctive *i* so lost its sound, that it was at last merely written beneath the prepositive, if this was a small letter, and was then termed *iota subscript* (subscriptus, *written beneath*). With capitals, it still remains in the line, but is not sounded. Thus, "Αἰδῆς or αἰδῆς, pron. *Hādēs*, "Ηιδῆ or ἡιδῆ, *ēdē*; Ὠιδῆ or ὠιδῆ, *ōdē*.

NOTES. α. The *i* subscript is often written where it does not belong, from false views of etymology; as in the Epic dative *Θέεσφι*, for *Θέεσσι* (§ 8); and in the aorist of liquid verbs, which have *ai* in the penult of the theme; thus, from *φαίνομαι*, αἶζω (roots *φαν-*, *άε-*), ἴφηναι, ἦζα, ἤζα, for ἴφηναι, ἦζα, ἤζα. so Perf. II. *εἶφηναι*, for *εἶφηναι*.

β. In some cases the best critics differ: thus, in the infinitive of verbs in *-αω*, some write *τιμᾶν*, as contracted from *τιμάειν*, and others *τιμᾶν*, as contracted from an older form *τιμάειν*. So in the adverbial forms *πῶ*, *ἔργῳ*, or *πῶ*, *ἔργῳ*, and the like.

§ 26. 4. In diphthongs, except the three just mentioned (*αη*, *ηω*, and *ωυ*), the breathings and accents are written over the second vowel, and thus often mark the union of the two vowels as, *αὐτή*, *herself*, but *αὔτη*, *cry*; *ἡῦδα*, but *ἡῦσε* *αἰρεσις* (*ᾱ*) but *Αἰδῆς* (*ᾱ*).

If two vowels which might form a diphthong are pronounced separately the second is marked with a diaeresis (§ 16. 3); as, *αὔρη*, *ἡῦρι*.

For a full exhibition of the Greek vowels, simple and

compound, see the Table (§ 3). They are there divided into *classes*, according to the simple sound which is their sole or leading element, as *A sounds*, &c. ; and into *orders*, according to the length of this sound, or its combination with other sounds, as *short vowels*, &c. The classes are arranged according to the openness of the vowel from which they are named. Vowels belonging to the same class are termed *cognate*.

§ 27. The Greek vowels are subject to a great number of EUPHONIC CHANGES, which may be referred, for the most part, to two great heads, the PRECESSION OF VOWELS, and the UNION OF SYLLABLES.

These changes diminish the effort in speaking, by reducing the volume of sound employed, or by preventing hiatus, and lessening the number of syllables.

## I. PRECESSION OF VOWELS.

§ 28. The great tendency in Greek to the precession or attenuation of vowel sounds shows itself,

### 1.) In the change of simple vowels.

Precession especially affects *α*, as the most open of the vowels, changing it, when short, to *ε* and *ο*, and, when long, to *η*, and sometimes to *ω*.

Hence these three vowels may be regarded as *kindred*, and are often interchanged in the formation and inflection of words. Thus, in the verbs *τρέπω*, *στρέφω*, we find the root in three forms, *τρέπ-*, *τρέψ-*, and *τρέπ-*, *στρέφ-*, *στρέψ-*; and in *πήγνυμι*, we find the forms *πηγ-*, *πηγ-*, and *πηγ-*. This interchange is also illustrated by the connecting vowels inserted, for the sake of euphony, in the inflection of words. Thus, in the first declension, the connecting vowel is *α*, but in the second, *ε*, for which in one case *ι* appears. In the indicative active, the connecting vowel in the aorist and perfect is *α* (passing, however, into *ε* in the 3d pers. sing.; compare the imperative *βούλευε*), while in the present, imperfect, and future, it is *ε* before a liquid, but otherwise *ι*.

§ 29. 2.) In the lengthening of the short vowels, and in the general laws of contraction. Thus,

*α*. The long vowel is regarded as the short vowel doubled that is, *ᾱ* = *ᾱᾱ*, *ῆ* = *εε*, *ω* = *οο*, *ῥ* = *ῥῥ*, and *ῑ* = *ῑῑ*. Whenever, therefore, in the formation of words, a short vowel is lengthened, or two short vowels of the same class are united

in sound, the corresponding long vowel ought to result. But through precession, which especially affects the long open vowels,  $\alpha$ , unless it follows  $\epsilon$ ,  $\iota$ ,  $\varphi$ , or  $\varphi\sigma$ , is usually lengthened, not to  $\bar{\alpha}$ , but to the closer  $\eta$ , and  $\epsilon\epsilon$  and  $\sigma\sigma$  commonly form, not  $\eta$  and  $\omega$ , but the closer diphthongs  $\epsilon\iota$  and  $\sigma\upsilon$ , which are hence termed the *corresponding diphthongs* of  $\epsilon$  and  $\sigma$ .

$\beta$ . Contraction more frequently exhibits some attenuation of vowel sound. See §§ 31–37. This naturally appears less in the earlier than in the later contractions. Compare  $\beta\alpha\upsilon\iota\lambda\eta\varsigma$  with  $\beta\alpha\upsilon\iota\lambda\epsilon\iota\varsigma$  (§ 37. 2).

NOTE. A similar tendency to pass from a more open to a closer sound appears in the general law for the formation of diphthongs (§ 25. 2).

## II. UNION OF SYLLABLES.

§ 30. The most important changes belonging to this head are, A. CONTRACTION, which unites two successive vowels in the same word; B. CRASIS ( $\chi\rho\alpha\sigma\iota\varsigma$ , *mingling*), which unites the *final* and *initial* vowels of successive words; and C. APOSTROPHE or ELISION; which simply *drops* a final vowel before a word beginning with a vowel.

In poetry, two vowels are often united in pronunciation, which are written separately. This union is termed *synizēsis* ( $\sigma\upsilon\nu\iota\zeta\eta\sigma\iota\varsigma$ , *placing together*), or *synecphonēsis* ( $\sigma\upsilon\nu\epsilon\kappa\phi\omega\sigma\iota\varsigma$ , *pronouncing together*).

### A. CONTRACTION.

§ 31. Contraction takes place in three ways; by *simple union*, by *absorption*, and by *union with precession*. From the law of diphthongs (§ 25. 2), two vowels can unite without change only when the latter is  $\iota$  or  $\upsilon$ , and the former a more open vowel. In other cases, therefore, either one of the vowels is *absorbed*, i. e. simply lost in the other, which, if before short, now of course becomes long; or else *precession* takes place, changing one of the vowels to  $\iota$  or  $\upsilon$ , which then forms a diphthong with the other vowel. The following are the general rules of contraction, with the principal cases belonging to each, and the prominent exceptions.

NOTE. An  $\iota$ , when absorbed in  $\alpha$ ,  $\eta$ , or  $\omega$ , is written beneath it. The laws of contraction take effect, without regard to an  $\iota$  subscript, or the subjunctive  $\iota$  of the diphthong  $\epsilon\iota$ ;  $\alpha\alpha$ ,  $\alpha\eta$   $\eta$ ,  $\alpha\upsilon$   $\varphi$  (§ 33).

§ 32. 1. Two vowels, which can form a diphthong, unite without further change. Thus,

become		as		become		as	
αῖ	ε,	ῥέετος	ῥέετος.	οῖ	ω,	ἡχοῖ	ἡχοῖ.
εῖ	υ,	εῖχι	εῖχι.	οῖ	φ,	λαῖστος	λαῖστος.
ηῖ	η,	Θεῖσα	Θεῖσα.	οῖ	υ,	νῖποι	νῖποι (Ep.).

EXCEPTION. αῖ, like αῖ, becomes ε; ας, γέει, γέει. unless, with Thiersch, we prefer to write γέει.

§ 33. II. α, (1.) before an E sound (1 3), absorbs it; but (2.) before another A sound, is itself absorbed. (3.) α, or (4.) η, with an O sound, forms ω. Thus,

	become		as		become		as
(1.) α	α,	τίμα	τίμα.	α	α,	ἡχά	ἡχά.
αυ	φ,	τιμάφ	τιμάφ.	αω	ω,	τιμάω	τιμάω.
αη	α,	τιμάη	τιμάη.	αα	α,	ἡραα	ἡραα.
αη	φ,	τιμάφ	τιμάφ.	αα	φ,	τιμάφ	τιμάφ.
(2.) α	α,	γίραα	γίραα.	αου	ω,	τιμάου	τιμάου.
αφ	φ,	μιράφ	μιράφ.	αου	ω,	οἰατος	οἰατος.
αα	α,	μιράα	μιράα.	(4.) αη	ω,	δηλάη	δηλάη.
(3.) α	α,	τιμάομαι	τιμάομαι.	αη	φ,	διδάη	διδάη.

EXCEPTIONS. α. The closer η takes the place of α in the contract forms of four every-day verbs; viz. *πεινάω*, to hunger, *διψάω*, to thirst, *χεράωμαι*, to wear, and *ζάω*, to live; as, *πεινάειν* *πείνην*, *χεράσθαι* *χερήσθαι*. Add the verbs *αἰάω*, *σμάω*, and *ψάω* · the Subjunctive of verbs in -μ, as, *ιστάη* (from *ιστημι*) *ιστῇ* · and the liquid Aorist (see § 56).

β. In *adjectives*, ε before α and η is absorbed; as, *διπλέα* *διπλᾶ*, *διπλέαι* *διπλᾶι*, *ἀπλόη* *ἀπλῇ*.

γ. In *οἶας*, ear, the Nominative singular becomes *οἶς* by an absorption of the α, but the other forms are contracted according to the rule; as, *οἶαί*, *οἶα*.

δ. For the change of αη into ω, in verbs in -ω, see § 37. 3.

§ 34. REMARKS. 1. α, taking the place of ν before ο (§ 50) is contracted like ε; thus, in the Acc. plur., (*λόγους*, *λόγους*), (*γλώσσας*, *γλώσσας*) *γλώσσας*, (*οἶνς*) *οἶας* *οἶς*, *ἐχθύας* *ἐχθύς*, *πόλεας* *πόλες*, *βόας* *βοῦς*, *μεῖζονας* (*μεῖζονας*) *μεῖζονας* · in themes of Dec. III., (*ἐνς*, *ἐας*) *εἰς*, (*φανέντς*, *φανεας*) *φανείς*, (*ὀδόντς*, *ὀδοας*) *ὀδοῦς*, (*φίης*, *φίας*) *φίς* · in feminine adjectives and participles, (*φανέντσα*, *φανεασα*) *φανεῖσα*, (*ἄγοντσα*, *ἄγοασα*) *ἄγουσα* · in the 3d pers. plur. of verbs, (*βουλευόνσι*, *βουλευοασι*) *βουλευόνσι*, (*τιθέονσι*) *τιθεῖσι*, (*διδόνσι*) *διδούσι*, (*δελκνύνσι*) *δεικνύσι*.

NOTES. α. By a similar contraction with *βόας* *βοῦς*, we find also *πᾶς* *παῖς* and *γεῖας* *γεῖς* (§ 14). In like manner *παῖς* occurs in the Nom. plur. by contraction from *παῖς*, but only in late writers.



β. For *χοῖδε χοῖς*, see § 116. γ. For *Κλάμης, Ουάλης*, see § 109. β.

§ 35. 2. When *α* long is contracted with an *Ο* sound there is usually inserted before the *ω* an *ε*, which, however, is not regarded in the accentuation as a distinct syllable; as, *νῆός (ως) νῆός* (§ 9), *Μενέλαος Μενέλεως*, *Ἀτρεΐδῆος Ἀτρεΐδεω* (§ 8).

So sometimes, chiefly in the Ion. (§§ 48. 1, 242. α), when *α* is short.

§ 36. III. (1.) *εα* becomes *η*, and (2.) *εε, ει*. (3.) *ε* and *ο*, with *ο*, form *ου*; but (4.) with other *Ο* sounds are absorbed. (5.) In other combinations not already given (§ 32, 33), *ε* is absorbed. Thus,

	become	as		become	as	
(1.)	εα	η, τεύχεα	ει	αι, οἷς	οἷς.	
	εφ	η, χευσίφ	εου	ου, φιλείουσι	φιλλῶσι.	
(2.)	εε	αι, πύλεις	εω	ω, δηλώω	δηλῶ.	
	ει	αι, φιλείει	εφ	φ, νέφ	νέφ.	
	ει	αι, πλείεις	εοι	αι, νέοι	νέοι.	
(3.)	εο	ου, ἰφίλειον	εου	ου, δηλώω	δηλῶ.	
	εο	ου, δηλείετι	(5.)	εαι	αι, χεύσαι	χεύσαι.
	εο	ου, μιλύτεις	ειη	η, φιλήετι	φιλήετι.	
	εο	ου, νέεις	εη	η, φιλήη	φιλήη.	
(4.)	εω	ω, φιλίω	ειι	η, τιμήντες	τιμήντες.	
	εφ	φ, ἰστίφ	ειη	η, τιμήης	τιμήης.	
	εοι	αι, φιλείετι	ει	υ, ἰχθύεις	ἰχθύς.	

§ 37. EXCEPTIONS. 1. *εα* preceded by *ι, ι, ε, or εο* (§ 29), or in the plural or dual of the first or second declension, becomes *αι*; as, *ὑγία ὑγιά, ἀργυρία ἀργυρία, ἀργυρία ἀργυρία, συνία συνία, συνία συνία, ἰστία ἰστία*. Yet *φρία*, Gen. *φρίατος φριάτις* (§ 104).

2. In the dual of the third declension, *εα* becomes *η*; as, *τείχεα* *τείχη*. In the older Attic writers, we find the same contraction in the Nom. plur. of nouns in *-εις*; as, *βασιλεις βασιλῆς* (incorrectly written *-ῆς*), instead of the common *βασιλεῖς*.

3. In verbs in *-εω*, the syllables *εη* and *εοι*, except in the Infinitive, become *αι* (i. e. the *ε* and *ι* unite, absorbing the *η* and *ι*); as, *δηλόη* *δηλῶ*, *δηλείς* *δηλεύς*. But *δηλείν* (Inf.) *δηλοῦν*, *διδόης* (from *δίδωμι*) *διδῶς* (§ 33).

4. In the termination of the second person singular passive, *εαι* is contracted into *η* or *αι*, and *εαι* into *η*; as, *βουλεύεαι* *βουλεύη* or *βουλεύαι*, *βουλεύεαι* *βουλεύη*.

5. For special contractions of *ι* in the augment, see §§ 188, 189.

REMARK. Contraction is omitted in many words in which it might take place according to the preceding rules; particularly in nouns of the third declension, and in dissyllabic verbs in *-εω*.

## B. CRASIS.

§ 38. Crasis (1.), for the most part, follows the

laws of contraction, disregarding, however, an initial, which, according to the best usage, is not even subscribed. But often (2.), without respect to these laws, a final, or (3.) an initial vowel is entirely absorbed.

Crasis occurs mostly in poetry. It is commonly indicated by the coronis ( ) (§ 16), except when this mark is excluded by the rough breathing; as, *εὐμοῖα*, *εὐμοῖ*. When an initial vowel has been absorbed without any further change, the words are more frequently separated in writing; as, *οἱ μοῖ*. The same is sometimes done when a final vowel has been absorbed. And, hence, cases are often referred to *aphæresis* and *apostrophe* which properly belong to crasis. For the change of a smooth mute to its cognate rough, when the second word is aspirated, see § 65. For the accent, see Prosody.

§ 39. The principal words in which the final vowel is subject to crasis are the following:

a. The *article*; thus, for

(1.) ὁ ἱς, ὁ ἰσῖ,	οὐκ, οὐσί.	For ἡ ἀρετή,	ἀρετή.
οἱ ἱμοῖ,	οὐμοῖ.	αἱ ἀγαθαί,	ἀγαθαί.
ὁ ἱενς,	οὐενς.	τοῦ αὐτοῦ,	ταύτου.
τῷ ἱμῷ, τῇ ἱμῷ,	τῷμῷ, τῇμῷ.	τοῦ ἡμετέρου,	ἡμετέρου.
(2.) ὁ ἀνής,	ἀνής, or, less	(3.) ὁ οἶνος,	οἶνος.
	Attic, ἀνής.	οἱ ἱμοί,	οἱ μοῖ.
τῷ ἀνδρί,	τῷδρί.	τοῦ ὑδατος,	οὐδατος.
τοῦ ἀνδρός	τοῦδρός.		

NOTES. 1. The *neuter* forms *τό* and *τά* are especially subject to crasis thus, for

(1.) τὸ ἱκαντίον,	τοῦκαντίον.	For τὰ ὅπλα,	ὁόπλα.
τὸ ὄνομα,	τοῦνομα.	(2.) τὸ ἀληθές,	τἀληθές.
τὸ ἱμάτιον,	τοῦμάτιον.	(3.) τὰ αἰσχρά,	τῆσχρά.

2. In crasis, *ἱερος*, *other*, retains the old form *ἄτιρος* · thus, for

(2.) ὁ ἱερος,	ἄτιρος.	For τοῦ ἱερού,	ἄτιρού.
τὸ ἱερον,	ἄτιρον.	τῷ ἱερῷ,	ἄτιρῷ.

§ 40. β. The *conjunction* *καί*, *and*; thus, for

(1.) καὶ ἄν, καὶ ἰάν,	κᾶν.	For καὶ ὁ, καὶ οἱ,	χᾶ, χῶ.
καὶ ἰν, καὶ ἰκ,	κᾶν, κᾶκ.	(2.) καὶ εἰ, καὶ οὐ,	κεῖ, κοῦ.
καὶ ἱερος,	χᾶτιρος.	καὶ ὑπό,	χῦπό.
καὶ εἰς,	κᾶς.	(2, 3.) καὶ ἡ ἀγχοῦσα,	χᾶγχοῦσα
καὶ ἰσῖ,	κᾶς.		

γ. A few other *particles*; thus, for

ἥτοι ἄρα,	ἥτᾶρα.	For μηδίσω ἰν,	μηδίσω 'ν.
μίντοι ἄν,	μιντᾶν.	ποῦ ἰσῖν,	ποῦ 'σῖν.
οὕτω ἄρα,	οὐτᾶρα.	πρὸ ἱεγού,	προῦεγού.
οὐ μὴ ἰχοίμι,	οὐ μὴ 'χοίμι.	ᾧ ἀγαθί,	ᾧ 'γαθί.
μὴ ἰδῶ,	μὴ 'ἰδῶ.	ᾧ ἀνδρωσι,	ᾧ 'νδρωσι.

δ. Some forms of the *pronouns*; thus, for

ἐγὼ εἶδα,	ἐγὼ ἦδα.	For ἰ φέρει,	εὐφέρει.
ἐγὼ οἶμαι,	ἐγὼ ῥμαι.	οὐ ἵκηκα,	οὐνικα.
μοι ἰδοῦαι,	μοῦδοῦαι.	ἴτου ἵκηκα,	ἰδοῦνικα.
σοί ἴσθαι,	σοῦσθαι.	ἄ ἄν, ἄ ἱμέ,	ἄν, ἄμέ.

The few cases which remain are best learned from observation.

### C. APOSTROPHE, OR ELISION.

§ 41. Apostrophe affects only the short vowels *α*, *ε*, *ι*, and *ο*, and sometimes, in poetry, the passive terminations in *αι* (and perhaps *οι* in the enclitics *μοί*, *σοί*, *τοί*). In monosyllables (except the Ep. ῥά, and a few rare or doubtful cases), *ε* only is elided.

For the mark of apostrophe, see § 16. For the accentuation, see Prosody.

Elision is most common,

1.) In the prepositions, and other particles of constant use; as, *ἀφ' αὐτοῦ* (for *ἀπὸ αὐτοῦ*, § 65), *ἐπ' ἐκείνον*, *καί' ἐμέ*, and, in composition (where the sign ' is omitted), *ἀνέρχομαι*, *διελευνῶ*, *πάρεμι* · *ἀλλ' ἐγώ*, *ἀρ' οὖν*, *γ' οὐδέν*, *μᾶλ' ἄν*, *ὅθ' ὅ* (ὅτε ὅ), *τάχ' ἄν*.

2.) In a few pronouns, and in some phrases of frequent occurrence; as, *τοῦτ' ἄλλο*, *ταῦτ' ἤδη* · *γένοιτ' ἄν*, *ἔσθ' ὅπου* (*ἔστι ὅπου*), *λίγοιμ' ἄν*, *οἶδ' ὅτι*, *φήμ' ἐγώ*.

§ 42. REMARKS. α. Elision is less frequent in *ι*, than in the other short vowels above mentioned. Particularly, it is never elided by the Attics in *εἰσί* or *ῖσι* (which might then be confounded with *ῖσι*); and never in the Epic *ἰσσί* (2d person singular of *ἵμι*). It is never in prose, and very rarely in Attic poetry, elided in the Dative singular, which might then be confounded with the Accusative. The forms which take *paragogic* (§ 66) are not elided in prose, except *ἰσσί*.

β. Elision is least frequent in Ionic prose. In Attic prose, it is found chiefly in a few words, but these often recurring. In poetry, where hiatus is more carefully avoided, its use is far more extended. In respect to its use or omission in prose, much seems to depend upon the rhythm of the sentence, the emphasis, the pauses, and the taste of the writer. There is, also, in this respect, a great difference among manuscripts.

### DIALECTIC VARIATIONS.

§ 43. The dialectic variations in the vowels may be mostly referred to the heads of PRECESSION, UNION or RESOLUTION, QUANTITY, and INSERTION or OMISSION.

§ 44. I. PRECESSION prevailed most in the soft Ionic, and

least in the rough Doric and Æolic; while the Attic, which blended strength and refinement, held a middle place. E. g.

1. Long *α*, for the most part, is retained in the Doric and Æolic, but in the Ionic passes into *η*; while in the Attic it is retained after *ι*, *ι*, *ε*, and *εα*, but otherwise passes into *η* (§ 29). Thus, Dor. *ἄμῖρᾱ*, Att. *ἡμῖρᾱ*, Ion. *ἡμῖρῃ*. Dor. *δᾱμος*, *πᾱγά*, *ὠκύτᾱς*, Att. and Ion. *δήμος*, *πηγή*, *ὠκύτης*. Dor. and Att. *σοφῖᾱ*, *πῆγμα*, Ion. *σοφῖη*, *πῆγμα*. So, even in diphthongs, Ion. *νῆς*, *γῆς*, for *ναῦς*, *γαῦς*, and in Dat. pl. of Dec. 1., *-ῆσι*, *-ῆς*, for *-αῖσι*, *-αῖς*.

NOTE. The use of this long *α* produced, in great measure, the Doric feature called *πλατταισμός*, broad pronunciation, which was imitated by the Attics in the lyric parts of their drama (§ 6).

2. Short *α* is retained by the Doric in some words, where, in the Attic, it passes into *ι*; and in some (particularly verbs in *-αω*) by the Attic, where it becomes *ι* in the Ionic. Thus, Dor. *τρέφω*, *Ἀρετᾱίς*, *ἔκᾱ*, *φρέσι*, Att. *τρέφω*, *Ἀρετῆς*, *ἐτι*, *φρεσί*. Att. *ἔρᾱς*, *φοιτᾱς*, *τίσσερῖς*, *ἄρσην*, Ion. *ἔρις*, *φωτίς*, *τίσσερῖς*, *ἴρσην*.

3. In nouns in *-ις*, *-ιως*, the characteristic *ι* commonly passes, in the Ionic, into *ι* throughout; as, *πόλις*, *ιως*, *ι* (contracted into *ι* according to § 29. *α*), *ιν*, *ις*, *ιων*, *ισι*, *ις* (contr. *ις*).

4. As the long of *ι* and *α*, or the contraction of *ιι* and *οο* or *οι*, the stricter Doric prefers the long vowels *η* and *ω* to the closer diphthongs *ιι* and *οι*; while, on the other hand, the Ionic is particularly fond of protracting and *ο* to *ι* and *οι* or *οι*. Thus, Dor. *χῆρ*, *δῶλος*. Gen. of Dec. 11., *τῷ ὀρανῷ*. Infin. *εὔρην*, *χαίρην*, *ὕπνῳ*. for *χαίρῃ*, *δοῦλος*, *τοῦ οὔρανῳ*, *εὔρειν*, *χαίρειν*, *ὕπνῳ*. Ion. *ξίνος*, *μῦνος*, *πόιν*, for *ξίνος*, *μόνος*, *πόα*. Att. *κόρος*, *δομα*, *δρος*. Ion. *κοῦρος*, *οὔνομα*, *οὔρος*. Dor. *κῶρος*, *δομα*, *ᾶρος*. Both the Doric and Ionic have *δν* for *οὔν*, therefore, contracted from *ῖον*.

5. Other examples of precession or the interchange of kindred vowels (§ 28) are the following; in some of which, contrary to the general law of the dialects, the Ionic has a more open sound than the Attic, or the Attic than the Doric or Æolic; Att. *ᾷς*, *ᾷτός*, Ion. *αῖς*, *αῖτός*. Att. *κᾶς*, *κλᾶς*, Ion. and Com. *καῖς*, *κλαῖς*. Att. *θᾶκος*, Ion. *θῶκος*. Ion. *τράτῃ*, *τάμῃ*, *μίγῃ*, *δορῃ*, Att. *τρέτῃ*, *τίμῃ*, *μίγῃ*, *δορῃ*. Ion. *ἄρῃ*, *δῖῃ*, Att. *ἄρῃ*, *δῖῃ*. Ion. *μισσημβρία*, Att. *μισσημβρία*. Dor. and Ep. *αῖ*, Att. *αῖ*. Dor. *θᾶσκα*, Ion. and Att. *θᾶσκα*, Æol. *θᾶσκα*. Att. *στρατός*, *βραχίως*, *πάρδαλις*, Æol. *στρατός*, *βροχίως*, *πάρδαλις*. Att. *δομα*, Æol. *δομα*. Att. *ἱερισίον*, Æol. *ἱερισίον*.

§ 45. II. UNION OR RESOLUTION. A. THE CONTRACTION OF VOWELS prevailed most in the vivacious Attic, and least in the luxurious Ionic. By the poets, it is often employed or omitted according to the demands of the metre. There are also dialectic differences in the mode of contraction, which, for the most part, may be explained by precession. E. g.

1 In contracting *α* with an *ο* sound, the Doric often prefers *ᾱ* to the closer *ω*; in the first declension, regularly. Thus, Dor. *Ἀρετῖᾱ*, *τῶν θυρῶν* (§ 8), *Ποσειδᾱν*, *-ᾱνος*, *πινᾱντι*, *διαπινᾱμῖς*, *πᾱτος*, for *Ἀρετῖδου* (uncontracted *-ᾱς*), *τῶν θυρῶν* (*-ᾱων*), *Ποσειδῶν*, *-ᾱνος* (*-ᾱων*, *-ᾱονος*), *πινῶντι* (*-ᾱοντι*), *διαπινῶμῖν* (*-ᾱομῖν*), *πᾱτος* (*-ᾱτος*). A like contraction appears in proper names in *-ᾱος*; as, Dor. *Μινῖᾱς*, for *Μινῖᾱος*.

2 For the contraction of *αι* and *οι* or *ει*, see § 44. 4.

3. With the Ionics and some of the Dorics, the favorite contraction of *αι* and *ου* is into *ευ*, instead of *ου*. This use of *ευ* for *ου* sometimes extends to cases where this diphthong results from a different contraction. Thus, *φιλιῦ-μεν*, *φιλιῦ*, *ιμιῦ*, *θίρου*, for *φιλοῦμεν* (-ίμεν), *φιλοῦ* (-ίου), *ιμοῦ* (-ίο), *θίρου*, (-εου) · *ιδικαίειν*, *ιδικαίειν*, *δικαίῃσι*, in Herodotus for *ιδικαίου* (-οι), *ιδικαίου* (-ου), *δικαίῃσι* (-έουσι) · *λωτιῦντα* M. 283, for *λωτέοντα* (-έοντα).

4. The Dorics (but not Pindar), contrary to the general law of the dialect, commonly contract *α* with an *Ε* sound following, into *η*; as, *ιζήτω*, *ειγῆν*, *λῆς*, from *ιράται*, *ειγάειν*, *λάης*. Cf. § 33. *α*.

5. In the contractions which follow the change of *ν* before *σ* (§ 58), the Æolic often employs *αι* and *οι*, for *α* and *ου*; as, Acc. pl. *ταῖς τιμαῖς*, *ταῖς νόμοις*, for *τὰς τιμάς*, *τοὺς νόμους* · Nom. sing. of adj. and partic. *μίλαις*, *τύφαις*, *τύφαια*, *ἰχουα*, for *μίλας*, *τύφας*, *τύφασα*, *ἰχουα* · 3d pers. pl. of verbs, *φαῖσι*, *κρύπτουσι*, for *φάσι*, *κρύπτουσι*. The Doric has here great variety, both employing the simple long vowels, the short vowels (as though *ν* were simply dropped before *σ*), the common diphthongs of contraction (§ 34), and the Æolic diphthongs; thus, Acc. pl. *εἰχναῖς* and *εἰχναῖς* (Theoc. 21. 1); *τοὺς λύπους* and *τὰς λύπας* (Theoc. 4. 11); *εἷς* and *ἦς*, *οὐς*; *Μῶσα*, *Μῶσα* (Theoc.), *Μαῖσα* (Pind.), and Laconic *Μῶα* · Nom. sing. of partic. *φράσσας* (Pind. Ol. 2. 108), *ἰδοῖα* (Ib. 73). So, likewise, *ου* for *ου* before *σ* in *ἀνοῖσα*, Theoc. 11. 78.

6. The Ionic use of *ου* for *αυ* in a few words, appears, at least in some of them, to have arisen from a union of *ο* and *α* to form *ου*; thus, for *ταυτέ*, *ἰμαντοῦ*, *σιαντοῦ*, *ἰαντοῦ*, Ion. *ταυτή*, *ἰμαντοῦ*, *σιαντοῦ*, *ἰαντοῦ*, from *τὸ αὐτό*, *ἰμίο αὐτοῦ*, *σίο αὐτοῦ*, *ἰο αὐτοῦ*. In the reciprocal pronouns, the *ου* passed into the other cases. We find also Ion. *θωῦμα*, *τρωῦμα* (yet better *τοῦμα*), for *θαῦμα*, *τρωῦμα*. In all these words, *ου* is written by some with a diaeresis; as, *θῶῦμα*.

§ 46. B. Vowels which appear only as diphthongs in the Attic are often RESOLVED in the other dialects, especially the Ionic and Æolic, into separate sounds. In the Ionic, the resolution of *ει*, with *ε* prolonged, into *ηῖ*, is especially common; as *βασιληῖν*, *κληῖς*, for *βασιλεία*, *κλείς*.

NOTES. *α*. On the other hand, the Ionic in a few cases employs contraction where the Attic omits it, particularly of *ση* into *ω*; as, *ἰρέω*, *ἴβωσα*, *ἴνωσα*, *βωθῖω*, *ἐγδῶκοντα*, for *ἰρέω*, *ἴβησα*, *ἴνῶσα*, *βηθῖω*, *ἐγδῶκοντα*.

*β*. The fondness of the Ionic for a concurrence of vowels leads it, in some cases, to change *ν* to *α* (§ 50) after a vowel (which, if before *α*, now becomes *ι*); as, *Ἀρισταγόρεια*, *ἰδυῖντα*, for *Ἀρισταγόρευα*, *ἰδυῖντα*.

C. In CRASIS, the Doric and Ionic often differ from the Attic by uniting the *ο* of the article with *α* and *αι* initial, to form *ω* and *η*; as, *τὸ ἄλληθές*, *τῶλληθές* · *οἱ ἄνδρες*, *ῶνδρες* · *οἱ αἰπόλοι*, *ῶπόλοι*.

In the following crases, which are found in Herodotus, and the two first also in Homer, the smooth breathing has taken the place of the rough; *ἰ ἀρε-*

πτες, ὄριπτες · ἰ αὐτός, οὐτός · οἱ ἄλλοι, ὅλλοι. Other dialectic crases are, Dor. ἰ ἱλαφός, ὁλαφός · ἰ ἐξ, ὦξ · καὶ ἐκ, κῆκ · καὶ εἴτι, κῆτι · Ion. ἰ ἱταίρες, οὐταίρες.

§ 47. III. QUANTITY. For a short vowel in the Attic, the other dialects often employ a long vowel or diphthong, and the converse. Thus,

Ion. διπλήσιος for διπλῆσιος · Ion. ἰσιτῆδιος, ἰσρίη, ἀσιδιῆς, μίζων, κρίσων, for ἰσιτῆδιος, ἰσρίη, ἀσιδιῆς, μίζων, κρίσων · Dor. and Ep. ἰταίρες for ἰταῖ · Ἔολ. Ἀλκῆος, ἀρχῆος, for Ἀλκαῖος, ἀρχαῖος. See §§ 44. 4; 45. 5.

NOTE. The poets, especially the Epic, often lengthen or shorten a vowel according to the metre. A short vowel when lengthened in Epic verse usually passes into a cognate diphthong; as, εἰλήλουθας for ἰλήλουθας, A. 202.

§ 48. IV. INSERTION OR OMISSION. Vowels are often inserted in one dialect which are omitted in another; and here, as elsewhere, a peculiar freedom belongs to the poets, especially the Epic. These often double a vowel, or insert the half of it (i. e. the *short* for the *long*), for the sake of the metre, particularly in *contract verbs*; as, κρήνην ἐέλωρ, for κρήνην ἔλωρ, A. 41, φαάνθεν, ἡβῶωσα, ὀρόω, ὀράας, γελῶντες, φῶς, γαλώς, εἵκουσι, for φάνθεν, ἡβῶσα, ὀρῶ, ὀρᾶς, γελῶντες, φῶς, γάλως, εἵκουσι.

REMARKS. 1. The Ionic is especially fond of the insertion of ε: as, Gen. pl. ἀνδρίων, χηρίων, αὐτίων, for ἀνδρῶν, &c.; 2 Aor. infin. εὔρειν, λιπίιν, for εὔρειν, λιπίν.

2. In the Doric and Epic, the particles ἔρα, ἀνά, κατά, παρά, ἐπί, ὑπί, and ποτί (Dor. for ποίς), often omit the final vowel before a consonant, with such assimilation of the preceding consonant as euphony may require; as, ἔρ σφωι, ἄμ βωμοῖσι, ἄγκρισι, ἀνστάς (§ 68. 3), καὶ δύναιμι, κατ φάλαρα (§ 62. β), καὶ κισφαλῆς, καγ γόνυ; κακχιῦσαι, παρ ῥόον, κάλλιπον, καμμίξας, παρ Ζηνί, ἀπαίμψυ, ὑββάλλειν, πὸν τόν. When three consonants are thus brought together, the first is sometimes rejected; as, κάπτανι, ἀμνάσι, for κάπτανι, ἀμνάσι. So, sometimes in the Doric, even before a single consonant; as, καβαίνων.

NOTES. α. From the close connection of the preposition with the following word, these cases are not regarded as making any exception to the rule in § 63. Compare § 68. β. The two words are often written together, even when there is no composition; as, καδδύναμι, ποττί.

β. In these words, the final vowel was probably a euphonic addition to the original form. Compare ἐπί and ὑπί with the Latin *ab* and *sub*. The old form ποίς, in accordance with the rule (§ 63), became ποίς and ποτί, whence ποτί.

γ. Some of these forms even passed into the Attic, and into Ionic prose; as, κατθανεῖν (poet.), ἀμβάτης (Xen.), ἀμπαύομαι (Herod.).

δ. Ἄρα has also, by aphæresis, the Epic form ῥά, which is enclitic.

## CHAPTER III.

## CONSONANTS.

[¶ 3.]

§ 49. The Greek has eighteen CONSONANTS, represented by seventeen letters.

They are exhibited in the Table (¶ 3) according to two methods of division, employed by orthoëpists. Consonants of the same class, according to the first method, are termed *cognate*; of the same order, *coördinate*.

REMARKS. 1. The letter  $\gamma$  performs a double office. When followed by another palatal, it is a *nasal*; otherwise a *middle mute*. As a nasal, it has  $r$  for its corresponding Roman letter; as a middle mute,  $g$  (§ 12). For its pronunciation, see § 18. 3.

2. From the representation of the Latin  $v$  by  $\beta$  (*Virgilius*, Βιργίλιος), it is probable that in the ancient, as in the modern Greek (§ 19), the middle mutes approached nearer to the aspirates than in our own language, and that, in forming them, the organs were not wholly closed.

§ 50. 3. The semivowels  $\nu$  and  $\sigma$  have corresponding vowels in  $\alpha$  and  $\epsilon$ ; that is,  $\alpha$  may take the place of  $\nu$ , and  $\epsilon$  of  $\sigma$ , when euphony forbids the use of these consonants; as, ἐφθαλάραται for ἐφθαρνται, σπεύω (contracted σπεῖρω) for στίρωω. See §§ 34, 46.  $\beta$ , 56 – 58, 60, 63. R., &c.

NOTE. In like manner,  $\upsilon$  is the corresponding vowel of the old consonant  $\phi$ . See § 22. 3.

§ 51. The following laws, mostly euphonic, are observed in the formation and connection of words

## A. IN THE FORMATION OF WORDS.

I. A *labial mute* before  $\sigma$  forms with it  $\psi$ ; and a *palatal*,  $\xi$ ; thus,

	become		as		become		as
$\pi\sigma$	$\psi$ ,	λείπσω	λείψω.	$\pi\sigma$	$\xi$ ,	πέρας	πέραξ.
$\beta\sigma$	$\psi$ ,	ἄραβς	ἄραψ.	$\gamma\sigma$	$\xi$ ,	λίγσω	λίξω.
$\phi\sigma$	$\psi$ ,	γράφω	γράφω.	$\chi\sigma$	$\xi$ ,	δείχς	δείξ.

NOTE. In like manner,  $\zeta$  is the union of a lingual with a sibilant sound, and in many words has taken the place of  $\sigma\delta$ ; e. g. adverbs of place in  $-\zeta\iota$  as, for Ἀθήνας, Ἀθήναζι, for Θήβας, Θήβαζι. and many verbs in  $-\zeta\omega$  as, for μελίσσω, μελιζώ, for φράσσω, φράζω. In these verbs, the old forms remain in the Æolic and Doric (§ 70. V.). For a lingual before  $\sigma$ , see § 55.

§ 52. II. Before a *lingual mute*, a (1.) *labial* or (2.) *palatal mute* becomes *coördinate* (§ 49, ¶ 3), and (3.) a *lingual mute*, *σ*; thus,

become	as	become	as
(1.) βσ πσ, τίρεβσται τίρεσται.	χδ γδ, βεύχδην βεύγδην.	χδ γδ, βεύχδην βεύγδην.	
φσ πσ, γίγρεφσται γίγρεσται.	αδ χδ, ιπλίχδην ιπλίχσδην.	αδ χδ, ιπλίχδην ιπλίχσδην.	
πδ βδ, ἱπδομεις ἱπδομεις.	γδ χδ, ιπράγδην ιπράχδην.	γδ χδ, ιπράγδην ιπράχδην.	
φδ βδ, γράφδην γράβδην.	(3.) σσ, ἀνάσσται ἀνάσσαι.	σσ, ἀνάσσται ἀνάσσαι.	
πδ φδ, ἱλίσσδην ἱλίσφδην.	δσ, ψεύδσται ψεύσται.	δσ, ψεύδσται ψεύσται.	
βδ φδ, ἱρεβδην ἱρεφδην.	στ σσ, πίσιδσται πίσισαι.	στ σσ, πίσιδσται πίσισαι.	
(2.) γσ πσ, λίλιγσται λίλιπσται.	σδ σδ, ἀνάσδσται ἀνάσσαι.	σδ σδ, ἀνάσδσται ἀνάσσαι.	
χσ πσ, τίτυχσται τίτυπσται.	δδ σδ, ἱφράδδην ἱφράσδην.	δδ σδ, ἱφράδδην ἱφράσδην.	
αδ γδ, πλίχδην πλίγδην.	σδ σδ, ἱσιδσται ἱσισαι.	σδ σδ, ἱσιδσται ἱσισαι.	

EXCEPTION. Two lingual mutes may remain together, if both are radical; as, πρᾶσσω, Ἄρδης.

§ 53. III. Before *μ*, a *labial mute* becomes *μ*, a *palatal*, *γ*, and a *lingual*, *σ*; thus,

become	as	become	as
πμ μμ, λίλυπμαι λίλυμμαι.	χμ γμ, τίτυχμαι τίτυγμαι.	χμ γμ, τίτυχμαι τίτυγμαι.	
βμ μμ, τρέβμαι τρέμμαι.	σμ σμ, ἀνάσμαι ἀνάσσαι.	σμ σμ, ἀνάσμαι ἀνάσσαι.	
φμ μμ, γράφμαι γράμμαι.	δμ σμ, ἱφράδμαι ἱφράσμαι.	δμ σμ, ἱφράδμαι ἱφράσμαι.	
πμ γμ, πίσλιπμαι πίσλιγμαι.	σμ σμ, πίσιδμαι πίσισαι.	σμ σμ, πίσιδμαι πίσισαι.	

Except in a few such words as ἀκμή, κινδύων, νιοχμός, πότμος, and some others from the dialects; as, in Homer, ἰδμή, ἰδμειν, ἰτίσιδμειν, κικρομδμίνος, ἀκασμίνος.

§ 54. IV. *ν* before a (1.) *labial* or (2.) *palatal*, is changed into the *cognate nasal* (§ 49, ¶ 3); and (3.) before a *liquid*, into that liquid; thus,

become	as	become	as
(1.) νσ μσ, σνπᾶσχω σνμπᾶσχω.	νγ γγ, σνγνῆς σνγγνῆς.	νγ γγ, σνγνῆς σνγγνῆς.	
νβ βσ, ἱνβᾶλλω ἱμβᾶλλω.	νχ χχ, σνχχαίρω σνγχχαίρω.	νχ χχ, σνχχαίρω σνγχχαίρω.	
νφ φσ, σνμφίρω σνμφίρω.	νξ ξσ, ἱνξίω ἱνξίω.	νξ ξσ, ἱνξίω ἱνξίω.	
νμ μσ, ἱνμίνω ἱμμίνω.	(3.) νλ λλ, ἱνλογοσ ἱλλογοσ.	νλ λλ, ἱνλογοσ ἱλλογοσ.	
νψ ψσ, ἱνψύχωσ ἱμψύχωσ.	νρ ρρ, σνρᾶστω σνρᾶστω.	νρ ρρ, σνρᾶστω σνρᾶστω.	
(2.) νε γσ, ἱναλίω ἱγαλίω.			

NOTES. α. Enclitics are here regarded as distinct words; thus, ὄντι, ὄντι. We find, however, final *ν* changed in like manner upon old inscriptions; as, ΜΕΜΦΕΣΤΥΧΑΣ, for μιν ψυχᾶς (Insc. Potid.); so, ΑΓΚΑΙ, ΤΟΛΛΟΓΟΝ, and even ΕΞΑΜΟΙ (cf. §§ 57. 5, 68. 3), for ἄν καί, τὸν λόγον, ἐν Σάμῳ.

β. Before *μ* in the Perfect passive, *ν* sometimes becomes *σ* and is sometimes dropped; as, for πίφανμαι, πίφασμαι, for κίπινμαι, κίπινμαι.

γ. Before *κ* in the Perfect active, *ν* was commonly dropped, or the form avoided, except by later writers; as, for κίπρινκα, κίπρινκα.



§ 55. V. A *lingual* or *liquid* should not precede  $\sigma$ . This is prevented in various ways.

1. A *lingual mute* is simply dropped before  $\sigma$ ; thus, σώματα· παῖδες, πείθω become σώμασι, παῖς, πείσω.

§ 56. 2. In *liquid verbs*, the  $\sigma$  formative of the Future and Aorist is changed into  $\epsilon$  (§ 50), which (1.) in the *Future* is contracted with the *affix*, but (2.) in the *Aorist* is transposed and contracted with the vowel of the *penult*.

Thus, in the Fut. and Aor. of the liquid verbs, ἀγγίλλω, to announce, ἰμω, to distribute, κρίνω, to judge, πλύνω, to wash, and δίδω, to flay, for

(1.) ἀγγίλλω,	(ἀγγίλλω)	ἀγγίλλω·	(2.) ἡγγίλλω,	(ἡγγίλλω)	ἡγγίλλω.
ἰμω,	(ἰμῶ)	ἰμῶ·	ἰνιμω,	(ἰνιμῶ)	ἰνιμῶ.
κρίνω,	(κρίνῶ)	κρίνῶ·	ἰκρίνω,	(ἰκρίνω)	ἰκρίνω.
πλύνω,	(πλυνῶ)	πλυνῶ·	ἰπλύνω,	(ἰπλύνω)	ἰπλύνω.
δίδω,	(διδῶ)	διδῶ·	ἰδίδω,	(ἰδιδῶ)	ἰδίδω.

NOTES. α. Here  $\alpha$  commonly passes into  $\eta$ , unless  $\iota$  or  $\epsilon$  precedes; thus, εφάλλω, to cause to stir, φαίω, to show (roots εφελ-, φαν-), have in the Aor. (ἰσφαλέω, ἰσφαίω) ἰσφηλα, ἰσφηνα· while τιαίω, to fatten, τριβαίω, to complete (roots τριαν-, τριαν-), have ἰτρίβω, ἰτρίβω. But ἰσχναιώ, to make lean, κερδαίω, to gain, κοιλαίω, to hollow out, λιευκαίω, to whiten, ἐργαίω, to enrage, σιταίω, to ripen, have  $\epsilon$  in the penult of the Aor.; τιστριβαίω, to bore,  $\eta$ ; and σημαίω, to give a signal, μαιώω, to stain, both  $\eta$  and  $\alpha$ . Αἰζώ, to raise, and ἄλλομαι, to leap, have  $\alpha$ , which in the Indicative is changed by the augment into  $\eta$ ; thus, ἤρα, ἔρα, ἔραμι.

β. A few poetic verbs retain the old forms with  $\sigma$ ; as, κίλλω, to land, κίλω, ἰκίλω· κύρω, to meet with, to chance, κύρω, ἰκυρω· ἔρυνμι (r. ἐρ-), to rouse, ἔρω, ἔρω· φύρω, to knead, ἰφύρω. Add these forms, mostly from Homer, ἤρω, ἴλω, ἔρω, ἔρω, ἔρωμαι, κίρω, ἰκίρω, διαφθίρω, ἤρω.

§ 57. 3. In the *Nominative*, the formative  $\sigma$  (1.) after  $\rho$ , and sometimes (2.) after  $\nu$ , becomes  $\epsilon$ , which is then transposed, and absorbed (§ 31) by the preceding vowel; as, for

(1.) ψῆρε,	(ψαιρε)	ψῆρε.	(2.) παῖνις,	(παῖνις)	παῖνις.
παῖρες,	(παῖρις)	παῖρις.	λιμῖνις,	(λιμῖνις)	λιμῖνις.
ρήτορες,	(ρήτορις)	ρήτορις.	δαίμονις,	(δαίμονις)	δαίμονις.

Except in δάμωρ (§ 109).

4. In the *Dative plural* of the third declension,  $\nu$  preceding  $\sigma$  without an intervening  $\tau$ , is dropped; as, for

μίλωνι,	μίλωνι.	For δαίμονις,	δαίμονις.
λιμῖνις,	λιμῖνις.	ῖνισι,	ῖνισι.

So also with  $\tau$ , in the Dat. pl. of *adjectives* in  $-υις$ ; as, for χαρίεντις, χαρίεντις.

5. In the *feminine* of *adjectives* in  $-εις$ ,  $\nu$  before  $\sigma$  becomes  $\sigma$ ; as, for χαρίεντις, (χαρίεντις) χαρίεντις.

§ 58. 6. Otherwise, *ν* before *σ* is changed into *α*, which is then *contracted* with the preceding vowel (§§ 34, 50); as, for

Nom. Masc.			Nom. Fem.		
μίλανς,	(μιλαας)	μίλᾱς.	For πάντσα,	(πάσαα)	πᾱσα.
φανίντς,	(φανιας)	φανίς.	φανίντσα,	(φανίασα)	φανίῃα
δόντς,	(δoας)	δούς.	δόντσα,	(δίασα)	δούσα.
δύντς,	(δυας)	δύς.	δύντσα,	(δύασα)	δύσα.
ρίνς,	(ρίας)	ρίς.			
Verbs in 3d Pers. Plur.			Dat. Plur		
ἴστανσι,	(ιετᾱσι)	ἴσπᾱσι.	πάντσι,	(πάσσι)	πᾱσι.
τίθινσι,	τιθίᾱσι,	τιθῖσι.	φανίντσι,	(φανίᾱσι)	φανίῃσι
δίδουσι,	διδέᾱσι,	διδῶσι.	δόντσι,	(δόσσι)	δούσι.
δουκνύουσι,	δουκνύᾱσι,	δουκνῶσι.	δύντσι,	(δύσσι)	δύσι.
ἴσσι,	ἴᾱσι.				
			Future.		
			τίνδσομαι,	(τιπσομαι)	τίσσομαι.
			σπίνδσω,	(σπιασω)	σπῖσω.

NOTES. α. The forms *τιθίᾱσι*, *διδέᾱσι*, and *δουκνύᾱσι* were used by the Attics, for the most part, without contraction; *ἴᾱσι* received no contraction.

β. In nouns, if *ν* precede *σ*, the *ν* is retained; as, for *ἱλμυνδς*, *ἱλμυνς*, for *ἱλμυνδςι*, *ἱλμυνςι* (yet others, *ἱλμῖσι*). It is also retained in some forms in *σαι* and derivatives in *-σις*, from verbs in *-αίνω*, as *πίψανσαι* from *φαίνω*, *τίπαισις* from *טיפαίνω*. and sometimes in the adverb *τάλιν*, and the adjective *πᾶν*, in composition. Add the Homeric *κίεσσα*, Ψ. 337. For *ιν*, *έν*, and *έιν*, see § 68. 3. In the rough Argive and Cretan, *ν* seems to have been extensively retained before *σ*; thus, *ίνς*, *τιθίνς*, for *εις*, *τιθίς*.

§ 59. 7. In the Dative plural of *syncopated liquids*, and of *ἀστήρ*, *star*, the combination *-ερω-*, by metathesis and the change of *ε* to *α*, became *-ρασ-*; as, for *πατέροι*, *πατράυι* for *ἀστέροι*, *ἀστέράυι*.

8. Elsewhere the combinations *λσ* and *ρσ* were permitted to stand, except as *σ radical* after *ρ* was softened in the new Attic to *ϑ* (§ 70); as, *ἄρῃν*, *male*, *θάρρος*, *courage*, *κόρρη*, *temple*, *cheek*, for the older *ἄρσην*, *θάρσος*, *κόρση*. The combination *μσ* is unknown in classic Greek.

§ 60. VI. Between two consonants, *σ formative* is dropped, and *ν* is changed to *α* (§ 50); as, for

*ν. γράφσθαι*, *νιγράφθαι* for *λίλιγσθαι*, *λίλιχθαι* for *ἰφθαρται*, *ἰφθάρται*.

NOTE. So the compound *προσχών* is written by some *προσχών*.

§ 61. VII. Before *κ formative*, a *labial* or *palatal mute* unites with it in the cognate *rough*, and a *lingual mute* is dropped; thus,

become		as		become		as	
π	φ	κίπλοσκα	κίπλοφα.	χ	κ	διδιδασκα	διδιδασκα.
β	φ	είληβκα	είληφα.	τ	κ	ἀνόματκα	ἀνόμακα.
φ	φ	γίγραβκα	γίγραφα.	δ	κ	πίφραδκα	πίφρακα.
α	χ	διδυκα	διδυχα.	θ	κ	πίτυθκα	πίτυκα.
γ	χ	πίτραγκα	πίτραχα.				

§ 62. VIII. If *rough mutes* begin two successive syllables, the *first* is often changed into its cognate *smooth*, especially (1.) in *reduplications*, or (2.) when both letters are *radical*; but (3.) in the *second person singular* of the *Aorist imperative passive*, the *second* rough mute is changed; thus, for

(1.)	φιφίληκα,	πιφίληκα.	(2.)	θριχός,	τριχός.
	χιχρημαι,	πιχρημαι.		θαχός,	ταχός.
	θιδυκα,	σιδυκα.		θρίχω,	τρίχω.
	θιδημι,	σιδημι.	(3.)	βουλιύθνητι,	βουλιύνητι.

NOTES. α. Upon the same principle, *ιχω* becomes *ιχω*· and whenever *β* is reduplicated, the first *β* becomes *smooth*, and, as it then cannot stand at the beginning of a word (§ 13. 2), is transposed; as, for *βέβηφα*, *έββηφα*. Yet we find, by a softening of the second *β*, *βρεννωμίνα* ζ. 59, *βρεννωμίνα* Anacr. Fr. 105, *βρεννωμίνα* Pind. Fr. 281.

β. So, to avoid excessive aspiration, a rough mute is never preceded by the same rough mute, but, instead of it, by the cognate smooth; as, the Epic *κατ φάλαρα*, for *καφ φάλαρα* (§ 48. 2); so, *Σαπφώ*, *Βάκχες*, *Ἄρδις*· and, upon the same principle, *Πύρρος* (§ 13. 2).

§ 63. IX. The semivowels *ν*, *ρ*, and *ς*, are the only consonants that may end a word. Any other consonant, therefore, falling at the end of a word, is either (1.) *dropped*, or (2.) *changed* into one of these, or (3.) *assumes a vowel*; thus, for

(1.)	σῶματ,	σῶμα.	For	κίρατ,	κίρας.
	μίλιτ,	μίλι.		εἰδῶτ,	εἰδός.
	ἄγοντ,	ἄγον.		ἤπατ,	ἤπαρ.
	ιβούλιοντ,	ιβούλιον.		ιβούλιονμ,	ιβούλιον.
	παῖδ,	παῖ.		ἴστημ,	ἴστην.
	γύναικ,	γύναι.		εἰσῖδημ,	εἰσῖδην.
	ἄνακτ,	ἄνα.	(3.)	βουλιύοιμ,	βουλιύοιμα.
	γάλακτ,	γάλα.		εἰσῖδημ,	εἰσῖδην.
(2.)	φῶτ,	φῶς.		στῆθ,	στῆθι.

REMARK. A word can end with two consonants, only when the last is *σ*; as, *ἄλς*, *γύψ* (*γύψς*), *νύξ* (*νύκς*), *κόραξ*. Hence the *formative ν* of the Accusative is changed into *α* (§ 50) after a consonant, except in a few cases, in which a lingual mute preceding *ν* is dropped; thus, for

γύψν,	γύψα.	For	κλιῖν,	κλιῖθα and κλιῖν.
κίρακν,	κίρακα.		ἔρνιν,	ἔρνιθα and ἔρνιν.
σκιῖν,	σκιῖα.		γίλωντ,	γίλωντα and γίλων.

§ 64. X. A consonant is sometimes *inserted* or *transposed*, to soften the sound. Thus,

1. When a *simple vowel* is brought by inflection or composition before an *initial* ρ, a smooth ρ is inserted; as, ἄρρωστα, ἄρρώστος, ἐπιρρώωνυμι, from ῥώνυμι (ε-, α-, and ηπὶ prefixed) but εὔρωστος (the *diphthong* εὐ prefixed).

2. When, by syncope or metathesis, a nasal is brought before λ or ρ, the cognate middle mute is inserted; as, from ἀνέρος, (ἀνρός) ἀνδρός, from μεσημερία, μεσημβρία.

NOTE. If the nasal is initial, it is then dropped from the difficulty of sounding it; e. g., the roots of βλίττω and βλώσκω are thus changed; μιλίτ-, μιλίτ-, μβλίτ-, βλίτ-; μολ-, μολ-, μβλο-, βλο-; so βροτός, mortal, derived from μίρος, Lat. mors.

3. Transposition especially affects a liquid coming before another consonant; as, for θόρσκω, θρώσκω, for βέβαλκα, βέβληκα.

## § 65. B. IN THE CONNECTION OF WORDS.

1. When a *smooth mute* is brought by (1.) *cra-sis* or (2.) *elision* before the *rough breathing*, it is changed into its cognate *rough*; as, for

- |                     |           |                          |             |
|---------------------|-----------|--------------------------|-------------|
| (1.) καὶ ἰ, καὶ αἰ, | χω, χῶ.   | For νύκτα ἄλην,          | νύχθ' ἄλην. |
| τὸ ἰμάτιον,         | θιμάτιον. | And in composition, ἡλια |             |
| τοῦ ἰγίρου,         | θιγίρου.  | ἀπὶ and ἴημι,            | ἀφίημι.     |
| ἵτου ἱνικα,         | ἰδοῦνικα. | δικα and ἡμίρα,          | διχημίρας.  |
| (2.) ἀπὸ οὐ,        | ἀφ' οὐ.   | ἰπτά and ἡμίρα,          | ἰφθιμίρας.  |

NOTE. In some compounds, this change takes place with a. intervening ε; and in some words, it appears simply to have arisen from the tendency of ε to aspiration (cf. § 13. 2); as, φρεῦδος (from πρέ and ἰδός), φρευός (πρό ἰράω), τίθειττον (τίτταρις, ἴππος); φρεῖμιον (πρό, ὄμιος), θράω from ταράσσω.

§ 66. II. Some words and forms end either *with* or *without* a *final consonant* according to euphony, emphasis, or rhythm

In most of these cases, the consonant appears not to belong to the original form, but to have been assumed. In some cases, however, the reverse appears to be true; and some cases are doubtful.

1. *Datives plural in ι*, and *verbs of the third person in ι* and *ι*, assume ν at the end of a sentence, or when the next word begins with a vowel; as,

Πᾶσι γὰρ εἶπὶ τοῦτο. but, Εἶπεν αὐτὸ πᾶσιν.  
Πᾶσι λίγουσι τοῦτο. but, Πᾶσιν αὐτὸ λίγουσιν.

NOTES. *a.* So, likewise, *adverbs of place* in *-σι* (properly datives plural the adverb *πέρυσι*, *last year*, the numeral *ἑκασι* (commonly), the demonstrative *-σι* preceded by *σ* (sometimes), the Epic case-ending *-φι*, and the Epic particles *κί*, *νύ*, and *νόφι* : as, ἡ Πλαταιῶν ἡγερσία· ἑκασι ἴτη. See § 211. N.

*β.* The *ν* thus assumed is called *paragogic*. It is sometimes employed by the poets before a consonant to make a syllable long by position ; and in most kinds of *verse*, some of the best editors write it uniformly at the end of a line. In Ionic prose it is generally neglected, but in Attic prose it is sometimes found even before a consonant in the middle of a sentence. In grammar and lexicons, a paragogic letter is commonly marked thus : *ἑκασι(ν)*.

§ 67. 2. The adverb *οὕτως*, *thus*, commonly loses *σ* before a consonant ; and *ἄχρι* and *μᾶχι*, *until*, often assume it before a vowel ; as, οὕτω φησί· μίχους οὐ.

3. Some other words have poetic or dialectic forms, in which a final *ν* or *ς* is dropped or assumed : as, local adverbs in *-σι* (poet, chiefly Ep., *-σι* ; numerical adverbs in *-σις* (Ion. *-σι*), *ἄντικρυς*, *ἐντίμας*, *ἱμπαίς*, *πάλλω*, *ἐνθάδε*), *ἰσχύς*).

## § 68. C. SPECIAL RULES.

1. The preposition *ἐξ*, *out of*, becomes *ἐκ* before a consonant, and admits no further change ; as *ἐκ κακῶν*, *ἐκσεύω*, *ἐκγελῶ*, *ἐκθετός*, *ἐκμάσσω*.

2. The adverb *οὐ*, *not*, before a vowel, assumes *κ*, which becomes *χ* before the rough breathing ; as *οὐ φησι*, *οὐκ ἔνεστιν*, *οὐχ ὕει*, *οὐκέντι*.

NOTES. *a.* The adverb *μηκέτι*, from *μή* and *ἔτι*, follows the analogy of *οὐκέτι*.

*β.* In these words, *ἐκ* and *οὐκ* may perhaps be regarded as the original forms. That in certain situations these forms are retained is owing to their close connection as proclitics, or in composition, with the following word, and therefore forms no real exception to the rule in § 63. When orthotone, they conform to the rule, the one by assuming *κ*, and the other by dropping *κ*.

3. In composition, the preposition *ἐν*, *in*, retains its *ν* before *ρ* and *σ* ; while *σύν*, *with*, drops its *ν* before *σ* followed by another consonant, and before *ζ* ; but before *σ* followed by a vowel, changes *ν* to *σ* ; as, *ἐνράπτω*, *ἐνσεύω* (yet *ἐρόνθμος* oftener than *ἐνρονθμος*) ; *σύστημα* (for *ἐνστήμα*), *συζύγια*· *συσσεύω* (for *ἐνσσεύω*), *συσσειλά*.

NOTE. The Epic *ἐν* for *ἐνέ* (§ 48. 2) here imitates *ἐν*· as, *ἐντάς*, *ἐνσχίτος*.

## DIALECTIC VARIATIONS.

§ 69. A. The dialects often *interchange* consonants ; most frequently,

I. COGNATE MUTES (§ 49) ; as, Ion. *αἶτη*, *δίκαμαι*, for *αἰῖτη*, *δίχαμαι*· Æol. *ἀμπί* for *ἀμφί*.

NOTES. *a.* The soft Ionic was less inclined than the Attic to the rough mutes; hence, in the Ionic, the smooth mute remains before the rough breathing (§ 56, 68. 2); as, ἀπ' οὐ, δικήμειρος, οὐκ υἱ. In some compounds, this passed into the Attic; as, ἀπηλώτης, from ἀπό and ἥλιος.

*β.* Aspiration is sometimes transposed; as, Ion. κισών, ἰσθαῦτα, ἰσθιῦται, Καλχηδών, for χισών, ἰσταῦτα, ἰσταῦται, Καλχηδών.

II. COÖRDINATE MUTES § 49); as, Ion. and Æol., κ for σ in *interrogative and indefinite pronouns and adverbs*; thus, ποῖος, ποῦ, ποτί, for ποῖος, ποῦ, ποτί. Dor., κ for σ in πόκα, ἔκα, τόκα, for τίτι, ὅτι, τότε, and in similar *adverbs of time*; Æol. σίμμι for τίμι, φῆ for θῆ. Æol. and Dor. γλίφαρον for βλίφαρον, δα for γα. Dor. ὀδιλός for ὀβιλός, ἐρνίχος for ἐρνιδος.

III. LIQUIDS; as, Dor. ἦιδον, βίντισσας, for ἦλδον, βίλτισσας. Ion. πλιόμων for πνύμων.

### § 70. IV. σ with other letters; e. g.

1. The Ionic and Old Attic σσ and ςσ pass, for the most part, in the later Attic, into ττ and ρρ; as, τάσσω τάττω, γλῶσσα γλῶττα, ἄρσιν ἄρρην. See § 59. 8.

2. Dor. τ for σ; as, Ποσειδάν, ἴσιτον, ἱκαντι, for Ποσειδῶν, ἴσιτον, ἱκανσι. This appears especially in the 2d personal pronoun, and in the 3d pers. of verbs; as, εἰ, τί, for σί, σί (Lat. tu, te); φασί, φαντί, λίγοντι, for φησί, φασί, λίγουνι (Lat. legunt).

3. Dor. σ for ρ in the verb-ending of 1st pers. pl. μῖς for μιν (Lat. mus); as, λίγομῖς for λίγομιν (Lat. legimus).

4. The Laconic often changes θ to σ, and final ς to ρ; as, παλιόρ Ar. Lya. 988, εἰός, εἰλω, for παλαιός, θιός, θίλω. ποῖρ for ποῖς (Lat. puer, compare Marcupor).

V. The DOUBLE CONSONANTS with other letters; as, old ζύν, later and common εύν (in the Lat. cum the σ has been dropped, instead of the κ); Æol. Ψατφώ for Σατφώ. Æol. σκίνος, σκίφος, for ξίνος, ξίφος. Dor. ψί, ψίν, for σφί, σφίν. Ion. διζός, τριζός, for δισός, τρισός.

For ζ, we find, in the Æolic and Doric, εδ, δδ, and δ; as, ὕνδες, μελίνδω (§ 51. N.), παῖδδω, μάδδω, Διύς, for ἕζος, μελίζω, παίζω, μάζα, Ζιός.

§ 71. B. Consonants are often *doubled, inserted, omitted, and transposed* by the poets, especially the Epic, for the sake of the metre; as, ἔλλαβον, φράσσομμι, νέκυσσι, ὄσπος, ὄππως, ἔδδεισε, for ἔλαβον, &c.; πτόλεμος, πτόλις, διχθα, νώνυμος, ἀπάλαμνος, for πόλεμος, πόλις, δίχα, νώνυμος, ἀπάλαμος. ἔρεζον, Ὀδυσσεύς, Ἀχιλεὺς, φάρυγος, for ἔρεζον, Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος. κραδίη, κάρτερος, βάρδιστος, for καρδία, κράτερος, βράδιστος.

# BOOK II.

## ETYMOLOGY.

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*Ἑτα στίχων.*

Homer.

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§ 72. Etymology treats of the INFLECTION and of the FORMATION OF WORDS; the former including DECLENSION, COMPARISON, and CONJUGATION, and the latter, DERIVATION and COMPOSITION.

For the distinction between the *radical* and the *formative* part of words, and the use of the terms *root*, *prefix*, *affix*, *open* and *close* or *vowel* and *consonant* affixes, *characteristic*, *pure* and *impure* words, *mute*, *liquid*, *liquid-mute*, *labial*, *palatal*, and *lingual* words, *theme*, *paradigm*, &c., see General Grammar.

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## CHAPTER I.

### PRINCIPLES OF DECLENSION.

§ 73. The two classes of SUBSTANTIVES (including Nouns and Substantive Pronouns) and ADJECTIVES (including the Article, Adjectives commonly so called, Adjective Pronouns, and Participles) are declined to mark three distinctions, GENDER, NUMBER, and CASE.

NOTE. Adjectives receive these distinctions merely for the sake of conforming to the substantives to which they belong.

#### A. GENDER.

§ 74. The Greek has three genders; the MASCULINE, the FEMININE, and the NEUTER.

NOTES. *a.* Nouns which are both masculine and feminine, are said to be of the *common* gender.

β. To mark the genders of Greek nouns, we employ the different forms of the article, in the singular, for the masculine, *ὁ*; for the feminine, *ἡ*; for the common, *ὃ*; and for the neuter, *τό*; in the plural, for the masculine, *οἱ*; for the feminine, *αἱ*; for the common, *οἶ*, *αἶ*; and, for the neuter, *τά*: as, *ὁ σαρμαίης*, steward, *ἡ τροφός*, nurse, *τὸ εὖκον*, fig.

In like manner, the different cases and numbers, according to their gender, are marked by different forms of the article; as the Gen. sing. masc. by *τοῦ*, &c.

γ. In the case of most animals it is seldom important to distinguish the gender. Hence in Greek, for the most part, the names of animals, instead of being common, have but a single gender, which is used indifferently for both sexes. Such nouns are termed *epicene* (*ἑπίκαινοι*, *promiscuous*). Thus, *ὁ λύκος*, wolf, *ἡ ἀλώπηξ*, fox, whether the male or the female is spoken of.

δ. Words which change their forms to denote change of gender are termed *movable*; and this change is termed *motion*; as, *ὁ βασιλεύς*, king, *ἡ βασίλισσα*, queen; *ὁ σοφός*, wise, *ἡ σοφή*, *τὸ σοφόν*.

ε. In words in which the feminine may either have a common form with the masculine or a distinct form, the *Attic* sometimes prefers the common form, where the *Ionic* and *Common* dialects prefer the distinct form; as, *ὁ θεός*, god, *ἡ θεά*, goddess, and *ἡ θεά* or *θεάνα*, goddess. So, likewise, in adjectives.

§ 75. The masculine gender belongs properly to words denoting *males*; the feminine, to words denoting *females*; and the neuter to words denoting *neither* males nor females. In Greek, however, the names of most things without life are masculine or feminine; either from the real or fancied possession of masculine or feminine qualities, or from a similarity in their formation to other nouns of these genders.

Thus, for the most part, the names of *winds* and *rivers* (from their power and violence), and also of the *months*, are *masculine*; and the names of *trees*, *plants*, *countries*, *islands*, and *cities* (regarded as mothers of their products or inhabitants) are *feminine*; while nouns denoting mere *products*, or implying *inferiority* (even though names of persons), especially *diminutives*, are *neuter*; as, *ὁ ἄνεμος*, wind, *ὁ βορρᾶς*, Boreas, *ὁ ποταμός*, river, *ὁ Νεῖλος*, the Nile, *ὁ μῆν*, month, *ὁ Ἑκατομβαιών*, June-July, *ἡ συκῆ*, fig-tree, *ἡ μηλιά*, apple-tree, *ἡ ἄπισος*, pear-tree, *ἡ ἀμπέλος*, vine, *ἡ βύβλος*, papyrus, *ἡ χώρα*, country, *ἡ Αἴγυπτος*, Egypt, *ἡ νῆσος*, island, *ἡ Σάμος*, Samos, *ἡ πόλις*, city, *ἡ Λακεδαιμών*, Lacedæmon; *τὸ σύκον*, fig, *τὸ μήλον*, apple, *τὸ τέκνον*, child, *τὸ ἀνδράποδον*, slave, *τὸ γύναιον*, dim. of *γυνή*, woman, *τὸ παιδίον*, little boy or girl.

§ 76. The gender of nouns, when not determined by the signification, may be, for the most part, inferred from the form of the theme or root, according to the following rules.

I. In the FIRST DECLENSION (§ 7), all words in *-ας* and *-ης*



are *masculine*; all in *-α* and *-η*, *feminine*; as, ὁ ταμίης, ὁ ναύτης· ἡ οἰκίη, ἡ τιμή.

II. In the SECOND DECLENSION (§ 9), most words in *-ος* and *-ως* are *masculine*, but some are *feminine* or *common*; words in *-ον* and *-ων* are *neuter*; as, ὁ λόγος, ὁ ρεῶς· ἡ ὁδός, ἡ ἔως, dawn; ὁ, ἡ θεός, god, ὁ, ἡ ἄρκτος, bear; τὸ οὐκον, τὸ ἀνώγειον.

Except when the diminutive form in *-ον* is given to feminine proper names; as ἡ Διώνειον, ἡ Γλυκίσκειον.

III. In the THIRD DECLENSION (§§ 11–14),

a. All words in *-εως* are *masculine*; all in *-ω* and *-ανς*, *feminine*; and all in *-αι*, *-ι*, *-υ*, and *-ος*, *neuter*; as, ὁ ἱππεύς, ὁ ἀμφορεύς, amphora; ἡ ἡχώ, ἡ ναῦς· τὸ σῶμα, τὸ μέλι, honey, τὸ αἶστυ, τὸ τεῖχος.

b. All *abstracts* in *-της* and *-ις*, and most other words in *-ις* are *feminine*; as, ἡ γλυκύτης, sweetness; ἡ δύναμις, power, ἡ ποιητις, poesy; ἡ ψίς, ἡ πόλις.

c. All *labials* and *palatals*, all *liquids* (except a few in which *ρ* is the characteristic), and all *liquid-mutes* are either *masculine* or *feminine*.

d. Nouns in which the root ends in,

1.) *-ωτ-*, *-εν-*, or *-ντ-*, are *masculine*; as, ὁ γέλως, -ωτος, laugh-ter; ὁ λιμήν, -ένος· ὁ λέων, -οντις, ὁ ὀδύς, ὁ γίγας, ὁ ἱμάς, -άντις, thong.

Except τὸ ὄψ, ὠπός, ear, τὸ φῶς, φωτός, light (both contracts), ἡ φρενίς, φρενός, mind, and a few names of cities (§ 75); as, ἡ Ῥαμνεῦς, -ώντις, Rhamnus.

2.) *-δ-*, or *-θ-*, are *feminine*; as, ἡ λαμπάς, -άδος, torch, ἡ ἔρις, -ιδος, strife, ἡ χλαμύς, -ύδος, cloak; ἡ κόρυς, -υθός, helmet.

Except ἡ παῖς, παιδής, child, ἡ πούς, ποδός, foot, ἡ ἔρως, -ίδος, bird.

3.) *-ατ-*, or *-ᾱ-*, are *neuter*; as, τὸ ἥπαρ, -ατος, τὸ κέρας, -ᾱτος, τὸ γέρας, -ᾱος.

## B. NUMBER.

§ 77. The Greek has three numbers; the SINGULAR, denoting *one*; the PLURAL, denoting *more than one*; and the DUAL (duālis, from duo, *two*), a variety of the plural, which may be employed when only *two* are spoken of.

Thus, the singular ἀνδρῶς signifies *man*, the plural ἀνδρες, men (wheth-er two or more), and the dual ἀνδρώτω, two men.

REMARK. The dual is most used in the Attic Greek. In the Æolic dialect

(as in the Latin, which it approaches the most nearly of the Greek dialects) and in the Hellenistic Greek, the dual does not occur, except in δύο, *two*, and ἀμφω, *both* (Lat. *duo*, *ambo*).

## C. CASE.

### § 78. The Greek has five cases;

1. The Nominative, expressing the subject of a sentence.
2. " Genitive, " the point of departure, or cause.
3. " Dative, " the indirect object, or accompaniment.
4. " Accusative, " direct limit.
5. " Vocative, " address.

NOTES. α. From the general character of the relations which they denote, the Nominative, Accusative, and Vocative are termed the *direct*, and the Genitive and Dative, the *indirect* cases.

β. The Nominative and Vocative are also termed *casus recti*, the *right cases* and the other three, *casus obliqui*, the *oblique cases*.

γ. For a fuller statement of the use of the cases, see Syntax.

## D. METHODS OF DECLENSION.

§ 79. Words are declined, in Greek, by annexing to the root certain AFFIXES, which mark the distinctions of gender, number, and case. There are three sets of these affixes; and hence arise three distinct methods of declining words, called the FIRST, SECOND, and THIRD DECLENSIONS.

The first of these methods applies only to words of the masculine and feminine genders; the second and third apply to words of all the genders. In some of the cases, however, the affixes vary, in the same declension, according to the gender; so that, to know how a word is declined, it is necessary to ascertain three things; 1. its *root*, 2. the *declension* to which it belongs, and 3. its *gender*.

The mode in which the gender is marked has been already stated (§ 74, β). From the theme (i. e. the Nom. sing.) and the gender, we can often determine at once the root and the declension. If it is necessary to mark these explicitly, it is commonly done by giving, with the theme, the Genitive singular, or its ending. If the Genitive singular ends in -ας or -ης, or in -ου from a theme in -ας or -ης, the word is of the first declension; if it ends in -ου from a theme in -ος or -ου, the word is of the second declension; if it ends in -ος, the word is of the third declension. The root is obtained by throwing off the affix of the Genitive; or it may be obtained by throwing off any affix beginning with a vowel.

Thus the nouns, ὁ ταμίης, *steward*, ἡ οἰκία, *house*, ἡ γλῶσσα, *tongue*, ὁ δῆμος,

*people*, and ἡ Ἀραβία, *Arab*, make in the Genitive, *αἰνίου, εἰνίου, γλώσσης, δέμου*, and Ἀραβίας. From these genitives, we ascertain that *αἰνίας, εἰνίας, and γλώσσα* belong to the first declension, *δῆμος* to the second, and Ἀραβία to the third. By throwing off the affixes *-ου, -ας, -ης, and -εις*, we obtain the roots *αἰν-, εἰν-, γλωσσ-, δημ-, and Ἀραβ-*. The words are then declined by annexing to these roots the affixes in the table (§ 5).

§ 80. In the declension of words, the following GENERAL RULES are observed.

I. The masculine and feminine affixes are the same, except in the *Nominative* and *Genitive singular* of the *first* declension. The neuter affixes are the same with the masculine and feminine, except in the *direct* cases, *singular* and *plural*.

II. In *neuters*, the three *direct* cases have the same affix, and in the plural this affix is always *ᾱ*.

III. The dual has but two forms; one for the *direct*, and the other for the *indirect* cases.

IV. In the *feminine singular* of the *first* declension, and in the *plural* of all words, the *Vocative* is the same with the *Nominative*.

§ 81. REMARKS. 1. The use of the Voc. as a distinct form is still further limited. Few substantives or adjectives, except proper names and personal appellatives and epithets, are sufficiently employed in address to require a separate form for this purpose. Hence the *participle, pronoun, article, and numeral* have no distinct Voc.; and in respect to other words which are declined, the following observations may be made.

*α.* *Masculines* of Dec. I. are commonly names or epithets of persons, and therefore form the Voc. sing.

*β.* In Dec. II., the distinct form of the Voc. is commonly used, except for euphony or rhythm; as, ὦ φίλος, ὦ φίλος, *my friend! my friend!* Ar. Nub. 1167. Φίλος ὦ Μανίλας Δ. 189. Ἡλίας τί Γ. 277. To avoid the double *ι*, *Θεός*, *god* (like *deus* in Latin), has, in classic writers, no distinct Voc.; yet Θεὶ St. Matth. 27. 46.

*γ.* In Dec. III., few words, except proper names and personal appellatives and epithets, have a distinct Voc.; and even in those which have, the Nom. is sometimes employed in its stead, especially by Attic writers; thus, ὦ πάτερ Ar. Ach. 971; but ὦ πάτερ Soph. Phil. 1213. Αἴαν Soph. Aj. 89; but ὦ φῶλ' Αἴας Ib. 529. In many words of this declension, the Voc. cannot be formed without such a mutilation of the root as scarcely to leave it intelligible (§§ 63, 101).

§ 82. 2. An inspection of the table (§ 5) will likewise show, that, in regular declension,

α.) The Nom. sing. masc. and (except in Dec. I.) fem. always ends in *ς*.

β.) The Dat. sing. always ends in *ι*, either written in the line or subscribed.

γ.) The Acc. sing. (except in neuters of Dec. III.) always ends in *ν*, or its corresponding vowel *α* (§ 50); and the Acc. plur. masc. and fem. is always formed by adding *ς* to the Acc. sing. (§§ 34, 58).

δ.) The Gen. plur. always ends in *ων*.

ε.) In Dec. I. and II., the affixes are all *open* (i. e. begin with a vowel), and *υλ* constitute a distinct syllable. In Dec. III., three of the affixes, *ς*, *ν*, and *ων*, are *close* (i. e. begin with a consonant), and of these the two first, having no vowel, must unite with the last syllable of the root.

ζ.) In the singular of Dec. III., the direct cases neut., and the Voc. masc. and fem., have no affixes.

NOTE. It follows, from nos. ε and ζ, that words of Dec. I. and II. are *parisyllabic* (par, equal), that is, have the same number of syllables in all their cases; but words of Dec. III. are *imparisyllabic*, that is, have more syllables in some of their cases than in others.

3. The Table (§ 6) exhibits the affixes as resolved into their two classes of ELEMENTS; I. FLEXIBLE ENDINGS, which are *significant* additions, marking distinctions of number, case, and gender; and II. CONNECTING VOWELS, which are *euphonic* in their origin, and serve to unite the flexible endings with the root. For farther illustration, see the following sections upon the history of Greek declension.

## E. HISTORY OF GREEK DECLENSION.

§ 83. The early history of Greek declension is beyond the period not merely of written records, but even of tradition. It can be traced, therefore, only by the way-marks which have been left upon the language itself, and by the aid of comparative philology. The following view of the subject has much evidence in its support, and serves to explain the general phenomena of Greek declension, and of the use of the numbers and cases.

Greek declension was progressive. At first, the simple root was used, as in some languages even at the present day, without any change to denote number or case; thus, *ἰχθύς*, *fish*, *γύς*, *vulture*, whether one or more were spoken of. Then the *plural* number was marked, by affixing to the root *ς*, the simple root, of course, now becoming *singular*, as each new formation limits the use of prior forms: thus,

Singular, *ἰχθύς*, *fish*,  
*γύς*, *vulture*,

Plural, *ἰχθύς*, *fishes*.  
*γύς*, *vultures*.

The next step was to make a separate form, to express the *indirect*, as distinguished from the *direct* relations. This was done by annexing *ι* to the root, and this form became plural by adding one of the common signs of the plural, *ν*. We have now the distinction of case; thus,

	Singular.	Plural.
Direct Case,	ἰχθύς ῥύς	ἰχθύς ῥύς
Indirect Case,	ἰχθύϊ ῥυϊ	ἰχθύϊ ῥυϊ

§ 84. Each of these cases was afterwards subdivided. (A.) From the Direct Case were separated, in the *masculine* and *feminine* genders, two new cases, the one to express the *subject*, and the other the *direct object*, of an action, i. e. the *Nominative*, and *Accusative* cases.

The *Nominative* was formed by adding *s*, as the sign of the *subject*, to the old Direct forms; thus, Sing. ἰχθύς, ῥύς, Plur. ἰχθύς, ῥύς.

The *Accusative* was formed by adding to the root, as the sign of the *direct object*, *ν*, which in the plural took one of the common signs of the plural, *s*; thus, Sing. ἰχθύς, ῥύς, Plur. ἰχθύς, ῥύς, or, by the euphonic change of *ν* into its corresponding vowel (§§ 58, 63, R.), Sing. ῥύς, Plur. ἰχθύς, ῥύς.

(B.) From the Indirect Case was separated a new case to express the *subjective*, as distinguished from the *objective* relations, i. e. the *Genitive*. This was formed by affixing *ς*, or commonly, with a euphonic vowel, *ς*. In the plural, this took the plural affix *ς*; thus, *ςς*. But by the laws of euphony, which afterwards prevailed, neither *ς*, nor *ςς* could end a word (§ 63). Therefore, *ς* either was changed to *s*, or was dropped, or assumed the vowel *ι* (commonly written with *ν* paragogic *ις*, § 67. 3); and *ςς* became *ςς* by the absorption of the *ς* (*ς*, perhaps, first passing into *σ*, as in the singular, then *σ* being changed into its corresponding vowel *ι*, and this absorbed). Thus *ςς* became *ςς*, *ςς*, or *ςςς*; and *ςςς*, *ςςς*.

The old Indirect Case remained as a *Dative*, without change, except that a new plural was formed by annexing the dative sign *ι* (§ 83) to the Nominative plural.

§ 85. The plural had now throughout a new form, but the old form had so attached itself to various names of incessant use, that in most of the dialects it was still preserved. But these household plurals, which could not be shaken off, would be principally such as referred to objects double by nature or custom, as the eyes, hands, feet, shoes, wings, &c. Hence this form came at length to be appropriated to a *dual* sense, though in the time of Homer this restriction of its use seems not as yet to have been fully made. The simple form of the root was likewise retained in the singular as a case of address (*Vocative*), in words in which there was occasion for such a form, and the laws of euphony allowed it. In the plural the Vocative had never any form distinct from the Nominative. We have now the three numbers, and the five cases, which, with the euphonic changes already mentioned, appear thus.

Sing. Nom. -ς	ἰχθύς	ῥύς (ῥύς)
Gen. -ςς	ἰχθύςς	ῥύςς
Dat. -ις	ἰχθύϊ	ῥυϊ
Acc. -ν, -ς	ἰχθύν	ῥύν
Voc. *	ἰχθύ	
Plur. N. V. -ςς	ἰχθύςς	ῥύςς
Gen. -ςςς	ἰχθύςςς	ῥύςςς
Dat. -ςςς	ἰχθύςςς (ἰχθύςςς)	ῥύςςς (ῥύςςς)
Acc. -ςςς	ἰχθύςςς	ῥύςςς

Dual Dir. -ι	ἰχθύι	γῦσι
Indir. -ιν	ἰχθύν (ἰχθύον)	γυπίν (γυπών).

For the sake of completeness, we have added in the table above two later modifications; viz., the common shorter Dat. plur., formed by dropping *ι* (unless one chooses to form it from the Dat. sing. by inserting the plural sign *σ*); and the Indirect Case dual prolonged by inserting *σ*, after the analogy of the Gen. sing. and plur.

§ 86. We have exhibited above the primitive nude declension, now called the *third*. But subsequently two other modes of declension sprang up, having connecting vowels, which united the flexible endings to the root; the one having *σ*, now called the *second* declension; and the other, *α*, now called the *first*. These declensions chose rather to drop than to change the final *θ* of the Gen. sing., apparently to avoid confusion with the Nom.; and likewise to retain the old Direct Case as a Nom. plur., which became afterwards distinguished from the dual by a different mode of contraction, its more frequent use leading to precession. In all the affixes of these declensions in which two vowels came together, contraction naturally took place in one or another of its forms; and in the Dat. plur. a shorter form became the more common one, made either by dropping *ι* from the longer form, or by adding the plural sign *σ* to the Dat. sing. For *ι* in the Voc., instead of *σ*, see § 28. We give as an example of Dec. II., *ὁ λόγος*, *word*, and of Dec. I., *ὁ ταμίης*, *steward*.

Sing. Nom.	λόγ-ο-ς,	λόγος	ταμί-α-ς,	ταμίης
Gen.	λόγ-ο-ο,	λόγου	ταμί-α-ο,	ταμίου
Dat.	λόγ-ο-ι,	λόγῳ	ταμί-α-ι,	ταμίῳ
Acc.	λόγ-ο-ν,	λόγον	ταμί-α-ν,	ταμίαν
Voc.	λόγ-ο,	λόγε	ταμί-α,	ταμία
Plur. N. V.	λόγ-ο-ι,	λόγοι	ταμί-α-ι,	ταμίαι
Gen.	λογ-έ-ων,	λόγων	ταμι-ά-ων,	ταμιών
Dat.	λογ-έ-οιςι,	λόγοιςι, -αις	ταμι-ά-οιςι,	ταμίαιςι, -αις
Acc.	λόγ-ο-ας,	λόγους	ταμί-α-ας,	ταμίαις
Dual N. A. V.	λόγ-ο-ι,	λόγω	ταμί-α-ι,	ταμία
G. D.	λόγ-ο-ιν,	λόγοιν	ταμί-α-ιν,	ταμίαιν

In the Nom. and Acc. sing. of these declensions, the primitive direct form, without *σ* or *ν* appended, was sometimes retained; as, Nom. *Θυίστα*, *ιστίστα* (§ 95. 2; compare the Latin *navita*, *poëta*), *ὁ*. Acc. *νιό*, *ἰω*, *ἄστω* (§ 97). So the neuters *τέ*, *ἄλλα*, *αὐτέ*, *κεῖνε*, *ῖ* (§ 97).

§ 87. We have thus far treated only of the *masculine* gender. In the *neuter* (which occurs only in the second and third declensions), since things without life have no voluntary action, the distinction of subject and object is obviously of far less consequence, and therefore in this gender the separation of the Nom., Acc., and Voc. was never made. The place of these three cases continued to be supplied by a single Direct Case, which in the singular of Dec. III. was the simple root, and in the singular of Dec. II. ended in *ν* (the *ν* being either euphonic, or more probably having the same force as in the Acc., and marking the *objective* character of the gender). The plural has the same form in both declensions, simply appending, instead of the old *ι*, *α* (which, as the corresponding vowel of *ν* (§ 50), is more *objective* in its character), and without a connecting vowel. We give, as examples, *τὸ δάκρυ* (poetic), *tear*, of Dec. III., and *τὸ εὖναι*, *fig*, of Dec. II.

Sing. N. A. V.	δάκρυ	εὖκ-ον
Gen.	δάκρυ-ος	εὖκ-ου
Dat.	δάκρυ-ι	εὖκ-φ
Plur. N. A. V.	δάκρυ-α	εὖκ-α
Gen.	δάκρυ-ων	εὖκ-ων
Dat.	δάκρυ-σι	εὖκ-σις
Dual N. A. V.	δάκρυ-ι	εὖκ-υ
G. D.	δάκρυ-ων	εὖκ-ων

§ 88. The distinction of subject and object is less striking in the *feminine* than in the masculine; and hence, in the *first* declension, where there are no neuters with which a distinction must be maintained, the feminine is distinguished from the masculine by not appending the *subjective* *ς* in the Nom. sing. (§ 84, and by retaining the form *ος* in the Gen. sing., as the reason for preferring the shorter form does not now exist (§ 86). The *ς* of this ending is absorbed in the preceding *α*, unless one chooses to consider the *ς* as here appended without the euphonic vowel (§ 84. B). In all the other cases, the feminine has precisely the same form as the masculine. Thus, *ἡ σκιά*, shadow,

Sing. Nom.	σκιά, σκιά	Plur. Nom.	σκιάι
Gen.	σκιά-ος, σκιάς	Gen.	σκιάων
Dat.	σκιά-ι, σκιάῃ	Dat.	σκιάϊς
Acc.	σκιά-ν, σκιάν	Acc.	σκιάς

For the precession which has taken place so extensively in the singular of Dec. I., see § 93.

§ 89. In the earlier Greek, the prevalent mode of avoiding hiatus was not, as afterwards, by contraction, but by the insertion of a strong breathing or aspirate consonant (cf. § 117). Of these the most prominent appears to have been the digamma (§ 22. δ). And, although this has disappeared from the language, yet it has left other consonants which have either taken its place, or which were used in like manner with it. The insertion of these consonants, together with different modes of contraction, has given an especial variety of form, in the *first* and *second* declensions, to the *Dative singular*, which, as the primitive indirect case (§ 83), originally performed the offices of both the Genitive and the Dative. Thus, we find,

1.) The *ι* appended with the insertion of *φ*, the natural successor of the digamma. This form is Epic, and from its being used as both Gen. and Dat., and sometimes even supplying the place of these cases in the plural, is evidently of great antiquity. E. g.

Gen. Sing. Dec. I. *ἱξ ἰνῆφι* O. 580, β. 2; *ἀπὸ νινῆφι* Θ. 300: Dec. II. *ἀπὸ πασσαλῆφι* Ω. 268; *ἱκ ποντίφιν* ω. 83; *ἀπὸ πλατίας πτυφῆφι* N. 588 *Ἰλίοφι κλυτὰ τεύχεα* Φ. 295; *ἀπ' αὐτίφιν* Λ. 44.

Dat. Sing. Dec. I. *ἦφι βίφιν πιδήσας* X. 107; *ἄμ' ἡὶ φαινομένηφιν* δ. 407, I. 618; *ἰνίφιν* II. 734; *Σύφιν* ι. 238: Dec. II. *παρ' αὐτίφιν* M. 302; *ἱκ' διζύφιν* N. 308; *Σιόφιν* H. 366.

Gen. and Dat. Plur. Dec. II. *ἔσσι δακρυόφι* πλῆθος P. 696, Ψ. 397, δ. 705; *ἀπ' ἑσσιφῶν* ξ. 134; *ἄμφ' ἑσσιφῶν* π. 145; *ἱκρίφιν* μ. 414.

NOTES. α. The *φ* likewise appears in the *Dative plural* of a few words of the *third* declension, where it seems to have been inserted for the sake of

lengthening the preceding syllable; as,  $\delta\chi\iota\sigma\phi\iota$  for  $\delta\chi\iota\sigma\iota$ . These forms were also used as both Gen. and Dat.; thus, Gen.  $\kappa\alpha\tau' \epsilon\pi\iota\sigma\phi\iota$  Δ. 452;  $\pi\epsilon\rho\acute{\iota}\sigma\theta'$ ...  $\delta\chi\iota\sigma\phi\iota$  E. 107;  $\acute{\alpha}\pi\delta \sigma\tau\acute{\eta}\theta\iota\sigma\phi\iota\sigma\iota$  Ξ. 214;  $\delta\iota\acute{\alpha} \delta\iota \sigma\tau\acute{\eta}\theta\iota\sigma\phi\iota\sigma\iota$  E. 41: Dat.  $\epsilon\upsilon\upsilon \delta\chi\iota\sigma\phi\iota$  Π. 811;  $\epsilon\pi\iota\sigma\phi\iota$  Λ. 474 (cf. 479), X. 139.

β. The following forms in  $-\phi\iota(\nu)$  require special notice; (a)  $\iota\sigma\chi\alpha\rho\acute{\epsilon}\phi\iota\sigma\iota$  ε. 59, and  $\kappa\omicron\sigma\tau\alpha\lambda\eta\delta\omicron\nu\acute{\epsilon}\phi\iota\sigma\iota$  ε. 433, which are formed as from nouns of Dec. II., while the themes in use are  $\iota\sigma\chi\acute{\alpha}\rho\eta$  of Dec. I., and  $\kappa\omicron\sigma\tau\alpha\lambda\eta\delta\acute{\omega}\nu$  of Dec. III.; (b)  $\kappa\epsilon\acute{\alpha}\tau\iota\sigma\phi\iota$  K. 156, and  $\epsilon\pi\iota\beta\iota\sigma\phi\iota\sigma\iota$  (probably the correct form for  $\epsilon\pi\iota\beta\iota\sigma\iota\sigma\phi\iota\sigma\iota$  I. 572, Hom. Cer. 350, Hes. Th. 669), which appear to have plural forms, though singular in their use; (c)  $\kappa\alpha\upsilon\phi\iota\sigma\iota$ , an irregular plural form for  $\kappa\alpha\upsilon\sigma\iota$ , N. 700; also used as Gen. Π. 246, &c.; (d) the Epic adverb  $\iota\phi\iota$ , with might, A. 38, which appears to be an old Dat. sing. from  $\iota\phi\iota$ .

γ. Compare with these forms in  $-\phi\iota$ , the Latin Datives *tibi, sibi, nobis, vobis, deabus, sermonibus, rebus*, and the Latin adverbs of place in  $-bi$ ; as, *ibi, alibi, utribi*, from *is, alius, uter*. The forms in  $-\eta\phi\iota$  when used as Datives are often written incorrectly with an  $\iota$  subscript ( $-\eta\phi\iota\iota$ , § 25. α), as though  $\phi\iota$  had been added to the complete Dat. form. For the  $\nu$  paragogue, see § 66. α.

§ 90. 2.) The  $\iota$  appended with the insertion of  $\theta$ . This form became adverbial (chiefly poetic), denoting the *place where*; as,  $\epsilon\iota\kappa\omicron\theta\iota$ , at home,  $\acute{\alpha}\lambda\lambda\omicron\theta\iota$ , elsewhere,  $\alpha\upsilon\tau\acute{\alpha}\theta\iota$ ,  $\tilde{\iota}\theta\iota$ ,  $\text{Κε}\rho\iota\theta\acute{\iota}\theta\iota$ . It was mostly confined to the second declension, and, in the few instances in which it was made from nouns of other declensions, it still imitated the forms of this. Traces of its old use as the Indirect Case still remain in Homer; thus, Gen.  $\epsilon\upsilon\epsilon\pi\alpha\theta\iota$   $\pi\epsilon\rho\acute{\alpha}$ , =  $\pi\epsilon\rho\acute{\alpha} \epsilon\upsilon\epsilon\pi\alpha\theta\iota\sigma\iota$ , Γ. 3,  $\iota\lambda\acute{\iota}\theta\iota$   $\pi\epsilon\rho\acute{\alpha}$  Θ. 561,  $\eta\tilde{\omega}\theta\iota$   $\pi\epsilon\rho\acute{\alpha}$  ζ. 36; Dat.  $\kappa\eta\rho\acute{\epsilon}\theta\iota$  I. 300, ο. 370.

3.) The  $\iota$  appended with the insertion of  $\chi$ . This form appears only in the Epic  $\eta\chi\iota$  (improperly written by some  $\tilde{\eta}\chi\iota$ , cf. 89. γ), for the adverbial Dative  $\tilde{\eta}$ , where, A. 607.

4.) The  $\iota$  contracted with the preceding  $\epsilon$  in the second declension into  $\alpha$  (§ 32). This simpler mode of contraction now scarcely appears except in adverbial Datives; as,  $\epsilon\iota\kappa\alpha$ , at home (but  $\epsilon\iota\kappa\eta$ , to a house; cf. in Latin, *domi* and *domus*),  $\pi\acute{\iota}\delta\alpha$ ,  $\iota\epsilon\theta\mu\acute{\alpha}\iota$ ,  $\acute{\alpha}\iota$ ,  $\tilde{\iota}\sigma\tau\alpha\iota$ . Yet in  $\iota\epsilon\theta\mu\acute{\alpha}\iota$  Simon. Fr. 209; in  $\Pi\epsilon\pi\alpha\sigma\iota\sigma\iota$  Inscr. Cret.;  $\tau\acute{\alpha}\iota \delta\acute{\alpha}\mu\alpha\iota$  Inscr. Boeot.

5.) The common form, in which the  $\iota$  is absorbed by the preceding vowel; as,  $\alpha\iota$ ,  $\acute{\alpha}\iota$ ,  $\tilde{\alpha}\iota$ ,  $\epsilon\iota$ ,  $\tilde{\epsilon}\iota$ ; thus,  $\theta\acute{\upsilon}\rho\epsilon\alpha$ ,  $\epsilon\iota\kappa\eta$ ,  $\iota\epsilon\theta\mu\tilde{\alpha}$ .

§ 91. The forms of the Genitive in  $-\alpha\theta\iota\sigma\iota$  or  $-\theta\iota\sigma\iota$  (§ 84. B) remained in the common language only as adverbs, denoting the *place whence*; as,  $\epsilon\iota\kappa\alpha\theta\iota\sigma\iota$ , from home,  $\acute{\alpha}\lambda\lambda\alpha\theta\iota\sigma\iota$ ,  $\alpha\upsilon\tau\acute{\alpha}\theta\iota\sigma\iota$ ,  $\text{Α}\tilde{\Sigma}\eta\eta\theta\iota\sigma\iota$ . As examples of their use as decided Genitives, may be cited  $\iota\tilde{\xi} \text{Α}\iota\sigma\acute{\upsilon}\mu\eta\theta\iota\sigma\iota$  Θ. 304,  $\iota\tilde{\xi} \epsilon\upsilon\epsilon\pi\alpha\theta\iota\sigma\iota$  Θ. 19,  $\acute{\alpha}\tau' \epsilon\upsilon\epsilon\pi\alpha\theta\iota\sigma\iota$  λ. 18; and the pronominal forms  $\iota\mu\acute{\iota}\theta\iota\sigma\iota$ ,  $\sigma\acute{\iota}\theta\iota\sigma\iota$ ,  $\iota\theta\iota\sigma\iota$ , which even occur in Attic poets.



## CHAPTER II.

## DECLENSION OF NOUNS.

## I. THE FIRST DECLENSION.

[For the affixes and paradigms, see §§ 5-8.]

§ 92. For the original affixes of Dec. I., which all had *a* as a connecting vowel, see §§ 86, 88. In most of these affixes, *a* either became part of a diphthong, or else, either through contraction or the force of analogy, became long. Short *a* however remained in the *singular*,

1.) In the *direct cases* of *feminines*, whose characteristic was *σ*, a double consonant, or *λλ*; as, *γλώσσῃ*, *γλώσσῃν* (§ 7), *διψῇ*, *thirst*, *δόξῃ*, *opinion*, *ρίζῃ*, *root*, *ἀμυλλῇ*, *contest*.

NOTES. *a*. Add a few *feminines* in *-λα*, and some in *-να*, particularly *female appellatives*; as, *παῦλᾶ* and *ἀνάπαυλᾶ*, *rest*, *ἑχιδνᾶ*, *viper*, *μέριμνᾶ*, *care*, *δίσσῃ*, *mistress*, *λίσσῃ*, *honesty*; likewise *ἄκωνθᾶ*, *thorn*.

*β*. Add, also, many *feminines* in *-α* pure and *-ρα*. These have mostly a diphthong in the penult, and may all be recognized by the accent, except the proper names *Κίρρᾶ*, *Πύρρᾶ*, and the numeral *μία*, *one*. The principal classes are, (a) *Polysyllables* in *-ια* and *-αα*, except abstracts in *-ια* from verbs in *-ιων*; as, *ἀλήθειᾶ*, *truth*, *εὐνοῖᾶ*, *good-will*, *βασιλιδᾶ*, *queen*, but *βασιλειᾶ*, *reign*, from *βασιλεύω*. (b) *Female designations* in *-τρια*; as, *ψάλτριξ*, *female musician*: (c) *Dissyllables* and some *polysyllabic names of places* in *-αα*; as, *μαῖᾶ*, *good mother*, *Ἰστιάᾶ*. (d) *Words* in *-αα*; as, *μυῖᾶ*, *fly*: (e) *Most words* in *-ρα*, whose penult is lengthened by a diphthong (except *αυ*), by *υ*, or by *ρρ*; as, *μάχαιρᾶ*, *sword*, *γέφυρᾶ*, *bridge*, *Πύρρᾶ*.

*γ*. The accent commonly shows the quantity of final *a* in the theme. Thus, in all *proparoxytones* and *properispomena*, it must be *short* by the general laws of accent; while, by a special law of the declension, it is *long* in all *oxytones*, and in all *paroxytones* in *-α*, Gen. *-ας*, except the three mentioned in Note *β*.

2.) In the *Vocative* of nouns in *-της*, and of *gentiles* and *compound verbals* in *-ης*; as *ναῦτης* (§ 7), *Σκύθης*, *Scythian*, *Πέρσης*, *Persian*, *γεωμέτρης* (*γῆ*, *earth*, *μετρέω*, *to measure*), *geometer*, *μυροπώλης* (*μύρον*, *perfume*, *πώλειω*, *to sell*), *perfumer*, Voc. *ναῦτιᾶ*, *Σκύθᾶ*, *Πέρσᾶ* (but *Πέρσης*, *Perses*, a man's name, Voc. *Πέρση*), *γεωμέτρᾶ*, *μυροπώλᾶ*.

§ 93. In the *singular*, long *a* passed, by precession, into *η*, unless preceded by *ε*, *ι*, *ρ*, or *ρο* (§ 29); as, *ναῦτης*, *ναῦτη*, *Ἀτρεΐδης*, *Ἀτρεΐδην*, *Ἀτρεΐδη*, *γλώσσης*, *γλώσση*, *τιμῆ*, *τιμῆς*, *τιμῆν*.

but *ταμιάς*, *ταμιά*, *σκιᾶ*, *σκιᾶς*, *θύρᾱ*, *θύρᾱν* (§ 7), *ἰδῖᾱ*, *ἰεα* *χρεῖᾱ*, *need*, *χρῶᾱ*, *color*.

NOTE. Long *a* likewise remains in the pures, *πῖᾱ*, *grass*, *στοᾶ*, *porch*, *γῖᾱ*, *field*, *σιυᾶ*, *gourd*, *καρύᾱ*, *walnut-tree*, *ἰλιάᾱ*, *olive-tree*, *Ναυσικᾶᾱ*, *Nausicaa*; in the words, *ἄλλαᾶ*, *war-cry*, *ἑπίβδᾶ*, *day after a feast*, *εκαπέᾶᾱ*, *tray-spring*, *γιννάδᾶς*, *noble*; and in some proper names, particularly those which are Doric or foreign; as, *Ἀνδρομίδᾶ*, *Ληδᾶ*, *Φιλομήλᾶ*, *Λιονιδᾶς*, *Ἰλᾶς*, *Σύλλᾶς*; and it became *η* after *ε* or *ο* in the words *δίκη*, *neck*, *κόρη*, *maiden*, *κόρη*, *cheek*, *ἄδᾶρη*, *pop*, *ῥοή*, *stream*; in some proper names, as *Τίρης*; and in compounds of *με-*, *to measure*, as *γιομέρης* (§ 92. 2). In some words, usage fluctuates between long or short *a* and *η*; as, *Ἀράσᾶς* Cyr. vi. 1. 31, *Ἀράσᾶς* lb. v. 1. 4, *αῖνᾶ* and *αῖνη*, *πέρᾶ* and *πέρμη*.

§ 94. CONTRACTS. A few nouns, in which the characteristic is *a* or *ε*, and feminine adjectives in *-εα* and *-οη*, are contracted; as, *μυᾶᾱ* *μυᾶ*, *Ἑρμῖς* *Ἑρμῆς*, *βορέᾶς* *βορέᾶς* (*ε* being here doubled after contraction), *συχία* *συχῆ*, *fig-tree*, *χρυσία* *χρυσῆ*, *διπλόη* *διπλῆ*. For the rules, see §§ 33, 36, 37; for the paradigms, §§ 7, 18.

#### DIALECTIC FORMS.

§ 95. 1. In the affixes of this declension, the *Doric* dialect retains throughout the original *a*; while in the singular, the *Ionic* has *η* in most of those words in which the *Attic* and *Common* dialects have long *a*, and even in some in which they have short *a*, particularly derivatives in *-ιᾶ* and *-αῖ* (§ 44); thus, Dor. *τιμᾶ*, *τιμᾶς*, *τιμᾶ*, *τιμᾶν*. Ion. *τιμή*, *τιμῆς*, *τιμῆ*, *τιμῆν*. Ep. *ἄληθῖν*, *ὑπᾶλῖν*, New Ion. *ἄληθῖν*, *μῖν*, for *ἄληθῖᾱ*, *ὑπᾶλῖᾱ*, *μῖᾱ*.

2. In words in *-ης*, the *primitive Direct Case* in *-ᾶ* is sometimes retained by Homer and some of the other poets as Nom. (§ 86), for the sake of the metre or euphony; as, *ἰ αὖτις* *Θυῖσᾶ* B. 107; *ἰσπῖσᾶ* *Νίστωρ* B. 336; *μη-τίσᾶ* *Ζεύς* A. 175; *βαθυμῆσᾶ* *Χείρων* Pind. N. 3. 92; *ἰσπῖσᾶ* *Μινέλλας* Theoc. 8. 30. So in feminines in *-η*, the poets sometimes retain the old short *a* in the Voc.; as, *νύμφᾶ* *φίλη* Γ. 130; *ᾠδῖᾶ*, *Sapph.* 66 (44). On the other hand, *Αἰήτη* Ap. Rh. 3. 386, for *Αἰήτᾶ*, Voc. of *Αἰήτης*.

3. The old *genitive* affixes, *ᾶς* and *ᾶων*, which often occur in the *Epic* writers, were contracted as follows:

α.) In the *Ionic* dialect, they were regularly contracted into *ω* and *ων*, with the insertion of *ι* after a consonant (§ 35); as, *Ἀτρεΐδᾶς* (*Ἀτρεΐδω*) *Ἀτρεΐδω*, *Ἀτρεΐδᾶων* (*Ἀτρεΐδων*) *Ἀτρεΐδω*. *Βορέᾶς* *Βορέω*, *Ἑρμῖος* O. 214, *ἰμυμῖος* Δ. 165, *Ἀρίω* B. 461.

β.) In the *Doric*, *ᾶ* absorbed the following vowel, and the affixes became *ᾶ* and *ᾶν* (§ 45. 1); as, *Ἀτρεΐδᾶς* *Ἀτρεΐδᾶ*, *Ἀτρεΐδᾶων* *Ἀτρεΐδᾶν*.

γ.) In the *Attic*, *ᾶς* and *ᾶων* were contracted into *ου* (by precession from *ω*, §§ 28, 29) and *ων*; as, *Ἀτρεΐδᾶς* (*Ἀτρεΐδω*) *Ἀτρεΐδου*, *Ἀτρεΐδᾶων* *Ἀτρεΐδων*.

§ 96. 4. In the *Accusative of masculines*, the *Ionic* often changes *ο* to *ᾶ*, the old connecting vowel *a* now becoming *ο* (§ 46. β); as, *διοπῖσᾶ* *Hdt.* i. 11, pl. *διοπῖσᾶς* lb. 111, for *διοπῖσῶν*, *διοπῖσᾶς*.

5. The *dative plural* in Homer commonly ends in *-ησι*, or *-ης* before *a*

vowel (which may be referred to apostrophe). There are, however, a few instances of *-ης* before a consonant (*σῆς καὶ* A. 179, *πίττης πρὸς* n. 279, &c.) and two, where we even find *-αις*, which ought, perhaps, to be changed to *-ης* (*ἀνταῖς* M. 284, *Θιαῖς* i. 119). An old contraction into *-ᾶσι*, instead of *-αῖσι*, remained in the common language in adverbs of place; as, *Πλαταιᾶσι*, *αὐτῶν Πλατᾶα*, *Θυρᾶσι*.

6. For the Epic Gen. in *-αι*, see § 91. For the Epic Datives in *-φι*, *-ῖ*, and *-χι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

7. Antique, Ionic, and Doric forms are sometimes found in Attic writers particularly,

α.) The Dor. Gen. in *-ᾶ*, from some nouns in *-ας*, mostly proper names; as, *ἰονιοθάρας*, *fowler*, *Γαβρύας*, *Καλλίας*. Gen. *ἰονιοθαράρα*, *Γαβρύα*, *Καλλία*. So all contracts in *-ας*; as, *βορρᾶς*, G. *βορρᾶ* (§ 7).

β.) The Ion. Gen. in *-αιω*, from a few proper names in *-ης*; as, *Θαλῆς*, *Γῆης*. Gen. *Θάλαιω*, *Τήραιω*.

γ.) The old Dat. plur. in *-αῖσι*, which is frequent in the poets. So, in Plato, *τίχταισι* Leg. 920 e, *ἡμίταισι* Phædr. 276 b.

## II. THE SECOND DECLENSION.

[For the affixes and paradigms, see §§ 86, 87; ¶¶ 5, 6, 9, 10.]

§ 97. The flexible endings of the Nominative and Accusative singular are wanting (§ 86),

1.) In the *theme* of the *article*; thus, *ὁ* for *ὅς*.

2.) In the *neuter* of the *article* and of the *pronouns* *ἄλλος*, *αὐτός*, *ἐκεῖνος*, and *ὅς*: thus, *τό*, *ἄλλο*, *αὐτό*, *ἐκεῖνο*, *ὃ*, for *τόν*, *ἄλλον*, &c.

NOTE. In crasis with the article (§ 39), and in composition with the pronouns *τοῖος* and *τόσος*, the neuter *αὐτό* more frequently becomes *αὐτόν*: thus, *ταὐτόν* and *ταὐτό*, for *τὸ αὐτό*: *τοιούτων* and *τοιούτο*, *τοσούτων* and *τοσεῦτο*.

3.) Frequently in the *Accusative* of the *Attic declension* (§ 98), particularly in *ἡ ἕως*, *dawn*, *ἡ ἄλωις*, *threshing-floor*, *ἡ Κέως*, *ἡ Κῶς*, *ἡ Τέως*, *ὁ Ἄθως*: thus, Acc. *νεών* and *νεώ* (§ 9), *ἔω*, *Ἄθω*. So, in the adjectives *ἀγῆρως* (§ 17), *ἀνάπλεως*, *full*, *ἀξιόχρεως*, *competent*.

§ 98. CONTRACTS. If the characteristic is *α*, *ε*, or *ο*, it may be contracted with the affix according to the rules (§§ 33–37). See *ἀγῆραος* (§ 17), *ὄστέον*, *νόος* (§ 9). The contract declension in *-ως* and *-ων*, from *-αος* and *-αον*, is termed by grammarians the *Attic Declension* from its prevalence among Attic writers, although it is far from being peculiar to them (§ 7).

NOTES. α. The number of words belonging to the Attic declension is small. In some of them, the uncontracted form does not occur, or occurs

only with some change. Thus, for *ἀνώγειον, εὔγαιος* (which are compounds of *γᾶα*, the original form of *γῆ*, *earth*, and from which come by contraction *ἀνώγειον, εὔγαιος*) we find the extended forms *ἀνώγειον* v. 4. 29, *εὔγαιος* or *εὔγαιος*. Some of them are variously declined. See §§ 123. γ, 124. γ.

β. If the characteristic is long *α*, *ε* is inserted after the contraction (§ 35) thus, *ναός (νός) ναός* (§ 9), *ναῦ (νῶ) ναῦ, ναῖ (νῆ) ναῖ, ναόν (νόν) ναόν*. Plur. *ναοί (νῆ) ναί, &c.*

γ. In the Attic declension, the Nom. plur. neut. is contracted, like the other cases, into *ω*; thus, *ἀγήρω* (§ 17), as if from *ἀγηρά-ω-α*, a form with the connecting vowel. See § 87.

### DIALECTIC FORMS.

§ 99. 1. The affix of the Gen. sing. *-οο* (§ 86), which was commonly contracted to *ου*, or, in the Æolic and stricter Doric, to *ω* (§ 44. 4), was often prolonged by the poets, especially the Epic (sometimes even by the Tragic in lyric portions), to *οιο*; thus, *πάντου Ἰκαρίοιο* B. 145; *δόμου ὑψηλοῖο* α. 126; *οἷο δόμοιο* α. 330; *Θιῶ* Pind. O. 2. 37; *Θιῶ* Ib. 6. 60; *μυγᾶλω Δίος* Alc. 1 (20); *ἰεραμῖοιο* Id. 37; *ποταμῖοιο... Ἀνᾶπτο* Theoc. 1. 68; *μαλακῶ χέροιο* Id. 4. 18. The Epic genitives *Πετιῶ* (Δ. 327, &c) and *Πηνελιῶ* (E. 489) are made by a single contraction, with the usual insertion of *ε* (§ 98. β), from the original forms *Πετιάοο*, *Πηνελιάοο*. The Epic *dual* forms in *αῖν*, which alone are used by Homer, arise from a mere poetic doubling of *ε* (§ 48).

2. Some proper names in *-ος* have the Gen. sing. in Herodotus, after the analogy of Dec. I.; as, *Κροίσος*, *Κροίσω* viii. 122, but *Κροίσου* i. 6; *Βάκτιω* iv. 160; *Κλισμβρότιω* v. 32. The Gen. plur. forms *κροισίων* (Hdt. i. 94) and *πυρίων* (Id. ii. 36), if genuine, may be referred to the Ionic insertion of *ε* (§ 48. 1).

3. The old Dat. plur. in *-οισι* is common in the poets of all classes, and in Ionic prose. So, even in Plato, *Θιῶσι* Leg. 955 e.

4. For the Epic Gen. in *-οῖν*, see § 91. For the Epic Datives in *-οφι* and *οθι*, and the old Dat. in *-οι*, see §§ 89, 90. For the Doric and Æolic forms of the Acc. plur., see § 45. 5.

5. Contracts in *-ους* from *-οος* occur in Homer, though rarely; as, *νοῦς* α. 240 (elsewhere *νόος*). In words in *-ιος*, *-ιων*, he sometimes protracts the *ε* to *ι* (§ 47. N., and sometimes employs synizesis (§ 30).

## III. THE THIRD DECLENSION.

[For the affixes and paradigms, see §§ 85, 87; ΠΠ 5 6, 11-16.]

§ 100. In this declension, the Nominative, though regarded as the theme of the word, seldom exhibits the root in its simple, distinct form. This form must therefore be obtained from the Genitive, or from some case which has an open affix (§§ 79, 82. ε).

REMARKS. 1. Special attention must be given to the euphonic changes which occur in those cases which have either *close* affixes, or *no* affixes; that is in the Nominative and Vocative singular, the Dative plural, and the Ac-

cusative singular in *-v*. For these changes, see in general §§ 51, 55, 57 - 59, 63.

2. The flexible ending of the Acc. sing. in this, as in the other two declensions, seems to have been originally *v*. But the *v* was so extensively changed into *a* in accordance with § 63. R., that the *a* became the prevailing affix, and was often used even after a vowel. It will therefore be understood that the affix is *a*, if no statement is made to the contrary. When the affix is *v*, the root receives the same changes as in the theme (§ 110).

Words of the third declension are divided according to the characteristic, into MUTES, LIQUIDS, LIQUID-MUTES, and PURES.

### A. MUTES.

[¶ 11.]

§ 101. LABIALS AND PALATALS. These are all either masculine or feminine, and in none is the Voc. formed except *γυνή* (N. *γ*).

NOTES. *α*. For the *ψ* and *ξ* in the theme and Dat. pl., see § 51.

*β*. In *Θεῖξ*, the root is *Θειχ-*. In those cases in which *χ* remains, *Θ* becomes *τ*, according to § 62. In *ἡλόπηξ*, *-ιπες*, *fox*, the last vowel of the root is lengthened in the theme. Compare § 112. *α*.

*γ*. *Γυνή*, *woman, wife*, which is irregular in having its theme after the form of Dec. I., and also in its accentuation, is thus declined: S. N. *γυνή*, G. *γυναικίς*, D. *γυναικί*, A. *γυναικα*, V. *γύναι*. P. N. *γυναικίς*, G. *γυναικῶν*, D. *γυναιξί*, A. *γυναικας*. D. N. *γυναικί*, G. *γυναικοῖν*. The old grammarians have also cited from Comic writers the forms, A. *γυνήν*, P. N. *γυναι*, A. *γυνές*, according to Dec. L.

§ 102. MASCULINE AND FEMININE LINGUALS. These lose their characteristic in the theme and Dat. pl. (§ 55), in the Acc. sing., when formed in *v* (§§ 63. R., 100. 2), and in the Voc. (§ 63).

NOTES. *α*. If a palatal is thus brought before *σ*, it unites with it in *ξ* (§ 51), as (*ἄνακτος*, *ἄνακς*) *ἄναξ* (¶ 11), *ἡ (νύκτος) νύξ*, *night*; if to the end of a word, it is dropped (§ 63), as (*ἄνακτ*, *ἄνακ*) *ἄνα*. This distinct Voc., however, is used only in addressing a god; otherwise, *ἦ ἄναξ* (or, by frequent crasis, *ᾠναξ*).

*β*. For the change of *σ* when brought before the affixes *ς* and *ν*, or to the end of a word, see §§ 112. *α*, 113. 3.

*γ*. Barytones in *-is* and *-us* form the Acc. sing. in both *a* and *v*, the latter being the more common affix; as, *χάρις* (¶ 11), *ἡ ἱρις*, *strife*, *ἡ ἔρως*, *bird*; Acc. *χάριτα* and *χάριν* (as the name of a goddess, the form in *-a* is always used, and sometimes, also, in poetry; but, otherwise, the form in *-v*, yet see H. Gr. iii. 5. 16), *ἱεῖν* and poet. *ἱριδα*, *ἔρην* and poet. *ἐρνεα*. So also, *κλίς* (¶ 11), *ἡ γέλως*, *laughter*, and the compounds of *πούς*, *foot*; thus, Acc. *κλιδα* and *κλίην*, *γέλωτα* and *γέλων*, *Οἰδίωτα* and *Οἰδίωτον* (¶ 16), *δίωτα* and *δίπουν* (¶ 17). Add *ἡ ἔρως*, *love*, Acc. *ἔρωτα* and rare poetic form *ἔρων*. Sc *παῖς*, when resolved by the poets into *παῖν*, may have Acc. *παῖν*, Ap. Rh.

4. 697. In oxytones, the accent served to prevent the lingual from falling away.

§ 103. NEUTER LINGUALS. In these, the characteristic is always  $\tau$ , which, in the theme, is commonly dropped after  $\mu\alpha$ , but otherwise becomes  $\varsigma$  or  $\rho$  (§ 63); as,  $\sigma\omega\mu\alpha$ ,  $\phi\omega\varsigma$ ,  $\kappa\epsilon\rho\alpha\varsigma$ ,  $\eta\pi\alpha\upsilon$  (§ 11),  $\epsilon\iota\delta\acute{o}\varsigma$  (§ 22), from the roots  $\sigma\omega\mu\alpha\tau-$ ,  $\phi\omega\tau-$ ,  $\kappa\epsilon\rho\alpha\tau-$ ,  $\eta\pi\alpha\tau-$ ,  $\epsilon\iota\delta\omicron\tau-$ .

NOTE. The  $\tau$  is also dropped in  $\mu\acute{\iota}\lambda\iota$ ,  $\mu\acute{\iota}\lambda\iota\tau\omicron\varsigma$ , *honey*; in  $\gamma\acute{\alpha}\lambda\alpha$ ,  $\gamma\acute{\alpha}\lambda\alpha\tau\omicron\varsigma$ , *milk*, which also drops  $\alpha$ ; and in  $\gamma\acute{\iota}\nu\iota$ ,  $\gamma\acute{\iota}\nu\alpha\tau\omicron\varsigma$ , *knee*, and  $\delta\acute{\epsilon}\rho\iota$ ,  $\delta\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ , *spare*, which then change  $\alpha$  to  $\upsilon$  (compare § 113). In the poetic  $\eta\mu\alpha\varsigma$ ,  $\eta\mu\alpha\tau\omicron\varsigma$ , *day*,  $\tau$  is changed into  $\rho$  after  $\mu\alpha$ ; and in  $\epsilon\dot{\iota}\delta\omega\epsilon$ ,  $\epsilon\dot{\iota}\delta\alpha\tau\omicron\varsigma$ , *water*, and  $\sigma\kappa\acute{\iota}\epsilon\varsigma$ ,  $\sigma\kappa\alpha\tau\omicron\varsigma$ , *filth*,  $\tau$  is changed into  $\rho$ , and  $\alpha$  into  $\omega$ . See § 123.  $\gamma$ .

§ 104. CONTRACT LINGUALS. A few linguals drop the characteristic before some or all of the open affixes, and are then contracted; thus,  $\kappa\lambda\epsilon\iota\delta\epsilon\varsigma$  ( $\kappa\lambda\epsilon\iota\epsilon\iota\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$ ,  $\kappa\lambda\epsilon\iota\delta\upsilon\varsigma$  ( $\kappa\lambda\epsilon\iota\alpha\varsigma$ )  $\kappa\lambda\epsilon\iota\varsigma$ ;  $\kappa\acute{\epsilon}\rho\omega\tau\omicron\varsigma$ ,  $\kappa\acute{\epsilon}\rho\alpha\tau\omicron\varsigma$ ,  $\kappa\acute{\epsilon}\rho\omega\varsigma$ ,  $\kappa\acute{\epsilon}\rho\omega\tau\alpha$ ,  $\kappa\acute{\epsilon}\rho\alpha$  (§ 11);  $\tau\acute{o}$   $\tau\epsilon\rho\alpha\varsigma$ , *prodigy*, P. N.  $\tau\epsilon\rho\acute{\alpha}\tau\iota\alpha$   $\tau\epsilon\rho\acute{\alpha}$ , G.  $\tau\epsilon\rho\acute{\alpha}\tau\iota\omega\upsilon$   $\tau\epsilon\rho\acute{\alpha}\omega$ ;  $\acute{o}$   $\chi\rho\omega\varsigma$ , *skiff*, S. D.  $\chi\rho\omega\tau\iota$  ( $\chi\rho\omega\iota$ )  $\chi\rho\omega\iota$  (in the phrase  $\acute{\epsilon}\nu$   $\chi\rho\omega\iota$ ). So, in Homer, from  $\acute{o}$   $\iota\delta\rho\omega\varsigma$ , *sweat*,  $\acute{o}$   $\gamma\epsilon\lambda\omega\varsigma$ , *laughter*,  $\acute{o}$   $\xi\rho\omega\varsigma$ , *love*, S. D.  $\iota\delta\rho\omega\iota$ ,  $\gamma\epsilon\lambda\omega$ ,  $\xi\rho\omega$ , for  $\iota\delta\rho\omega\iota\tau\alpha$ , &c.; A.  $\iota\delta\rho\omega$ ,  $\gamma\epsilon\lambda\omega$ , for  $\iota\delta\rho\omega\tau\alpha$  ( $\iota\delta\rho\omega\alpha$ ),  $\gamma\epsilon\lambda\omega\tau\alpha$ . Compare §§ 107, 119, 123.  $\alpha$ .

NOTE. In the following words, the contraction is confined to the root

$\tau\acute{o}$   $\omicron\delta\varsigma$ ,  $\acute{\omega}\tau\acute{\epsilon}\varsigma$ , *ear* (§ 11), contracted from the old  $\omicron\delta\alpha\varsigma$ ,  $\acute{\omega}\tau\alpha\tau\omicron\varsigma$  (§ 33.  $\gamma$ ).

$\tau\acute{o}$   $\delta\acute{\iota}\lambda\iota\alpha\epsilon$ , *baul*, Gen.  $\delta\acute{\iota}\lambda\iota\alpha\tau\omicron\varsigma$ ,  $\delta\acute{\iota}\lambda\eta\tau\omicron\varsigma$ .

$\tau\acute{o}$   $\sigma\tau\acute{\iota}\alpha\epsilon$ , contr.  $\sigma\tau\acute{\eta}\epsilon$ , *tallow*, Gen.  $\sigma\tau\acute{\iota}\alpha\tau\omicron\varsigma$ ,  $\sigma\tau\eta\tau\acute{\iota}\varsigma$ .

$\tau\acute{o}$   $\phi\rho\acute{\iota}\alpha\epsilon$ , *well*, Gen.  $\phi\rho\acute{\iota}\alpha\tau\omicron\varsigma$  ( $\acute{\alpha}$  or  $\grave{\alpha}$ ),  $\phi\rho\eta\tau\acute{\iota}\varsigma$  (§ 37. 1).

REMARK. Those linguals in which a liquid precedes the lingual will be treated as a distinct class (§ 109).

## B. LIQUIDS.

(§ 12.)

§ 105. MASCULINE AND FEMININE LIQUIDS. In these, except  $\acute{\alpha}\lambda\varsigma$ , *salt*, *sea* (in the singular, only Ionic and poetic), the characteristic is always either  $\nu$  or  $\rho$ . For the changes in the theme and Dat. pl., see §§ 57–59. When the characteristic is  $\nu$ , it depends upon the preceding vowel whether the  $\nu$  or the  $\varsigma$  is changed in the theme; as follows.

1.) If an *E* or *O* vowel precede, the  $\varsigma$  is changed; as in  $\lambda\acute{\iota}\mu\eta\upsilon$ ,  $-\acute{\epsilon}\nu\omicron\varsigma$ ,  $\delta\alpha\iota\mu\omega\upsilon$ ,  $-\omicron\upsilon\omicron\varsigma$  (§ 12);  $\acute{o}$   $\mu\eta\upsilon$ ,  $\mu\eta\acute{\nu}\omicron\varsigma$ , *month*,  $\acute{o}$   $\chi\rho\epsilon\mu\acute{\omega}\nu$ ,  $-\acute{\omega}\nu\omicron\varsigma$ , *storm*, *winter*.

Except  $\delta$   $\pi\tau\acute{\iota}\varsigma$ ,  $\pi\tau\acute{\iota}\nu\acute{\iota}\varsigma$ , *comb*, the numeral  $\epsilon\acute{\iota}\varsigma$ ,  $\acute{\iota}\nu\acute{\epsilon}\varsigma$ , *one* (§ 21), and the Ionic  $\delta$   $\mu\acute{\iota}\varsigma$  (as from root  $\mu\acute{\iota}\nu-$ , yet Gen.  $\mu\eta\acute{\nu}\omicron\varsigma$ ) for  $\mu\acute{\eta}\nu$ , *month* (Hdt. ii. 82).

2.) If  $\alpha$  precede, in *nouns* the  $\varsigma$  is changed, but in *adjectives*

the *ν*; thus, ὁ Πάιν, Πανός, *Pan*, ὁ παιάν, -ἄνος, *pæan*; but μέλας, -ανος (§ 19), τάλᾶς, -ανος, *wretched*.

3.) If *ι* or *υ* precede, the *ν* is changed; as in ῥίς, ῥινός (§ 12), ὁ δελφίς, -ῖνος, *dolphin*, ὁ Φόρκυς, -ῦνος, *Phorcys*.

NOTES. *α.* The *ν* remains in μίσην, -ῦνος, *wooden tower*; and most words in -*ης* and -*ους* have a second, but less classic form, in -*ιν* and -*υν*: as, ῥίς and ῥίν, δελφίς and δελφίν, Φόρκυς and Φόρκυν.

*β.* In the pronoun εἶς, (§ 24), the *ν* of the root *εν-* is simply dropped in the theme. Yet see § 152. *β.*

REMARK. VOCATIVE. In the Voc. of Ἀπόλλων, -ωνος, *Apollo*, Ποσειδῶν, -ῶνος, *Neptune*, and ἑωσῆς, -ῆρος, *saviour*, the natural tone of address has led to the throwing back of the accent, and the shortening of the last syllable; thus, Ἀπολλων, Πόσειδων, ἑωσῆρ.

§ 106. SYNCOPATED LIQUIDS. I. In a few liquids of familiar use, a *short vowel* preceding the characteristic is syncopated in some or most of the cases; as follows.

1.) In these three, the syncope takes place before *all* the open terminations: ἀνῆρ, *man* (§ 12). For the insertion of the *δ*, see § 64. 2.

κύων, *dog* (§ 12), which has, for its root, κυον-, by syncope, κυν-. In this word, the syncope extends to the Dat. plur.

ἄρνις, *lamb's* (§ 12), which has, for its root, ἄρνι-, by syncope, ἄρνι-. The Nom. sing. is not used, and its place is supplied by ἄρνις.

2.) These five are syncopated in the *genitive* and *dative singular*:

πατήρ, *father*, and μήτηρ, *mother* (§ 12).

ἡ θυγάτηρ, *daughter*, G. θυγατήρος θυγατρός, D. θυγατρί θυγατρί.

ἡ γαστήρ, *stomach*, G. γαστήρος γαστρός, D. γαστρί γαστρί.

ἡ Δημήτηρ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτρι Δήμητρι; also, A. Δημήτεα Δήμητρεα.

NOTES. *α.* In these words, the poets sometimes neglect the syncope, and sometimes employ it in other cases than those which are specified.

*β.* For the Dat. pl., see § 59. Γαστήρ has not only γαστρός (Dio Cass. 54. 22), but also in Hipp. γαστῆραι.

§ 107. II. In *comparatives* in -ων, the *ν* is more frequently syncopated before *α* and *ε*, after which contraction takes place; as, μείζονα (μείζονα) μείζω, μείζονες (μείζονες) μείζους, μείζονας (μείζονας) μείζους (§ 17). Compare §§ 104, 119, 123. *α.*

NOTE. A similar contraction is common in the Acc. of Ἀπόλλων, *Apollo*, and Ποσειδῶν, *Neptune*; thus, Ἀπόλλωνα, (Ἀπόλλω) Ἀπόλλω (iii. 1! 6); Ποσειδῶνα, Ποσειδῶ. See, for both the uncontracted and the contracted forms, Pl. Crat. 402 d, e, 404 d, 405 d. So, likewise, ἡ κυκίων, -ῶνος, *mixed drink*; Acc. κυκίωνα, and, rather poetic, κυκίῳ (x. 316; κυκίῳ Δ. 624); ἡ γλήχων, -ωνος, *pennyroyal*; Acc. γλήχωνα, γλήχῳ (Ar. Ach. 874); and by a like syncope of *ε*, ἡ ἰχώρ, *ichor*; Acc. ἰχώμα and (only E. 416) ἰχώ.

§ 108. NEUTER LIQUIDS. A few nouns, in which *ρ* is

the characteristic, are neuter. They are, for the most part, confined to the singular, and require, in their declension, no euphonic changes of letters.

NOTE. In *ἵαε*, *spring*, and the poetic *κίαε*, *heart*, contraction takes place in the root; thus, N. *ἵαε*, poetic *ἱε*, G. *ἱαεος*, commonly *ἱεος*, D. *ἱαει*, commonly *ἱει*. N. *κίαε*, in Homer always *κηε*, D. *κηει*.

### C. LIQUID-MUTES.

[¶ 13.]

§ 109. All nouns of this class are either masculine or feminine. The characteristic of the class is *ντ*, except in the feminines *δύμῳ*, *-υριος*, *wife*, *ἔλμινς*, *-ινθος*, *worm*, *πείρινς*, *-ινθος*, *carriage-basket*, and *τίρυνς*, *-υνθος*, *Tiryns*. The *τ* or *θ* is affected as in simple liquids (§ 102). When, by the dropping of *τ*, *ν* is brought before *ς* in the theme, it depends upon the preceding vowel whether the *ν* or the *ς* is changed (§§ 57, 58), according to the following rule: *If an O vowel precede, the ς is changed; otherwise, the ν.*

Thus, *λίον*, *-οντος*, *Ξινοφῶν*, *-ῶντος* (¶ 13), *ὁ δράκων*, *-οντος*, *dragon*; but *γίγας*, *-αντος* (¶ 13), *ὁ ἱμάς*, *-άντος*, *thong*, *ὁ Σιμόεις*, *-ιντος*, *the Simois*, *δεικνύς*, *-ύντος*, *showing*.

NOTES. *α.* Except *ἰδούς*, *-όντος*, *tooth* (¶ 13; yet Ion. *ἰδών* Hdt. vi. 107), and participles from verbs in *-ωμι*; as, *δοῦς*, *δόντος* (¶ 22), from *δίδωμι*, *to give*.

*β.* Some Latin names received into the Greek have *-ης* in the theme, instead of *-ις*; as, *Κλήμης*, *-ίντος*, *Clemens*, *Οὐάλης*, *-ιντος*, *Valens*.

*γ.* If the characteristic is *-νθ-*, the *ν* remains before *ς* (§ 58. β). In *δάμῳε* (¶ 13), the *ς* is simply dropped in the theme.

REMARKS. 1. A few proper names in *-ᾶς*, *-αντος*, form the Voc. after the analogy of the theme; that is, *ν* becomes *α*, and is then contracted; thus, *Ἀτλᾶς*, *-αντος*, V. (*Ἀτλαντ*, *Ἀτλαν*, *Ἀτλαα*) *Ἀτλᾶ*. *Πολυδάμης*, V. *Πολυδάμᾶ*.

2. Nouns and adjectives in *-ις*, *-ιντος*, preceded by *ο* or *η*, are usually contracted; as, *ὁ πλακούς* *πλακοῦς*, *cake*, G. *πλακύντος* *πλακύντος* *τιμῆις* *τιμῆις*, *honored*, F. *τιμήσσα* *τιμῆσσα*, N. *τιμῆν* *τιμῆν*, G. *τιμήντος* *τιμῆντος*, &c.

### D. PURES.

[¶ 14.]

§ 110. The euphonic changes in the declension of pures may be mostly referred, (I.) to a special law of Greek declension, and (II.) to contraction.

I. SPECIAL LAW OF GREEK DECLENSION. *The short vowels, ε and ο, can never remain in the root, either before the affixes ς and ν (¶ 5), or at the end of a word.* Hence,



§ 111. (A.) Before the affixes *s* and *v*, *ε* becomes *η*, *ι*, *υ*, or *ευ*; and *ο* becomes *ω* or *ου*; as follows.

1.) In *masculine nouns*, *ε* becomes *ευ* in *simple*, and *η* in *compound* words; as, *simple*, ὁ ἱππεύς, -έως (§ 14; root ἵππε-), ὁ βασιλεύς, -έως, *king*, ὁ ἱερεύς, -έως, *priest*, ὁ Θεσεύς, -έως, *The-seus*, ὁ Μεγαρεύς, -έως, *Megarian*; *compound*, ὁ Σωκράτης, -εος (§ 14; from σῶς, *entire*, and κρᾶτος, *strength*), ὁ Ἀριστοτέλης, -εος, *Aristotle*, ὁ Δημοσθένης, -εος.

Except the simples Ἄρης, -εος, *Mars*, ὁ σῆς, σείς, *moth*; and the following, in which *ε* becomes *υ* or *ι*, ὁ πῆχυς, -εως, Acc. πῆχυν (§ 14); ὁ τίλιπυς, -εως, *axe*, ὁ γέρων, -εως, *elder* (properly an adj.); ὁ ἰχθίς, -εως, *viper*, ὁ ὄφις, -εως, *serpent*, ὁ πρύτανης, -εως, *president*, and also πόρις, κύβρις, μάρις, and ἔρχις.

2.) In *feminine* and *common nouns*, *ε* becomes *ι*; as, ἡ πόλις -εως, Acc. πόλιν (§ 14), ἡ δύναμις, -εως, *power*; ὁ, ἡ μάντις, -εως, *prophet, prophetic*.

§ 112. 3.) In *adjectives*, *ε* becomes *υ* in *simple*, and *η* in *compound* words; as, *simple*, ἡδύς, -έος, Acc. ἡδύν (§ 19), γλυκύς, -έος, *sweet*, ὀξύς, -έος, *sharp*; *compound*, ἀληθής, -έος, *true*, εὐτελής, -έος, *cheap*, σφηκώδης, -εος, *wasp-like*, τριήρης, -εος, *having three banks of oars*, or, as a substantive (ναῦς, *vessel*, being understood), *trireme* (§ 14).

Except a few simple adjectives, in which *ε* becomes *η*; as, σαφής, -έος (§ 17), πλήρης, -έος, *full*, ψευδής, -έος, *false*.

4.) In *monosyllables*, *ο* becomes *ου*; otherwise, *ω*; ε.σ., βοῦς, βοός, Acc. βοῦν (§ 14), ὁ, ἡ φοῦς, φούος, *sumach*, ὁ χοῦς, χοός, *heap of earth*; but αἰδώς, -όος (§ 14).

NOTES. α. This rule applies also to *linguals* in which *ε* precedes the characteristic; thus, πούς, ποδός (§ 11), and its compounds, Οἰδίπους, -εδος (§ 16), δῖπους, -εδος (§ 17); but αἰδώς, -έτος (§ 22).

β. In *feminines* of more than one syllable, in which the characteristic is *ε*, the affix *ε* is changed to *ι*, and is then absorbed. Thus from the root ἤχο- is formed the theme (ἤχος, ἤχου) ἤχώ (§ 14). So ἡ πειθώ, -έος, *persuasion*, ἡ Λητώ, -έος, *Latona*, &c. Except, as above, αἰδώς, and the Ionic ἡ ἠώς, *dawn*. These *feminines* in -ω and -ως have no plural or dual, except by metaplasm (§ 122); unless, perhaps, εἰκώς (§ 123. α) is to be regarded as simply contracted from εἰκίας.

§ 113. (B.) In cases which have *no affix*, *ε* *characteristic* becomes *ι*, *υ*, or *ευ*, or else assumes a euphonic *ς*; and *ο characteristic* becomes *οι* or *ου*. as follows.

1.) If the theme ends in -ης, *ε* becomes *ες*; but, otherwise

is changed as in the theme; thus, Nom. neut. *σαφής* (§ 17), *ἡδύ* (§ 19); Voc. *τριήρης*, *Σώκρατες*, *πόλι*, *πῆχυν*, *ἱππεῦ* (§ 14), *ἡδύ* (§ 19).

2.) In the theme of *neuter nouns*, *ε* assumes *ς*, becoming itself *ο* (§ 28); as, *τὸ τεῖχος*, *-ῖος* (§ 14), *τὸ ἔθνος*, *-εος*, *nation*, *τὸ ὄρος*, *-εος*, *mountain*.

Except *τὸ ἄστυ*, *-ιος*, *των* (§ 14), the Epic *τὸ πῶν*, *-ιος*, *flock*, and a few foreign names of natural productions in *-ι*, as *τὸ πῖπρι*, *-ιος*, *pepper*.

3.) In the *Vocative*, *ο* becomes *οῖ*, if the theme ends in *-ώ* or *-ώς*; but *οι*, if it ends in *-ους*; as, *ἡχοῖ*, *αἰδοῖ*, *βοῦ* (§ 14); and in like manner (cf. 112. α), *Οἰδίπου* (§ 16).

§ 114. REMARKS. 1. After the analogy of *ε* and *ο*, *α* characteristic becomes *αυ* in *γραυς* and *ναυς* (§ 14), and assumes *ς* in the theme of *neuters*; as, *τὸ γέρας*, *-αος* (§ 14), *τὸ γῆρας*, *-αος*, *old age*.

2. In the *Accusative singular* of *pures*, the formative *ν* becomes *α* (§ 100. 2) except when the theme ends in *-ας*, *-ις*, *-υς*, *-αυς*, or *-ους*; thus, *θῶς*, *ἥρως*, *ἱππεύς*, *τριήρης*, *αἰδώς*, *ἡχοῖ* (§ 14), *σαφής* (§ 17); Acc. *θῶα*, *ἥρωα*, *ἱππεα*, *τριήρεα*, *αἰδῶα*, *ἡχοῖα*, *σαφέα*; but *ὁ λίθς*, *λίς*, *οῖς* (contracted from *οῖς*), *πόλις*, *ἰχθύς*, *πῆχυν*, *ραυς*, *ναυς*, *βοῦς* (§ 14), *ἡδύς* (§ 19); Acc *λίαν*, *κίν*, *οῖν*, *πόλιν*, *ἰχθύν*, *πῆχυν*, *γραῦν*, *ναῦν*, *βοῦν*, *ἡδύν*.

NOTE. Proper names in *-ης*, *-ιος*, for the most part, admit both forms of the Acc.; as, *Σωκράτης* (§ 14), A. *Σωκράτη* (Plat.), *Σωκράτην* (Xen.); *Ἄρης*, *Μαρά*, A. *Ἄρη* and *Ἄρην*.

3. When the characteristic is changed to a *diphthong* before *ο* in the theme, the same change is made before *αι* in the *Dative plural*; as, *ἱππεῦσι*, *βουσί*, *γραυσί*, *ναυσί* (§ 14).

§ 115. II. CONTRACTION. For the general laws, see §§ 31–37. The following remarks may be added.

1. *Pures* in *-ης*, *-ος*, *-ώ*, and *-ώς*, *-όος*, are contracted in *all* the cases which have *open* terminations. See *τριήρης*, *Σωκράτης*, *Ἡρακλῆς*, *τεῖχος*, *ἡχοῖ*, *αἰδώς* (§ 14), *σαφής* (§ 17). Add a few *neuters* in *-ας*; as, *τὸ γέρας* (§ 14), *τὸ κρέας*, *meat*.

NOTES. α. Of nouns in *-ώ* and *-ώς*, *-ίος*, the uncontracted form scarcely occurs, even in the poets and dialects.

β. In proper names in *-κλής*, contracted *-κλῆς* (from *κλῆς*, *renown*), the Dat. and sometimes the Acc. sing. are *doubly* contracted. See *Ἡρακλῆς* (§ 14). For the later Voc. *Ἡρακλῆς*, compare § 105. R. The Nom. pl. *Ἡρακλῆς*, in the Ion. form (§ 121. 4), occurs, with *Θηρίς*, Pl. Theset. 169 b.

2. In other pures, contraction is, for the most part, confined to three cases; the Nom. and Acc. plur., and the Dat. sing.

The contractions which are usual or frequent in these words are exhibited in the tables. Contraction sometimes occurs in cases in which it is not given in the tables, and is sometimes omitted in cases in which it is given. These deviations from common usage are chiefly found in the poets.

§ 116. 3. In the Attic and Common dialects, the endings *-ιος*, *-εα*, and *-εας*, instead of the common contraction, receive in certain words a peculiar change, which lengthens the last vowel. This change takes place,

a.) In the Gen. sing. of nouns in *-ις*, *-υς*, and *-εως*, and sometimes of nouns in *-ι* and *-υ*; as, *πόλις*, Gen. *πόλειος πόλειως*, *πῆχυς*, *-εως*, *ἰππεύς*, *-έως*, *ἄστυ*, *-τος* and *-τις* (§ 14), *πέπρις*, *-εως* (§ 113. 2). Also *ὁ Ἄρης*, *Mars*, G. *Ἄρειος*; and sometimes *Ἄρειως* (as if from a second theme *Ἄρεως*, cited by grammarians from Alcæus).

b.) In the Acc. sing. and plur. of nouns in *-εως*; as, *ἰππεύς*, Acc. sing. *ἰππεῦ ἰππεῦ*, pl. *ἰππεῦς ἰππεῦς*.

NOTES. α. This change appears to be simply an early and less perfect mode of contraction. From the accentuation of such words as *πόλειος*, it is evident that the *ι* (as in *Ἀτρεΐδιω*, *Μινίλειω*, § 35) has not the full force of a distinct syllable; while it is equally evident from the use of the poets, that it has not wholly lost its syllabic power. It seems, therefore, to have united as a species of semivowel (of the same class with our *y* and *w*) with the following vowel, which consequently, as in other cases of contraction, became long. An especial reason for regarding this method of contraction as early, consists in the fact that it is confined to those classes of words which have dropped *F* or *Δ* from the root (§§ 117, 118). The poets sometimes complete the contraction by synizesis; as, *βασιλῖος* Eur. Alc. 240, *Ἐσχιδίος* Id. Hipp. 1095, *Ἀχιλλῖα* Id. Iph. A. 1341. Sometimes, also, the unchanged Gen. in *-ιος*, and rarely the Acc. in *-ιῶ* and *-ιῶς* occur in the Attic poets: as, *Νηρίος* Eur. Ion, 1082, *τίλειος* Id. Hec. 866, *φονίῶ* Ib. 882. The poets likewise employ in the Acc. sing. the regular contraction into *ῆ*; as, *ἐυγυγαφῆ* Ar. Ach. 1150, *Ὀδυσσεῆ* Eur. Rh. 708, and even *ἰσηῆ* Id. Alc. 25. The regularly contracted Acc. pl. in *-ις*, instead of *-ιῶς*, became in the later Greek the common form, and although regarded as less Attic, yet is not unfrequent in the manuscripts and editions of genuine Attic writers, particularly of Xenophon; as, *βασιλιῖς* Mem. iii. 9. 10.

β. If another vowel precedes, the *ι* is commonly absorbed by the *ω*, *α*, and *ε*; thus, *Πειραιῖος* *Πειραιῶς*, *Πειραιῖα* *Πειραιῶ* (§ 14); *χωῖος*, *χωῶ*, *χωῶς* (§ 123).

γ. For the earlier contraction of the Nom. pl. of nouns in *-ις* into *ῆς*, see § 37. 2. The uncontracted *Θηρίης* occurs Pl. Theæt. 169 b.

δ. The form of the Gen. in *-ιος* is termed by grammarians the *Attic Genitive*. For its accentuation, see Prosody. The Gen. pl. in *-ιων* accented upon

the antepenult is also termed Attic; as, *πάλαιον*. The regularly contracted *παλαιῶν* occurs iv. 7. 16.

3. The Gen. in *-ιος* is also found in a few adjectives in *-ις* (as, *καλλιπλοῖς*, *-ιος*), *ἡμίσιος*, *half* (Gen. commonly *-ιος*, but also *-ις* and *-ους*), and, in later writers, in other adjectives in *-ος* (thus, *βραχίσιος* Plut.).

§ 117. REMARKS ON THE DECLENSION OF PURES. The various and peculiar changes in the declension of purees appear to have chiefly arisen from the successive methods which were employed to avoid the hiatus produced by appending the open affixes to the characteristic vowel. Of these methods, the earlier consisted mainly in the *insertion of a strong breathing or aspirate consonant* (cf. § 89); and the later, in contraction. The inserted aspirate became so intimately associated with the root, that its use extended even to the cases which had not an open affix; and although it fell away in the refining of the language (cf. § 22. 3), yet it left distinct memorials of itself, either in a kindred vowel or consonant, or in a prolonged syllable. The aspirates chiefly inserted appear to have been the labial *F*, and a dental breathing, which was most akin to *σ* (in Latin it passed extensively into *r*; for distinction's sake, we here represent it by a capital *Σ*). From the classes of words in which these aspirates were respectively inserted, the former appears to have prevailed in an earlier period of the language, than the latter. In the modifications which subsequently took place, the following law prevailed: *When 1.) followed by a vowel, both the aspirates were simply dropped. When not followed by a vowel, the labial breathing united (2.) with α, ι, and ε preceding to form αυ, ιν, and ου, and (3.) with ι and υ (except in the Dat. plur.), to form ι and υ; while the dental breathing (4.) at the end of a word became σ, and (5.) before the affix s lengthened a preceding short vowel. Thus,*

(1.) *βοῦς* *βοῖς*, *γαῖς* *γαῖς*, *κίς* *κίς*, *ἰχθῦς* *ἰχθῦς*, *ἰστίς* *ἰστίς*, *αἰδῶς* *αἰδῶς*, *τιχῶς* *τιχῶς*, *γίρας* *γίρας* (§ 14), *σαφῶς* *σαφῶς* (§ 17).

(2.) *γαῖς* *γαῖς*, *νάς* *ναῖς* (Lat. *navis*), *ναῖς* *ναῖς*, *ἰστίς* *ἰστίς*, *ἰστίς* *ἰστίς*, *ἰστίς* *ἰστίς*, *βῶς* *βῶς*, *βῶς* *βῶς*, *βῶς* *βῶς*, *βῶς* *βῶς* (§ 14).

(3.) *κίς* *κίς*, *κίς* *κίς*, *ἰχθῦς* *ἰχθῦς*, *ἰχθῦς* *ἰχθῦς*, *ἰχθῦς* *ἰχθῦς* (§ 14); but Dat. pl. *κίσι*, *ἰχθῦσι*.

(4.) Nom. neut. *σαφῶς* *σαφῶς* (§ 17), *τιχῶς* *τιχῶς* (ε passing into its kindred vowel, § 28), *γίρας* *γίρας* (§ 14); Voc. *Σώκρατες* *Σώκρατες*, *τρίγεις* *τρίγεις* (§ 14). The peculiar form of the Voc. of *ἡρώ* and *αἰδώς* has arisen from the change of ε to its corresponding vowel (§ 50) and then contraction with precession (§ 29); thus, *ἡρώς* *ἡρώς* *ἡρώς* (cf. §§ 45. 5, 86, 112. β).

(5.) *σαφῶς* *σαφῶς* (§ 17), *Σωκράτης* *Σωκράτης*, *αἰδῶς* *αἰδῶς* (§ 14). For *ἡρώς*, see § 112. β, and compare *ἡρώς* above (4.). In the Dat. pl. the short vowel remains unchanged; as, *σαφῶσι*.

NOTE. In adjectives, and in a few masculine and neuter nouns, the diphthong *ιν* appears to have been reduced to a simple short *υ*; as, *ἡδίς* *ἡδίς*, *ἡδίς* *ἡδίς* (§ 19); *πῆξις* *πῆξις*, *πῆξις* *πῆξις*, *πῆξις* *πῆξις*, *πῆξις* *πῆξις*, *πῆξις* *πῆξις* (§ 14).

§ 118. In *feminines*, it was natural that the inserted breathing or consonant should commonly assume a softer form. In this form, it appears to

have been most nearly akin to the lingual middle mute  $\delta$  (cf. § 49. 2); and in a great number of feminines, it acquired a permanent place in the language as this letter. In its previous, and as yet unfixed state, we represent it, for distinction's sake, by a capital  $\Delta$ . Before this inserted lingual,  $\alpha$  could remain, but there was a uniform tendency in  $\epsilon$  to pass by precession into  $\alpha$ . It is a remarkable illustration of this, that in the whole declension, there is not a single instance of  $\epsilon$  before a characteristic lingual mute. In the progress of the language, feminines in  $-\epsilon$ , or with the inserted lingual  $-\Delta$ , assumed three forms:

1.) The  $\Delta$  fell away, leaving the vowel of precession  $\epsilon$  in the Nom., Acc., and Voc. sing., but the original  $\epsilon$  in the other cases; thus,  $\pi\acute{o}\lambda\epsilon\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\iota$  ·  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$  (§ 14). This became the usual form of feminine pures in  $-\epsilon\varsigma$ , in the Attic and Common dialects.

2.) The  $\Delta$  fell away, and precession took place throughout. This became the regular form of feminine pures in  $-\epsilon\varsigma$  in the Ionic dialect (§ 44. 3); thus, Ion. N.  $-\epsilon\varsigma$ , G.  $-\epsilon\varsigma$ , D.  $-\epsilon\iota$ , always contracted into  $-\epsilon$ , A.  $-\epsilon\upsilon$ , V.  $-\epsilon$ ; Pl. N.  $-\epsilon\varsigma$ , sometimes contr. into  $-\epsilon\varsigma$ , G.  $-\epsilon\omega\iota$ , D.  $-\epsilon\omega\iota$ , A.  $-\epsilon\omega\iota$ , commonly contr. into  $-\epsilon\varsigma$ ; as,  $\pi\acute{o}\lambda\epsilon\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$  ·  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $-\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $-\epsilon\varsigma$ . The  $\epsilon$  was also the prevalent vowel in the Doric; thus, Dor.  $\pi\acute{o}\lambda\epsilon\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\iota$  and  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$  ·  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$  and  $\pi\acute{o}\lambda\epsilon\omega\iota$ ,  $\pi\acute{o}\lambda\epsilon\omega\iota$  and  $\pi\acute{o}\lambda\epsilon\omega\iota$ .

3.) The  $\Delta$  became fixed in the root, and the word passed into the class of linguals. Thus, the root  $\text{Μεγαρε-}$ , *Megarian*, had two forms,  $\text{Μεγαρε-}$  masc., and with precession  $\text{Μεγαρε-}\Delta$  fem.; for the former we have  $\text{Μεγαρε-}\omega\varsigma$ , *Megarian man*, and from the latter,  $\text{Μεγαρε-}\omega\iota\varsigma$ , *Megarian woman*. This became the prevalent mode of declining feminines in  $-\epsilon\varsigma$ , if we except the large class of abstract nouns in  $-\sigma\iota\varsigma$ . Especially many feminine adjectives, or words which are properly such, are thus declined.

NOTE. We find, also, the same forms in a few masculine or common nouns and adjectives (§§ 111, 119. 2), and even, in a few words, a corresponding neuter formation in  $-\iota$  (§ 113. 2).

§ 119. As might have been expected, these three forms are far from being kept entirely separate. Thus,

1.) Some words exhibit both the lingual and the pure inflection, the latter especially in the Ionic and Doric dialects, which were less averse than the Attic to hiatus (§§ 45, 46); as,  $\acute{\alpha}$   $\mu\eta\upsilon\varsigma$ , *wrath*, G.  $\mu\eta\acute{\nu}\iota\delta\omicron\varsigma$  and  $\mu\eta\acute{\nu}\iota\omega\varsigma$  ·  $\acute{\epsilon}$   $\tau\rho\acute{o}\pi\omega\iota\varsigma$ , *heel*, G.  $\tau\rho\acute{o}\pi\omega\iota\delta\omicron\varsigma$ ,  $\tau\rho\acute{o}\pi\omega\iota\omega\varsigma$ , and  $\tau\rho\acute{o}\pi\omega\iota\omega\iota$  · particularly proper names, as,  $\text{Κύπρι\varsigma}$ , G.  $-\omega\iota\delta\omicron\varsigma$ , and  $-\omega\iota\varsigma$  ·  $\text{Θίσι\varsigma}$ , G.  $-\omega\iota\delta\omicron\varsigma$  and  $-\omega\iota\varsigma$  ·  $\text{Θίσι\varsigma}$ , G.  $\text{Θίσι\omega\iota\delta\omicron\varsigma}$  Θ. 370, D.  $\text{Θίσι}$  Σ. 407. For similar cases of the use and omission of a lingual characteristic, see § 104; of a liquid characteristic, §§ 107, 123.  $\alpha$ .

2.) In some pures in  $-\epsilon\varsigma$ , the Attic adopts, in whole or in part (particularly in the Gen. sing.), the Ionic forms; as,  $\acute{\alpha}$   $\tau\acute{\upsilon}\rho\epsilon\iota\varsigma$ , *tower*, G.  $\tau\acute{\upsilon}\rho\epsilon\omega\iota\varsigma$  vii. 8. 12 but Pl. N.  $\tau\acute{\upsilon}\rho\epsilon\omega\iota\varsigma$  iv. 4. 2,  $\tau\acute{\upsilon}\rho\epsilon\omega\iota\omega\iota$  H. Gr. iv. 7. 6,  $\tau\acute{\upsilon}\rho\epsilon\omega\iota\omega\iota$  Cyr. vii. 5. 10  $\acute{\delta}$   $\pi\acute{o}\sigma\iota\varsigma$ , *wife*, G.  $-\omega\iota\varsigma$ , D.  $-\omega\iota$  ·  $\acute{\alpha}$   $\mu\acute{\alpha}\gamma\alpha\delta\iota\varsigma$ ,  $-\omega\iota\varsigma$ , *a kind of harp*, D.  $\mu\acute{\alpha}\gamma\alpha\delta\iota$  vii. 3. 32:  $\acute{\delta}$   $\tau\acute{\iota}\gamma\epsilon\iota\varsigma$ , *tiger*, G.  $\tau\acute{\iota}\gamma\epsilon\omega\iota\varsigma$ , and in later writers  $\tau\acute{\iota}\gamma\epsilon\omega\iota\delta\omicron\varsigma$ , Pl. N.  $\tau\acute{\iota}\gamma\epsilon\omega\iota\varsigma$ , G.  $\tau\acute{\iota}\gamma\epsilon\omega\iota\omega\iota$  · some proper names, as,  $\acute{\delta}$   $\Sigma\acute{\upsilon}\nu\tau\omega\iota\varsigma$ , G.  $-\omega\iota\varsigma$ , i. 2. 12,  $\acute{\delta}$   $\text{Ἰ\acute{\epsilon}\rho\iota\varsigma}$ , G.  $-\omega\iota\varsigma$  vi. 2. 1: and the adjectives  $\text{Ἰ\acute{\delta}\epsilon\iota\varsigma}$ , *intelligent*,  $\text{ἡ\acute{\sigma}\tau\epsilon\iota\varsigma}$ , *abstemious*. In like manner,  $\acute{\delta}$   $\text{ἰ}\gamma\chi\acute{\iota}\lambda\omega\iota\varsigma$  (§ 117. N.), *eel*, G.  $\text{ἰ}\gamma\chi\acute{\iota}\lambda\omega\iota\varsigma$ , Pl. N.  $\text{ἰ}\gamma\chi\acute{\iota}\lambda\omega\iota\varsigma$  G.  $\text{ἰ}\gamma\chi\acute{\iota}\lambda\omega\iota\omega\iota$  ·  $\tau\acute{o}$   $\pi\acute{\iota}\pi\epsilon\rho\iota$  (§ 118. N.), *pepper*, G.  $-\omega\iota\varsigma$  and  $-\omega\iota\varsigma$ .

## DIALECTIC FORMS.

## § 120. (A.) Dialectic changes affecting the AFFIX.

1. In the poets, especially the Epic, the Acc. sing. sometimes ends in *-a*, in words in which it has commonly *-v*; as, *ύρία* Z. 291, *ῆα* or *ρία*, *πόληα*, for *ύρυν*, *ῆυν*, *πόλιν* · *Ιχθύα* Theoc. 21. 45. On the other hand, the New Ionic often forms the Acc. pl of nouns in *-ά* or *-ές*, *-ίος*, in *-ούν*; as, *Ἰά*, *Ιο*, *Λητώ*, *Latona*, *ἡώς*, *dawn*, Acc. *Ἰούν* Hdt. l. 1, *Λητεύν*, *ἡούν*. The Æolic and stricter Doric have here *-ων* for *-ούν* (§ 44. 4); as, *Ἡρών* Sapph. 75 (91), *Λατών* Inscr. Cret.

2. In the Gen. plur., the Ionic sometimes inserts *i* (cf. §§ 48. 1, 99. 2), as, *χηνίων* Hdt. ii. 45, *μυριάδιων*, *ἀνδρίων*, for *χηνῶν*, *μυριάδων*, *ἀνδρῶν*.

3. In the Dat. plur., for the common affix *-σι(ν)*, the poets often employ the old or prolonged forms *-ισι(ν)*, *-ισσι(ν)*, and *-σσι(ν)*. See §§ 71, 84, 85. Homer uses the four forms, though *-ισι(ν)* rarely. The forms *-ισσι(ν)* and *-ισι(ν)* are also common in Doric and Æolic prose: and *-ισι(ν)* is used in Ionic prose after the characteristic *v*. Thus, *χιεσιν* A. 14, *χιέρισι* Γ. 271, *χιέρι* T. 468; *ποσί* E. 745, *ποσσί* B. 44, *πόδισιν* Γ. 407; *ἴσιν* B. 73, *ἴσι* δ. 597, *ἴσισιν* B. 75; *δαίτυμόνισι* Hdt. vi. 57. So, *F* not passing into *v* before a vowel (§ 117), *βόισι* B. 481, *νάισι* Pind. P. 4. 98, *ἐριστήσι* A. 227.

4. In the Dual, the Epic prolongs *-ων* (as in Dec. II., § 99. 1) to *-ων̄*; thus, *ποδῶν̄* H. 228, *Σιρηνῶν̄* μ. 52.

## § 121. (B.) Dialectic changes affecting the ROOT, either simply or in connection with the affix.

1. Many changes result from dialectic preferences of vowels; as, Ion. *ῶρηξ*, *ῶης*, for *ῶραξ*, &c.; Dor. *ποιμᾶν*, *ἀπύτᾶς*, *τιμᾶις*, contr. *τιμᾶς*, for *ποιμήν*, &c.; *χῆρ* for *χίρ*, *ᾶς* for *ὄς*, *βᾶς*, *βῶν*, for *βοῦς*, *βῶν* (the Acc. *βῶν* in the sense of a shield covered with ox-hide occurs also H. 738), *ἐχᾶς* for *ἔχους*, &c. See §§ 44, 45.

2. The dialects and poets vary greatly in the extent to which they employ contraction, and in the mode of contraction. The Epic has here especial license. In the poets, contractions are often made by synizesis (§ 30), which are not written. In respect to the usage of Homer, we remark as follows: (a) In the Gen. sing., contraction is commonly omitted, except in nouns in *-ά* and *-ές*, G. *-ίος*. In a few words, the contraction of *-ίος* into *-ιως* occurs (§ 45. 3), and there are a few instances of synizesis (which we mark thus, *ια*); e. g. *Ἐρίβιως* O. 368, *Θάμβιως* ω. 394, *Θίρει* η. 118; *Πηλῖος* A. 489, *Μησιτίος* B. 566, *πόλῖος* B. 811. (b) In the Dat. sing., both the contracted and uncontracted forms are used in most words with equal freedom; as, *γῆραι* and *γῆρᾳ*, *Θίρει* and *Θίρει*, *τείχι* and *τείχῳ*, *Πηλί* and *Πηλῖ*, *πόλῃ*, *πόλῃ*, and *πόλῳ*, *ἤρῃ* and *ἤρῳ* H. 453. The endings *-υ*, *-υι*, and *-υι* (except in *χρῶ*) are always contracted (§§ 118. 2, 115. α); as, *κῆρσι* Λ. 640, *νίκῃ* Π. 526 (this contraction of *-υι* into *-υι* is Epic), *ῆοι* l. 618. (c) The endings *-ια*, *-ιων*, and *-ιας* are commonly uncontracted, except by synizesis; as, *Σιουδίᾳ* Γ. 27, *ὑφιριφῖᾳ* δ. 757, *ἄλγῃ* Ω. 7, *βίλῃ* O. 444, *νία* ι. 283; *στηθῖον* K. 95; *πολῖας* A. 559, *τελίκῃας* Ψ. 114. So *πόλῃας* Σ. 560. (d) The ending *-ας* is used both with and without contraction; as, *πρωτοπαγῆς* *νιστευχῆς* E. 194. (e) The neut. plur. ending *-αα* is always contracted, or drops one

*a* (cf. 4. below); as, *κίρα*, *δίρα*, *γίρα* B. 237. The form with the single short *a* sometimes occurs in the Attic poets; as, *κρία* Ar. Pax. 192. (*f*.) Of *οἶς*, *sheep*, *οἶς*, *ear*, and *γεαῦς*, *old woman*, the following forms occur in Homer; N. *οἶς*, G. *οἶος*, *οἶός*, A. *οἶν*. P. N. *οἶος*, G. *οἶων*, *οἶων*, D. *οἶσσι*, *οἶσι*, *οἶσι* (cf. § 119. 2), A. *οἶς*. N. *οἶς*, G. *οἶατος*. P. N. *οἶατα*, D. *οἶασι*, *οἶσι* (§ 33. γ). N. *γεαῦς*, *γεαῦς*, D. *γεαῖ*, V. *γεαῦ*, *γεαῦ*. the Gen. and Acc. are supplied by *γεαῖσι* and *γεαῖων* of Dec. I.

3. In common nouns in *-εύς*, the characteristic *εF* before a vowel regularly becomes *η*, in the Epic; as, *ἰωνῆς*, *ἰωνῆϊ*, *ἰωνῆᾶ*, *ἰωνῆς* (once in Hom. *ἰωνῆς* A. 151, also *βασιλῆϊς* Hes. Op. 246), *ἰωνῆων* (§ 16), *ἑριστήσσι* A. 227 (so, by imitation, *βασιλῆας* Eur. Phoen. 829). This change also extends to proper names in *-εύς* (in which the Epic has great freedom in using the long or short vowel according to the metre), to *Ἀρηις*, *Mars* (§ 116. a), and to *πίλις*. See Homeric Paradigms, ¶ 16. In common nouns in *-εύς*, this change occurs also in Herodotus, although questioned by critics; as, *βασιλῆος*, *βασιλῆα*, vii. 137, *βασιλῆϊ* iii. 137, *βασιλῆων* vi. 58. The regular inflection of nouns in *-εύς*, in Ionic prose, and also in the Doric, is in *-εος*, &c. The Acc. in *-ηα* or *-εα* is sometimes contracted by the poets into *-ῆ*; as, *Ὀδυσῆ τ.* 136, *Τυδῆ Δ.* 384, *βασιλῆῃ* Hdt. vii. 220 (Oracle). We find *βασιλῆς* with synizesis Hes. Op. 261.

4. In words whose root ends in *εε*-, the Epic often unites *εε* into *η* (as regularly in proper names in *-κλῆς*), or into *υ*; but sometimes in the Epic and other poets, and in dialectic prose, one *ε* is dropped. Still further variety of form is sometimes given by the Epic protraction of *ε* to *υ* or *η*, or by the Ionic or poetic neglect of contraction. Thus, *Ἡρακλῆς* Hes. Th. 318, Hdt. ii. 43, Pind. O. 6. 115; G. *Ἡρακλῆος* Z. 266, *Ἡρακλῆος* Hdt. ii. 43, Pind. O. 3. 20; D. *Ἡρακλῆϊ* S. 224, Pind. I. 5. 47, *Ἡρακλῆϊ* Hdt. ii. 145, *Ἡρακλῆϊ* Pind. P. 9. 151; A. *Ἡρακλῆα* Z. 324, *Ἡρακλῆᾶ* Hdt. ii. 43, Pind. O. 10. 20, *Ἡρακλῆην* Theoc. 13. 73 (for the Attic forms of *Ἡρακλῆς*, see ¶ 14 and Mem. ii. 1. 21-26); *Ἀγακλῆος* Π. 738: *ἑυκλῆας* (Acc. pl. of *ἑυκλῆς*) K. 281, *ἑυκλῆς* Pind. O. 2. 163; *ἑυκλῆος* (Gen. of *ἑυκλῆς*) Z. 508; *κλιῖα* (pl. of *κλιῖς*) Hes. Th. 100: *δυσκλῆς* B. 115, *ὑπεκλῆς* P. 330: *ἄκκλης* (Nom. pl. of *ἄκκλης*) M. 318. For the Homeric forms of *σπίος*, and for those of *Πάτροκλος*, which, like some other compounds of *κλῆς*, has forms both of Dec. II. and of Dec. III., see ¶ 16.

5. For the Ionic and Doric declension of words in *-ες*, *-εως*, and for the omission of *δ* in words in *-ες*, *-ιδος*, see §§ 118, 119. The Ionic likewise omits the *τ* in *κίρας* and *τίρας*; and then in these, as in other neuters in *-ας*, *-ας*, the later Ionic often changes *α* into *ε* (§ 44. 2.), except in the theme; as, *κίρας*, *κίρεϊ*, *κίρεα*, *κίρειον*, *τίρας*, *γίρεα*, Hdt.

6. In *αῦς*, the Doric retains throughout the original *α*, and is here sometimes imitated by the Attic poets. In the Ionic, the *α* passes throughout by precession either into *η*, or with short quantity, especially in the later Ionic, into *ε*. The Attic retains the *α* in the diphthong *αυ*, but has otherwise *η* or *ε* (the latter having, perhaps, been inserted in the Gen. sing. and pl. after the contraction of *ᾶο* and *ᾷω*, according to § 35, and the Gen. dual having followed the analogy of the other numbers). For the Ionic and Doric forms, see ¶ 16; for the Attic, ¶ 14.

#### IV. IRREGULAR NOUNS.

§ 122. Irregularities in the declension of nouns which

have not been already noticed, may be chiefly referred to two heads; *variety of declension*, and *defect of declension*.

### A. VARIETY OF DECLENSION.

A noun may vary, (1.) in its *root*; (2.) in its *method* of declension; and (3.) in its *gender* (§ 79). In the first case, it is termed a *metaplast* (μεταπλαστός, *transformed*); in the second, a *heteroclit* (ἑτερόκλιτος, *of different declensions*); in the third, *heterogeneous* (ἑτερογενής, *of different genders*).

Words which have distinct double forms, either throughout or in part, are termed *redundant*. Those, on the other hand, that want some of the usual forms, are termed *defective*.

The lists which follow are designed both to exemplify the different kinds of anomaly, and likewise to present, in a classified arrangement, the principal anomalous nouns. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of anomaly.

### § 123. 1. METAPLASTS.

Metaplasms have mostly arisen from a change of the root, in the progress of the language, for the sake of euphony or emphasis, chiefly by the precession of an open vowel, or the addition of a consonant to prevent hiatus; while, at the same time, forms have remained from the old root, especially in the poets and in the dialects.

#### α. With a Double Root, in *ev-* and in *ev-*.

ἡ ἀηδών, *nightingale*, G. ἀηδόνες, &c.; from the root ἀηδε-, G. ἀηδοῦς Soph. Aj. 628, D. ἀηδαῖ Ar. Av. 679.

ἡ Γεργώ, -εύς, and Γεργών, -όνες, *Gorgon*.

ἡ εἰκών, *image*, G. εἰκόνες, &c.; from r. εἰκο-, G. εἰκοῦς Eur. Hel. 77, A. εἰκώ Hdt. vii. 69; from r. εἰκ-, by the second declension, Pl. A. εἰκοῦς Eur. Tro. 1178, Ar. Nub. 559. Yet see § 112. β.

ἡ χελιδών, *swallow*, G. χελιδόνες, &c.; from r. χελιδε-, V. χελιδεῖ Ar. Av. 1411 from Simon.

Compare §§ 104, 107, 119.

#### β. With a Double Root, in *ev-* and in *ev-*.

τὸ βεῖρας, *wooden image*, poetic, G. βεῖρας, D. βεῖρα Pl. N. βεῖρα, G. βεῖριον.

τὸ νύμφας, *darkness*, G. Epic νύμφας, Attic νύμφου Ar. Eccl. 291, later νύμφας Polyb., D. νύμφαι νύμφ Cyt. iv. 2. 15.

τὸ πῶας, *fleece*, poetic, π. 47; Pl. N. πῶας v. 3, D. πῶας γ. 38.

τὸ εὐδας, *floor*, poetic, G. εὐδαι, D. εὐδαῖ εὐδα (all in Hom.).

#### γ. Miscellaneous Examples.

τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, G. γόνυας, δόρυας, &c. (§ 103. N.). For the various forms of δόρυ (of which in the theme there is even the late form δούρας Antiphr. 9), see § 16. Those which occur of γόνυ correspond; thus, Ion. and poet. γούνατες, γούνατα, γούνασι and γούνασι (L. 488, P. 451,



[BOOK II

97.3)

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THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

**تاریخ:** ۱۳۹۸/۰۵/۲۵

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2.2.6

*drop*; Dat. ὕδρι Hes. Op. 61, Theog. 955, = ὕδατι from τὸ ὕδωρ, *water* (so Nom. ὕδω, Call. Fr. 466).

## § 124. 2. HETEROCLITES.

### a. Of the First and Third Declensions.

ο Ἀΐδης, poetic Ἀΐδης, *Hades*, G. οἱ, &c.; Dec. III. Epic G. Ἀΐδης, D. Ἀΐδῃ. Another poetic form is Ἀΐδωνεύς, G. -ίως, Ion. -ῆος.

ὁ Θαλῆς, *Thales*, G. Θάλιω (§ 96. 7) and Θάλητος.

ὁ λίαν, contracted λίαν, *stone*, G. λίαν, and λίαν Soph. Œd. C. 196, D λίᾷ, A λίαν, λίαν, and λίαν Call. Fr. 104, Pl. N. λίαν, &c.

ὁ μύκη, *mushroom*, G. μύκου and μύκητος.

ἡ πτυχή, -ῆς, and mostly Ep. πτυχή, G. πτυχή, *fold*.

ἡ ρεῖκη, -ης, poetic ρεῖξ, G. ρεῖνός, *shudder, ripple*.

NOTES. a. Add some proper names in -ης, of which a part admit a double formation throughout, as Χάρις · but others only in particular cases; thus Στρεψιάδης, -ου, has (Ar. Nub. 1206) Voc. Στρεψιάδης. Some refer to this head the double Acc. in § 114. N. For γυνή, see § 101. γ.

b. Add, also, the Epic Dat. ἀλκί (always in the phrase ἀλκί πικροδύς E 299), = ἀλκῇ (ω. 509) from ἀλκή, *might*; Nom. ἡ ἀρπαξ Hes. Op. 354, = ἀρπαγή, *robbery*; Acc. ἰώκα A. 601, = ἰωκῇ from ἰωκή (E. 740), *battle-din* Acc. πρέκα Hes. Op. 536, = πρέκην from πρέκη, *woof* (also Pl. N. πρέκας Antip. Th. 10. 5); Dat. pl. ῥόδοισιν Ap. Rh. 3. 1020, = ῥόδοις from ῥόδον, *rose*; Dat. ὑμῖν B. 863, O. 56, = ὑμῖν (T. 245) from ὑμῖν, *battle*; Acc. φύγα (only in φύγαδι, *to flight*, O. 157, &c.), = φυγῇ from φυγή, *flight*; and the Doric Gen. fem. αἰγῶν Theoc. 5. 148, 8. 49, for αἰγῶν from αἴξ, *goat* (so Gen. κασάων Call. Del. 66, 275, for νῆσαν from ἡ νῆσος of Dec. II.).

### β. Of the Second and Third Declensions.

τὸ δάκρυον and poet. δάκρυ, *tear*, G. δακρύον, D. δακρύον · Pl. N. δάκρυα, G. δακρύων, D. δακρύους and δάκρυσι Th. vii. 75.

τὸ δένδρον and Ion. δένδριον, *tree*, G. δένδρον, &c.; Dec. III. D. δένδρι, A. δένδρος Hdt. vi. 79, Pl. N. δένδρη, D. δένδρεσι (the more common form of the Dat. pl. even in Attic prose; e. g. Th. ii. 75).

ὁ ἱπτινός, *hawk*, G. ἱπτινός, &c.; Dec. III. rarer A. ἱπτινα Ar. Fr. 525, Pl. N. ἱπτινίς Pausan. 5. 14.

ὁ κλάδος, *twig*, G. κλάδον, &c.; Dec. III. poet. D. κλαδί, A. κλάδα, Pl. D. κλάδους Ar. Av. 239, κλαδίσσι, A. κλάδους.

ὁ ποιωνός, *charter*, G. ποιωνοῦ, &c.; Dec. III. Pl. N. ποιωνίς Cyn. viii. 1. 25, A. ποιωνίς Ib. 16.

τὸ κρίνον, *lily*, G. κρίνον, &c.; Dec. III. Pl. N. κρίνα Hdt. ii. 92, D. κρίνισι Ar. Nub. 911.

τὸ ὄνειρον and ὁ ὄνειρος, *dream*, G. ὄνειρον and ὄνειρατος · Pl. ὄνειρα, and more frequently ὄνειρατα. Derived from ὄναρ (§ 127).

ἡ πρέχουσι, contr. πρέχους, *swar*, G. πρέχου, &c.; Dec. III. Pl. D. πρέχουσι Ar. Nub. 272.

τὸ πῦρ, *fire*, G. πῦρός, D. πῦρί Dec. II. Pl. N. πῦρά, καί τῃ-φύρα, D πῦρεῖς.

ὁ στίχος, row, G. στίχου, &c.; Dec. III. poet. fem. G. στιχῆς Pl. 173, Pl. N. στιχίς Pind. P. 4. 373, A. στιχάς Ar. Eq. 163.

NOTE. Add the poet. Dat. pl. ἀνδραπόδοις H. 475, = ἀνδραπόδοις from ἀνδραπόδον, slave; Nom. ἱeros H. 315, Acc. ἱeron I. 92, = ἱeros I. 442, Iove, A. ἱερῶτα Hom. Merc. 449; Gen. pl. μηλάτων Lyc. 106, = μῆλων from μῆλον, sheep; Acc. οἶκα (only in οἶκαδε, homeward, often in Hom. and even used in Attic prose, vii. 7. 57), = οἶκον from οἶκος, house; Pl. N. προσώματα s. 192, D. προσώπαισι H. 212, = πρόσωπα, προσώποις, from πρόσωπον, face. For Οἰδίωνις, Πάτρικλος, and οἶος, see § 16.

### γ. Of the Attic Second and Third Declensions.

ἡ ἄλωις, threshing-floor, G. ἄλωι, ἄλωνος, and poet. ἄλωος.

ὁ μήτηρ, maternal uncle, G. μήτηρ and μήτρως · Pl. μήτρεις.

ὁ Μίνωις, Minos, G. Μίνω and Μίνωις.

ὁ πάτρως, paternal uncle, G. πάτρω and πάτρως · Pl. πάτρεις.

ὁ ταῶις and ταῶν, peacock, G. ταῶ and ταῶνος · Pl. N. ταῶ, ταῶί, and ταῶνις

ὁ τυφῶις, whirlwind, G. τυφῶ and τυφῶνις.

## § 125. 3. HETEROGENEOUS NOUNS.

### α. Of the Second Declension.

ὁ δισμός, band, Pl. τὰ δισμά and οἱ δισμοί.

τὸ ζυγόν and ὁ ζυγός, yoke, Pl. τὰ ζυγά.

ὁ θισμός (Dor. τιθμός), institute, Pl. οἱ θισμοί and τὰ θισμά.

ὁ λύχνος, lamp, Pl. τὰ λύχνα and οἱ λύχνοι.

τὸ νῶτον and ὁ νῶτος, back, Pl. τὰ νῶτα.

ὁ εἶτες, corn, Pl. τὰ εἶτα.

ὁ σταθμός, station, balance, Pl. οἱ σταθμοί and τὰ σταθμά, stations, τὰ σταθμά, balances.

ὁ Τάρταρος (ἡ Pind. P. 1. 29), Tartarus, Pl. τὰ Τάρταρα.

### β. Of the Third Declension.

τὸ κῆρᾱ and (Soph. Ph. 1457) κῆρᾱ, head, poetic, G. κῆρᾱς (τῆς, Eur. El. 140), D. κῆρᾱί and κῆρᾱ Soph. Ant. 1272, A. τὸ κῆρᾱ, τὸν and τὸ κῆρᾱ Eur. El. 148 (cf. 150), Fr. Arch. 16, Soph. (Ed. T. 263; Pl. A. τοὺς κῆρᾱς Eur. Phoen. 1149. The following forms are found in Homer:

S N. κῆρη

G. κῆρητος κῆρῆτος κῆρῆτι κῆρῆτι κῆρῆτι λ. 588 κῆρῆτι

D. κῆρητι κῆρῆτι κῆρῆτι κῆρῆτι

A. κῆρη, κῆρ II. 392 κῆρᾱ 9. 92

P. N. κῆρᾱ Cer. 12 κῆρῆτα κῆρῆτα κῆρηνα

G. κῆρᾱ κῆρᾱ κῆρᾱ κῆρᾱ κῆρῆτι

D. κῆρᾱ κῆρᾱ κῆρᾱ κῆρᾱ κῆρᾱ

Other poets (not Attic) have also forms of κῆρη as a fem. of Dec. I.; thus, G. κῆρης Call. Fr. 125, Mosch. 4. 74, κῆρη Theog. 1018.

### γ. Of Different Declensions.

Dec. I. and II. ἡ πλιυρά and τὸ πλιυρόν, rib; ὁ φθγγός and ἡ φθγγή

voice; ἡ χάρις and ἡ χάρις, *grace*: Dec. I. and III. ἡ δίψα, -ης, and τὸ δίψος, -εως, *thirst*; ἡ νόσος and τὸ νόσος, *dell*; ἡ βλάβη and τὸ βλάβος, *injury*; ἡ γνώμη and Ion. and poet. τὸ γνώμα, -ατος, *opinion*; τὸ πάθος and ἡ πάθη, *suffering*: Dec. II. and III. ἡ ὄχη (Dor. ὄχος), -ου, and τὸ ὄχος, -ιος, and also τὸ ὄχημα, -ατος, *carriage*; ἡ and τὸ σκοτός (and also ἡ σκοτία), *darkness*; ἡ and τὸ κύφος, *cup*; &c.

## B. DEFECT OF DECLENSION.

§ 126. 1. Some words receive *no declension*, as the names of the letters, some foreign proper names, and a few other foreign words. Thus, τὸ, τοῦ, τῷ ἄλφῳ ὁ, τοῦ, τῷ, τὸ Ἀβραάμ τὸ, τοῦ, τῷ πάσχα, *passover*.

NOTE. A word of this kind is termed *indeclinable*, or an *aptote* (ἄπτωτος, *without cases*).

2. A few diminutives and foreign proper names, whose root ends with a vowel, receive *ς* in the Nom., *ν* in the Acc., and, if the vowel admits it, an *iota* subscript in the Dat., but have no further declension; as

ἡ Διονῆς (dim. from Διονύσιος, *Bacchus*), G. Διονῆ, D. Διονῆι, A. Διονῆν, V. Διονῆ.

ἡ Μηνῆς (dim. from Μηνίδωρος), G. Μηνῆ, D. Μηνῆι, A. Μηνῆν, V. Μηνῆ.

ἡ Μασκῆς, G. Μασκῆ, D. Μασκῆι, A. Μασκῆν, V. Μασκῆ.

ἡ Ἰαννῆς, G. Ἰαννῆ, D. Ἰαννῆι, A. Ἰαννῆν, V. Ἰαννῆ.

ἡ Ἰησοῦς, *Jesus*, G. Ἰησοῦ, D. Ἰησοῦι, A. Ἰησοῦν, V. Ἰησοῦ.

ἡ Γλωτῆ. See § 16.

3 Many nouns are defective in *number*. Thus,

α. Many nouns, from their signification, want the plural; as, ἡ ἑστῆ, *the star*, ἡ χαλκίς, *correr*, τὸ ἔλαιον, *oil*, ἡ ταχυτής, *swiftness*. Proper and abstract nouns are seldom found in the plural, except when employed as common nouns.

β. The names of festivals, some names of cities, and a few other words, want the singular; as, τὰ Διονύσια, *the feast of Bacchus*, αἱ Ἀθῆναι, *Athens*, αἱ ἐπνεῖαι, *the trade-winds*.

§ 127. 4. Some nouns are employed only in particular *cases*, and these, it may be, occurring only in certain forms of expression. Of this kind are,

ἰδίαις, *body, form*, Nom. and Acc. neut.

ἰσικλην, *surname*, Acc. fem. (= ἰσικλησιν), commonly used adverbially.

λίπα, *with oil*, Dat. neut., perhaps shortened from λίπαῖ. Some regard it as Acc.

μέλης, *arm-pit*, Gen. fem., only in the phrase ὑπὸ μέλης, *under the arm*, *secretly*; also, in late writers, ὑπὸ μέλην. Otherwise the longer form, ἡ μεσχάλη, is employed.

μίλα, Voc. masc. and fem., used only in familiar address; ὁ φίλος, *my good friend*.

*ὕπνος*, *sleep, dream*, and *ῥεαλτις*, *waking, reality*, N. and A. neut. See *ῥεαλτις* (§ 124. β).

*ὄφθαλμοι*, *eyes*, Du. N. and A. neut.; Pl. G. *ὄφθαλμοι*, D. *ὄφθαλμοι*.

*ὀφελος*, *advantage*, and *ἡδὺς* (Ep.), *pleasure*, N. neut.

*ταῖν* or *ταῖν*, only Attic and in the phrase *ὦ ταῖν*, *good sir, sirrah*.

NOTES. α. Add the poet. Nom. and Acc. neut. *δῶ* (root *δομ-*, § 63) A. 4:6, = *δομα*, *house*, *κεῖ* (r. *κεῖθι*), *barley*, *ἄλφι* (r. *ἄλφιτον*) Hom. Cer. 208, = *ἄλφιτον*, *barley-meal*, *γλάφυ*, *hollow*, Hes. Op. 531, *ἔρι* Phil. 1.1. ap. Strab. 364, = *ἔριον*, *wool* (compare, with these neuters, *βεῖ* and *ῥέει*, § 1.6. β); Dat. fem. *δαί* (r), *battle*, N. 2:6 (akin to this, Acc. *δαίον* Call. Fr. 243); Dat. *λινί* Σ. 352, Acc. sing. masc. or pl. neut. *λίνα* α. 130, = Dat. and Acc. of *τὸ λινον*, *linen*; Acc. fem. *νίφα*, *snow*, Hes. Op. 533 (from which *ἡ νίφας*, *-άδας*, *snow-flake*); Voc. *ἡλί* O. 128, = *ἡλί* β. 243, from *ἡλίσ*, *crazed*.

β. A word which is only employed in a single case, is termed a *monoptote* (*μῖνος*, *single*, *πρῶτος*, *case*); in two cases, a *diptote*; in three, a *triptote*; in four, a *tetrapto*.

## CHAPTER III.

### DECLENSION OF ADJECTIVES AND PARTICIPLES.

[ΠΠ 17-20, 22.]

§ 128. Adjectives are declined like substantives, except so far as they vary their form to denote variation of gender (§ 74. δ). In this respect, they are divided into three classes, *adjectives of one, of two, and of three terminations*.

NOTE. In adjectives of more than one termination, the *masculine* is regarded as the primary gender, and the root, theme, and declension of the masculine, as the general root, theme, and declension of the word. The mode of declining an adjective is commonly marked by subjoining to the theme the other forms of the Nom. sing., or their endings; and, if necessary, the form of the Gen. sing. Thus, *ἀδίκος*, -ον · *σαφής*, -ίς · *φίλιος*, -α, -ον · *ῥέει*, *ῥέει*, *ῥέει*, *ῥέει*, *ῥέει*, *ῥέει*.

§ 129. I. ADJECTIVES OF ONE TERMINATION are declined precisely like nouns, and therefore require no separate rules or paradigms. They are confined, in the language of prose, to the masculine and feminine genders, and some of them are employed in a single gender only. E. g.

1. Masculine. Dec. I. *ῥέει*, *noble*, *ῥέει*, *solitary*, *ῥέει*, *voluntary*; Dec. III. *ῥέει*, *old*, *ῥέει*, *poor* (yet Hesych. gives *ῥέει* *πίνισσα*).

2. Feminine. Dec. III. ἡ μαινάς, -άδος, *frantic*, ἡ πατρής, -ίδος, *native*, ἡ Τρωάς, -άδος, *Trojan*, ἡ Δωρίς, -ίδος, *Dorian*.

3. Masculine and Feminine. Dec. III. ὁ, ἡ ἀγνός, -ῶτος, *unknowing*, ὁ, ἡ ἄσπαις, -αίδος, *childless*, ὁ, ἡ ἡλικίς, -ικος, *of the same age*, ὁ, ἡ ἡμιθνής, -ῆτος, *half-dead*, ὁ, ἡ φυγάς, -άδος, *fugitive*.

NOTE. The indirect cases of adjectives of one termination and of Dec. III., are sometimes employed by the poets as neuter; as, γνώμην τι μεγάλην ἐν σίνητι τόματι Eur. El. 372, μαινάσιν λυσσήμασιν Id. Or. 270, δρομάσι δινύων βλεφάρῃσι Ib. 837.

§ 130. II. ADJECTIVES OF TWO TERMINATIONS have the same form for the *feminine* as for the *masculine*, but have a *distinct* form for the *neuter* in the direct cases singular and plural.

REMARKS. α. Adjectives which form the neuter must be either of Dec. II. or III. (§ 79), and, if of Dec. III., cannot have either a labial or a palatal characteristic (§ 101). To adjectives which cannot form the neuter, this gender is sometimes supplied from a kindred or derived root; as, ὁ, ἡ δρεπαξ, -αγος, *rapacious*, τὸ ἀρπακτικόν.

β. The neuter must have two distinct forms, and can have only two, one for the direct cases singular, and the other for the direct cases plural (§ 80). Hence, every complete adjective must have two terminations. A neuter plural is sometimes given, though rarely, to adjectives which do not form the neuter singular; as, τίς τις πατρός, ἀπάτορα Eur. Herc. 114, ἰθύνια ... ἰσθλυνδα Hdt. viii. 73.

γ. In δίπους (§ 17), and in similar compounds of ποός, *foot*, the Neuter sing., on account of the difficulty of forming it from the root, is formed from the theme, after the analogy of contracts of Dec. II. (§ 18); thus, ὁ, ἡ δίπους, τὸ δίπουν · ὁ, ἡ τριπούς, -άδος, *three-footed*, τὸ τριπουν. Cf. § 136. 2.

§ 131. III. ADJECTIVES OF THREE TERMINATIONS differ from those of two in having a distinct form for the *feminine*.

It is only in the first declension that the feminine has a distinct form from the masculine. These adjectives, therefore, must be of two declensions, uniting the *feminine* forms of the *first* with the *masculine* and *neuter* of the *second* or *third*. The feminine is formed according to the following rules.

RULE 1. If the theme belongs to the *second declension*, the feminine affixes of the first are annexed to the *simple root*.

If the root ends in ρ, ι, ρ, or ρο, the feminine is declined like σκιά · otherwise, like τιμή (§ 7, § 93).

Thus, φίλια, φίλιας · σοφά, σοφῆς · χερυσία, διαλήνη (§ 18); μακρές, -ᾶ, -ῶν, *long*, ἀθρήεις, -ᾶ, -ῶν, *dense*; καλός, -ή, -όν, *beautiful*, μέσος, -η, -όν, *middle*, γιγχαμμένος, -η, -όν, *written*.

§ 132. RULE II. If the theme belongs to the *third declension*, the feminine affixes of the first are annexed to the *root increased by σ* (i. e. to the theme before euphonic changes).

Thus, from the roots παντ-, χαριντ- (§ 19), βουλιοντ-, ἄραντ-, φανντ- (§ 22), are formed the feminines (πάντσα, πάνσα) πᾶσα, (χαρίντσα, χαρίνσα) χαρίσσα, (βουλιόντσα) βουλιούσα, (ἄραντσα) ἄρασα, (φανντσα) φανύσα (§§ 55, 57, 58).

The following SPECIAL RULES are observed in the formation of the feminine, when the theme belongs to Dec. III.

1. After ε or ο, the σ which is added to the root becomes s (§ 50), which is then contracted, with ε into ει, and with ο into υ. Thus, from the roots ἡδε- (§ 19), and εἶδοτ- (§ 22), are formed the feminines (ἡδέεσα, ἡδέεα) ἡδεῖα, (εἶδότσα, εἶδόσα, εἶδόεα) εἶδυῖα.

NOTES. α. The diphthong ου never stands before the affixes of Dec. I. The concurrence of open vowels which would be thus produced seems to have displeased the Greek ear. Hence the contraction, in this case, of α into the closer diphthong ω.

β. In the contracted perfect participles, which have a long vowel in the last syllable of the root, the σ remains. Thus, from r. ἵστηντ- (contr. from ἵσταντ-, from the verb ἵστημι, to stand) is formed the feminine (ἵσταντσα) ἵστανῶσα (§ 22).

γ. The fem. termination -ῶσα is commonly shortened in Ionic prose, and sometimes in Epic and other poetry, to ῖα (sometimes Ion. ῖα, especially in Hipp.); as, βαθία, ὑβρία Hdt. I. 178, βαθίην Ib. 75, βαθίης E. 147 (but βαθίης B. 92), ὀκία B. 786, ἄδία Theoc. 3. 20, ταχίῳν Theoc. 715. So, even in Attic prose, Buttman edits from the best Mss. ἡμερίας Pl. Meno, 83 c. On the other hand, the poets, in a few instances, prolong -ῖα of the Neut. pl. to -ῖα for the sake of the metre (§ 47. N.); as, ἔξῖα Hes. Sc. 348, ἔδῖα Soph. Tr. 122 (so σκίῖον for σκίον, Ap. Rh. 2. 404, λαγυῖον Id. 4. 1291).

2. After a liquid, the σ which is added becomes ε, which is then transposed, and contracted with the preceding vowel into a diphthong. Thus, from the roots μελαντ- (§ 19), τέρηντ- (r. of τέρεν, tender), πιεργτ-, are formed the feminines (μέλαντσα, μελαινα) μέλαινα, (τέρεντσα, τερεενα) τέρεινῶ, πειρωῶ (§ 134. δ) Compare §§ 56, 57.

3. If the root, after the addition of σ, and the consequent changes, ends in ι or ρ, the feminine is declined like σκιά· but if it ends in σ or ν, like γλῶσσα (§ 7, §§ 92, 93); as, ἡδεῖα, ἡδεῖας· πᾶσα, πάσης· μέλαινα, μελαίνης (§ 19); πειρωῶ, πειρωῶς. Observe that the α in the direct cases is always short. See § 92.

§ 132. Of those words which belong to the general class of ADJECTIVES (§ 73), the following have three terminations:—

1. All participles; as, *βουλευών, ἄρας, εἰδώς* (§ 22).

NOTE. In *participles*, which partake of the *verb* and the *adjective*, a distinction must be made between the *root, affix, connecting vowel, and flexible ending of conjugation*, and those of *declension*; thus, in the genitive *βουλευόντος*, the root of conjugation is *βουλει-*, and the affix *-οντες*; while the root of declension is *βουλευοντ-*, and the affix *-ος*.

2. All comparatives and superlatives in *-ος*; as, *σοφώτερος, -ῆ, -ον, wiser*; *σοφώτατος, -η, -ον, wisest*.

3. All numerals, except cardinals from 2 to 100 inclusive; as, *διακόμιοι, -αι, -α, two hundred, τρίτος, -η, -ον, third*.

4. The article and adjective pronouns, except *ὁς* (*ὅς*). See § 24.

5. Simple adjectives in *-ος, -εις, and -ες*, with a few other adjectives; as, *φίλος, σοφός, χρώστος* (§ 18); *χαρίεις, ἡδύς* *πᾶς, μέλις* (§ 19); *ἐκείν, -οῦσα, -όν, G. -όντος, willing*; *τάλας, -αῖνα, -α, G. -αρος, wretched*; *τίγρη, -εινα, -εν, G. -ενος, tender*.

NOTES. α. For the number of terminations in adjectives in *-ος*, only general rules can be given. For the most part, simples have three terminations, and compounds, but two. Yet some compounds have three, and many simples, particularly derivatives in *-ιος, -ιος, and -μος*, have but two. Derivatives from compound verbs, as being themselves uncompounded, especially those in *-κος, -τος, and -τις*, have more commonly three terminations. In many words, usage is variable. See γ.

β. Adjectives in *-ος*, of the Attic Dec. II., have but two terminations; as, *ἀγῆρες* (§ 17), *ὁ, ἡ ἀγῆρης, τὸ ἀγῆρην, fertile*. For *πῶλος*, see § 135.

γ. In (a.) words in which the Fem. has commonly a distinct form, the form of the Masc. is sometimes employed in its stead. And (b.), on the other hand, a distinct form is sometimes given to the Fem. in words in which it is commonly the same with the Masc. Thus, we find as feminine,

(a.) Adjectives in *-ος* (particularly in Attic writers, § 74. i), *θῆλος* Eur. Med. 1197, *φῶλος* Id. Hipp. 435, Th. vi. 21, *ἀναγκαῖον* Th. i. 2, *πλῆτος* B. 742; Adjectives in *-ος* (particularly in Epic and Doric poetry), *ἡδύς* μ. 369, *ἄδία* Theoc. 20. 8, *θῆλός* T. 97, *πυλόν* K. 27; Comparatives, Superlatives, Participles, and Pronouns (all rarely, except in the dual, see δ.), *ἀπεργότερος* Th. v. 110, *δυομυολώτατος* Id. iii. 101, *ἐλωτάτος* δ. 442; *σιθίντις* Aesch. Ag. 560; *τυλοῦτος* Seph. El. 618, CEd. C. 751.

(b.) *ἡθώτης* K. 404, *θρησκῆ* Theog. 11, *πολυξίνα* Pind. N. 3. 3, *πολυμήτη* Ar. Pax, 978, for the common *ἡ ἡθώτης*, &c. This use is especially epic and lyric.

δ. This use of the masc. form for the fem. is particularly frequent in the *dual*, in which, from its limited use, the distinction of gender is least important; as, *τὸ χεῖρ* vi. 1. 8 (the fem. form *τῆ* scarcely belongs to classic Greek); *σούτω τὸ ἡμέρη* Cyr. i. 2. 11; *σούτων δὲ τὰτῶ ἀνακίων* Pl. Leg.



998 a.; δύο ἐπὶ ἑκατὶ δία ἄρχονται καὶ ἄγονται, οἷον ἰαίμεθα... τοῦτο  
Pl. Phædr. 237 d.; ἰδίους καὶ παθῶν Soph. Œd. C. 1676; πλεονέκτης  
Θ. 455.

§ 134. To some adjectives, feminine forms are supplied from a kindred or derived root. These forms may be either required to complete the adjective, or they may be only special feminines, used (particularly in poetry and the dialects) by the side of forms of the common gender (cf. § 74. ε). The feminines thus supplied most frequently end in -ις, G. -ιδος, but also in -ας, G. -αδος, in -εια, -ειρα, &c. (for the use of δ as a feminine formative, see § 118). Thus,

α. Masculines in -ης of Dec. I., and in -ύς of Dec. III., have often corresponding feminines in -ις, -ιδος. These words are chiefly patris and gentiles, or other personal designations, and are commonly used as substantives. Thus, ὁ πολίτης, -ου, belonging to a city (οἶον πολίταις Æsch. Th. 253), citizen, ἡ πολίτις, -ιδος · ὁ ἰκίτης, ἡ ἰκίτις, suppliant; ὁ Σκύθης, ἡ Σκύθις, Scythian; ὁ Μεγαρεύς, -ίως, ἡ Μεγαρεῖς, Megarian.

β. The compounds of ἔτος, year (in -ης, -ις of Dec. III., but sometimes in -ας, G. -ου of Dec. I.), have often a special fem. in -ις, -ιδος; as, ὁ ἡλικίτης, τὸ ἡλικίτις, seven years old, and ἡ ἡλικίτις, -ιδος · τὸν ἡλικίτη καὶ τὴν ἡλικίτη Pl. Leg. 794 c.; τὰς τριακοντούτους σπονδάς Th. i. 23, but τριακοντούτων σπονδῶν Ib. 87.

γ. Some compounds in -ης, -ις have a poetic (particularly Epic) fem. in -ια; as, ἡ εὐγενής, -ίς, ἡ εὐγενία A. 477. So μουργυῖα, ἡδυσία, Σισυγία Soph. Œd. T. 463.

δ. Add ὁ ἡ πῖον, and ἡ πῖουρα, τὸ πῖον, fat; ὁ πρεσβύς, old, venerable, Fem., chiefly poet., πρεσβῆ, πρεσβη, πρεσβυρῆ, πρεσβυῖς, πρεσβίς · ὁ ἡ μάκαρ, and ἡ μάκαιρα, blessed, poetic; ὁ ἡ πρέφρων, and Ep. ἡ πρέφρασσα K. 290, kind.

§ 135. IRREGULAR ADJECTIVES. Among the adjectives which deserve special notice are the following.

μέγας, great, and πολύς, much (§ 20). In these adjectives, the Nom. and Acc. sing. masc. and neut. are formed from the roots μεγα- and πολυ-, according to Dec. III. The other cases are formed from the roots μεγαλ- and πολλ-, according to Dec. I. and II. The Voc. μεγάλε occurs only Æsch. Th. 822. From its signification, πολύς has no dual. For the Homeric inflection of πολύς, see § 20. In Herodotus, the forms from πολλός prevail throughout, yet not to the entire exclusion of the other forms. The Epic forms sometimes occur in the Attic poets.

ὁ πλίης, ἡ πλίᾱ, τὸ πλίον, full. The Masc. and Neut. are formed from r. πλαι-, according to the Attic Dec. II. (§ 98); the Fem. is formed from r. πλι-. Ion. πλίος, Ep. πλίος, -η, -ον. So, likewise, in Att. writers, the plural compounds ἱμπελίου, ἱκπελίου Cyr. vi. 2. 7, περιπλίου Ib. 33. In like manner ἱλίου Pl. Phædo, 95 a, N. pl. from ἱλίας, -ων, contr. from ἱλίας, -ων.

ὁ πρεῖς (by some written πρεῖς), ἡ πραιῖα, τὸ πρεῖον (πρεῖον), mild. In this adj., forms from r. πραι-, of Dec. II., and from r. πραι-, of Dec. III., are blended (see § 20). Ion. πρεῖς.

ὁ ἡ σῆς, τὸ σῆν, safe. In this adj., contract forms from r. σα- are blended

with forms from  $\tau$  *ew*- (contr. from *ene*-), belonging partly to Dec. II. and partly to Dec. III. Thus,

$\delta, \eta$ S. N. ( <i>εως</i> ) <i>εως</i>	<i>εως</i> III. 1. 32	$\tau\delta$ ( <i>εων</i> ) <i>εων</i>
A. ( <i>εων</i> ) <i>εων</i>		
P. N.	<i>εων</i> , ( <i>εως</i> ) <i>εως</i>	( <i>εων</i> ) <i>εων</i> , <i>εων</i>
A.	<i>εων</i> , ( <i>εως</i> ) <i>εως</i>	

There is also an Epic form *εως*. With the above may be compared the Homeric *ζω*; E. 87, Acc. *ζών* II. 445, contr. from *ζαίς*, *ζαίν*, = the common *ζωίς*, *ζωίν*, *living*.

§ 136. REMARKS. 1. Some compounds of *γίλω*, *laughter*, and *πέραι*, *horn*, may receive either the Attic second, or the third declension; as, *φιλόγλω*, *λως*, -ων, G. -ω and -ωτες, *laughter-loving*, *χρυσόκω*, -ων, G. -ω and -ωτες, *golden-horned*. Shorter forms also occur, according to the common Dec. II.; as, *δίκω*, *νίκω*, *ἄκω*.

2. Some compounds of *πούς*, *foot*, have secondary forms according to Dec. II.; as, *πολύπους* (poet. *πολύπους*), *many-footed*, G. *πολύποδες* and *πολύπου*· *ερίπους*, -οδες, and Ep. *ερίπους*, -ον, X. 164, *three-footed*; *ῥίς*, *ἑλλίπους* Θ. 109; *ἰσπύς*, *ἑλλίποδες* Hom. Ven. 218. See *Οἰδίπυ* (§ 16), and compare § 130. γ.

3. Among other examples of varied formation, we notice the Homeric *ἰδῶ*; B. 819, and *ἰδῶ*; II. 464, *good, brave*,  $\tau\delta$  *ἰδ* Γ. 235, *ἰδ* E. 650 (both adverbial), and *ἰδ* P. 456, Gen. *ἰδῶς* A. 393 (cf. § 121. 3), Acc. *ἰδῶ* Θ. 309, and *ἰδῶ* E. 628; Gen. pl. neut. *ἰδῶν* Ω. 528; *ἰείρω* Δ. 266, *trusty*, Pl. *ἰείρους*, *ἰείρους*, Γ. 47, 378; *ἰ* *πολύρηνος* λ. 257, *rich in sheep*, Pl. *πολύρηνος* I. 154 (see also *πολύρηνος* below, 4. δ); *αἰπῶς* *ἑλπίς* N. 773, "*ἰλιν* *αἰπῶ* O. 71, "*ἰλιν* *αἰπῶ* N. 773, *πῶλιν* *αἰπῶ* N. 625, *αἰπῶ* *μίτρα* Θ. 369, *Πῶλιν* *αἰπῶ* Φ. 87; *ἀργῆτι* Γ. 419, *ἀργῆτι* Θ. 133, *ἀργῆτι* Δ. 818, *ἀργῆτι* Φ. 127; *ἀργῆτι* Σ. 50, *ἀργῆτι* Ω. 621; *πῶλιν* ... *ἐνταῖχιν* Δ. 129, *πῶλιν* *ἐνταῖχιν* II. 57; *Τροίην* *ἑρβῶλιν* Γ. 74, *Τροίην* *ἑρβῶλιν* I. 329; *πολύτλας* ε. 171, *πολυτλήμων* ε. 319, *πολύτλας* λ. 38; &c. Examples of adjectives of double formation, or of synonymous adjectives with different forms, might be greatly multiplied.

4. Among defective adjectives, we notice,

α.) The following, chiefly poetic: *ἰ*, *ἡ* *ἄδακρυς*,  $\tau\delta$  *ἄδακρυς*, *tearless*, Acc. *ἄδακρον* (the other cases supplied by *ἄδακρυτος*, -ον); *πολυδάκρυς*, *tearful* (supplied in like manner by *πολυδάκρυτος*); *ἰ* *πρίσβυς* (for fem. see § 134. δ), *old*, as subst. *elder, ambassador* (in the last sense G. *πρίσβυς* Ar. Ach. 93), A. *πρίσβυν*, V. *πρίσβυν*. Pl. *πρίσβυς*, *πρίσβυν* Hes. Sc. 245, *elders, ambassadors*, G. *πρίσβυν*, D. *πρίσβυν*, *πρίσβυν* Lyc. 1056, A. *πρίσβυν*, Du. *πρίσβυν* Ar. Fr. 495 (the plur. in the sense of *ambassadors* was in common use; otherwise, the word was almost exclusively poetic, and its place supplied by *ἰ* *πρίσβυν*, *old man*, and *ἰ* *πρίσβυν*, *ambassador*); *φρῶν*, -η, -ον, *gone*, which, with the Nom. throughout, has only the Gen. *φρῶν* Soph. Aj. 264.

β.) Poetic feminines and neuters, which have no corresponding masc.; as, *ἡ* *πότνια* (and sometimes *πότνῃ*), *revered*,  $\tau\etaν$  *πότνια*, *αἱ* *πότνια*. *ἡ* *θάλασσα*,  $\tau\eta$  *θάλασσα*, *blooming, rich* (Hom.), *ἡ* *λίς* and *λίσσῃ* (always with *πίτρη*), μ. 64, 79, γ. 293, ε. 412, = *λίς*, fem. of *λῆς*, *smooth*;  $\tau\delta$  *βῆ* (r. *βῆ*) Hes. ap. Strab. 364, = neut. of *βῆ*, *heavy*;  $\tau\delta$  *ῥῆ* (r. *ῥῆ*) Soph. Fr. 932, = neut. of *ῥῆ*, *easy* (compare with *βῆ* and *ῥῆ*, the neuters *δῶ*, *κῆ*, &c., § 127. α); *ἡ* *ῥῆ* and *ἡ* *ῥῆ*, *planning* (Hom.).

α.) Poetic plurals which have no corresponding sing.; as *οἱ θαυροί* K. 364, and *ταρφίς* A. 387 (yet *ταρφός* Aesch. Th. 535), *thick, frequent*, *οἱ θαυμαί* A. 52, and *ταρφιαί* T. 357 (accented as if from *θαυμός* and *ταρφίος*), *τὰ ταρφία* A. 69, *ἱερώματις...ἴσσω* Il. 370; *οἱ πλίης* A. 395, *τοὺς πλίης* B. 129 = *πλίους, πλίους*, more.

β.) Poetic oblique cases which have no corresponding Nom.; as, *τῷ δυοῖα μακροῖς*, *unhappily wedded*, Aesch. Ag. 1219; *καλλιγύναικες*, *having beautiful women*, Sapph. (135), *καλλιγύναικες* Pind. P. 9. 131, *Ἑλλάδα καλλιγύναικα* B. 683; *παύσῃς Θυίης* B. 106; *πελοπόννησος θυμῶν* Pratin. ap. Ath. 617 c; *ὑψικίρῃτα σίτραν* Ar. Nub. 597; *χίρνος, χίρῃ, χίρμα*, also Pl. *χίρμης, χίρμα* (of which *χίρμα* c. 229, v. 310, is a doubtful variation), A. 80. Δ. 400, *ἔκ. = χίρμον, ἔκ., ὠρεα*.

## CHAPTER IV.

### NUMERALS.

[¶¶ 21, 25.]

§ 137. I. NUMERAL ADJECTIVES. Of numeral adjectives, the principal are, (1.) the CARDINAL, answering the question *πόσοι; how many?* (2.) the ORDINAL, answering the question, *πόσιος; which in order?* or, *one of how many?* (3.) the TEMPORAL, answering the question, *ποσῆτος; on what day?* or, *in how many days?* (4.) the MULTIPLE (multiplex, *having many folds*), showing to what extent any thing is *complicated*; and the PROPORTIONAL, showing the *proportion* which one thing bears to another.

1. CARDINAL. For the declension of the first four cardinals, see ¶ 21. The cardinals from 5 to 100, inclusive, are indeclinable; as, *οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, τοῦς, τὰς, πέντε, five*. Those above 100 are declined like the plural of *φίλος* (¶ 18).

NOTES. α. *Εἷς*, from its signification, is used only in the singular; *δύο*, only in the dual and plural; and the other cardinals only in the plural (except with collective nouns, in such expressions as *ἑσπὶς μυρία καὶ τετρακισία, 10,400 infantry*, i. 7. 10, *ἵππων ἑκατασχιλίην, 8,000 horses*, Hdt. vii. 85). For the dialectic as well as common declens. of the first four cardinals, see ¶ 21. We add references to authors for some of the less frequent forms: *ἑῖς* Hes. Th. 145, *ἑῖς* Theoc. 11. 33 (in some Mss.), Inscr. Heraclei., *ἑῖς* Z. 422, *οὐδαμίας* (by some written *οὐδαμῆς*) Hdt. iv. 114, *δωὶ* Γ. 236, *δυν* Hdt. i. 94, *δυνῖς* Ib. 32, *τριῖς* Hippon. Fr. 8, *τίτορις* Hdt. vii. 228 (Inscr. Lac.), *τίττωρ* Hes. Op. 696, *τιτῶρ* Theoc. 14. 16, *πίσυρις* α. 70, *πίσυρας* O. 680, *τίττωρ* Hes. Fr. 47. 5, Pind. O. 10. 83. Dialectic forms of some of the higher numbers are, 5 *πέμπε* Acol., 12 *δωδῖκα* and *δωκαῖδῖκα* Ion. and Poet., 20 *ἱσσοί* Ep., *εἰκασι* Dor., 30 *τριάκοντα* Ion. (we even find Gen. *τρεκακόντα*

Hes. Op. 694, Dat *τριπίσσημον* Anthol., 40 *επιστάματα* and *πιστάματα* Ion., *επρώματα* Dor., 80 *εγδύματα* (§ 46. α) Ion., 90 *ισήματα* π. 174, 200 *βικύματα* Ion., 9,000 *ιππάρχια* Z. 148, 10,000 *δικάρχια* Ib.

β. *Εἰς* has two roots, *iv-* and *μiv-*. Its compounds *εἰδῆς* and *μηδῆς* (which, for the sake of emphasis, are also written separately, *εἰδὶ εἰς*, *μηδὶ εἰς*) have the masc. plur.

γ. The common form of the second cardinal is *δύο*, shortened from the regular *δύω*, which is by some excluded entirely from the Attic and from Herodotus. The second form of the Gen. *δυῶ* is only Attic, and is even excluded from some of the best editions of good Att. writers. The Dat. pl. *δυοῖ* occurs Th. viii. 101. Both *δύο* (*δύω*) and *ἄμφω*, both (which is placed in ¶ 21, as partaking of the nature of a numeral, with that of an emphatic pronoun), are sometimes indeclinable (in Hom. never otherwise); as, *δύο μνηῶν* vii. 6. 1, *δύο μεράων* K. 253, *δύω παύσεσι* N. 407, *χιεῖν ἄμ' ἄμφω* Hom. Cer. 15.

δ. For the double forms of *εἴσπρασι*, see § 70. 1. In the compounds *δικα-τερεῖς*, *τισσαρισπαιδισαι*, and its equivalent *λακκίσπρασι*, the components *τερεῖς* and *εἴσπρασι* are declined; thus, *δικατερεῖς*, *δικατερεῖα*, *δικατερεῶν*· *τοῖς τισσαρισπαιδισαι*. Yet we sometimes find *τισσαρισπαιδισαι* (Ion. *τισσαρισπαιδισαι*), and even *τισσαρισπαιδισαι* used as indeclinable. See Hdt. i. 86, Mem. ii. 7. 2, and Lob. ad Phryn. p. 409. The compounds from 13 to 19 are also written separately: *εἴσπρασι καὶ δίσαι*. So *τερεῖς γὰ καὶ δίσαι* Pind. O. i. 127, *τερεῖ καὶ δίσαι* Hdt. i. 119.

ε. The cardinals become *collective* or *distributive* by composition with *εὖν*· as, *εὐδύο*, *two together*, or *two at a time*, vi. 8. 2, *εὐντρεις* i. 429, *εὐνδύοις* Eur. Tro. 1076. The distributive sense is also expressed by means of the prepositions *ἀνέ*, *κατά*, and, in some connections, *εἰς* and *ἐπί*· as, *ἕξ λόχους ἀνέ ἑκατὸν ἄνδρας*, *six companies, each a hundred men*, iii. 4. 21; *κατὰ τετραμνησχίλιους*, *4,000 at a time*, iii. 5. 8; *εἰς ἑκατὸν*, *100 deep*, Cyr. vi. 3. 23; *ἐπὶ τετράρεσι*, *four deep*, i. 2. 15.

ζ. The numeral *μύρια*, 10,000, is distinguished from *μερία*, plur. of *μερίος*, *vast*, *countless*, with which it was originally one, by the accent.

§ 138. 2. ORDINAL. The ordinal numbers are all derived from the cardinal, except *πρώτος*, and are all declined with three terminations. They all end in *-ιος*, except *δεύτερος*, *ἔβδομος*, and *ὄγδοος*. Those from 20, upwards, all end in *-ούτος*.

NOTES. α. Dialectic forms are, 1 *πρῶτος* Dor., 3 *τρίτατος* Ep., 4 *εἰςτατος* Ep., 7 *ἑβδόματος* Ep., 8 *ὀγδόματος* Ep., 9 *ἰθῆτος* Ep., 12 *δωδεκάματος* Ion., 14 *τεσσαρεσπαιδισαίματος* Ion., 80 *τριμυριάς* Ion., &c.

β. Instead of the compound numbers from 13 to 19 in the table (¶ 25), we also find the combinations *εἰςτατος καὶ δίσαι*, Th. v. 58; *εἰςτατος καὶ δίσαι*, Ib. 81; *πρίμωτος καὶ δίσαι*, Ib. 93; &c. Also, *εἰς καὶ εἰκοσῆς*, Th. viii. 109. See § 140. 1.

3. TEMPORAL. The temporal numbers are formed from the ordinals, by changing the final *-ος* into *-αῖος*, *-ᾶ*, *-ων*; thus, *δεύτερος*, *δευτεραῖος*, *-ᾶ*, *-ων*. From *πρώτος*, no temporal number is formed. Its place is supplied by *αὐθήμερος*, *-ων*.

4. **MULTIPLE.** The multiple numbers end in *-πλόος*, contracted *-πλοῦς*, and are declined like *διπλόος, διπλοῦς* (§ 18).

Other forms are those in *-φάσις*, chiefly Ion., as, *διφάσις, τριφάσις*; also *δισές, τρισές*, Ion. *διξές, τριξές* (§ 70. V.), &c.

5. **PROPORTIONAL** The proportional numbers have double forms, in *-πλάσιος, -ᾶ, -ον*, and, more rarely, *-πλασίων, -ον* G. *-ονος*. Thus the ratio of 2 to 1 is expressed by *διπλάσιος -α, -ον*, or *διπλασίων, -ον*, G. *-ονος*; and that of 10 to 1, by *δεκαπλάσιος* or *δεκαπλασίων*. The ratio of 1 to 1, or of equality is expressed by *ἴσος* (Ep. *ἴσος*), *-η, -ον*.

§ 139. II. **NUMERAL ADVERBS.** 1. The numeral adverbs which reply to the interrogative *ποσάκις*; *how many times*? all end in *-άκις*, except the three first; thus, *δεκάκις, ten times, ἑννεακατεικοσικαίεπτακοσιοπλασιάκις, 729 times*, Pl. Rep. 567 e.

These adverbs are employed in the formation of the higher cardinal and ordinal numbers; thus, *δισχίλιοι, two thousand, πεντακισχίλιος, five thousandth*.

2. Other numeral adverbs relate to *division, order, place, manner, &c.*; as, *διχα, in two divisions, τριχα, in three divisions*; *δεύτερον, secondly, τρίτον, thirdly*; *τριχοῦ, in three places, πεντιχοῦ, in five places*; *πενταχῶς, in five ways, ἑξαχῶς, in six ways*.

III. **NUMERAL SUBSTANTIVES.** The numeral substantives, for the most part, end in *-άς, -άδος*, and are employed both as abstract and as collective nouns. Thus, *ἡ μυριάς* may signify, either the number 10,000, considered abstractly, or a collection of 10,000. These numerals often take the place of the cardinals, particularly in the expression of the higher numbers; as, *δέκα μυριάδες, ten myriads = 100,000*; *ἑκατὸν μυριάδες, a million*.

§ 140. **REMARKS.** 1. When numerals are combined, the less commonly precedes with *καί*; but often the greater without *καί*, and sometimes also with it.

Thus, *πέντε καὶ ἑκκοντὶ, five and twenty*, i. 4. 2; *τετταράκοντα πέντε, forty-five*, v. 5. 5; *τριακοντα καὶ πέντε, thirty and five*, i. 4. 2; *σταθμοὶ τριῖς καὶ ἑνὴν ἑκκοντα, περασάγγα πέντε καὶ τριάκοντα καὶ πιντακόσιοι, στάδια πιντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι*, ii. 2. 6; *σταθμοὶ διακόσιοι διπασέντι, περασάγγα χίλιοι ἑκατὸν πιντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πιντήκοντα*, vii. 8. 26. See v. 5. 4, and § 138. β.

NOTES. α. From the division of the Greek month into *decades*, the days were often designated as follows; *μηνὸς βουλευμῆνης ἡμέτη ἐπὶ δέκα, upon the*

[6th after 10] 16th of the month *Boëdromion*, Dem. 261. 12; ἀντιστηνῶντες ἕκτη ἡμέρᾳ, Id. 279. 17; βενδρουμεῖων ἕκτη μὲν ἡμέρα, 'the 26th,' Id. 265. 5. In like manner, τρίτος γὰρ γίναναι πρὸς δίκ' ἀλλασιν γυναῖς, *Æsch Prom.* 773.

β. Instead of adding eight or nine, *subtraction* is often employed; as, νῆες ... μῦς διούσαις τεσσαράκοντα, *forty ships wanting one* [40 — 1 = 39], Th. viii. 7; ναυὶ δυοῖν διούσαις πεντήκοντα [50 — 2 = 48], Ib. 25; δυοῖν διούσαις ἑκοσι ναυσί, H. Gr. i. 1. 5. πεντήκοντα δυοῖν δόντα ἔτη, Th. ii. 2; ἰνὸς δὲν ἑκοστὸν ἔτος, Id. viii. 6 (cf. ἑβδοον καὶ δέκατον ἔτος, Id. vii. 18); ἰνὸς δόντος τριακοστῷ ἔτι, in the thirtieth year, one wanting, Id. iv. 102. In like manner, τριακοσίων ἀποδόντα μύρια, Id. ii. 13. It will be observed, that the participle may either agree with the greater number, or, by a rarer construction, be put absolute with the less. See Syntax.

γ. The combinations of *fractions* with whole numbers are variously expressed; thus, (a) *τρία ἡμιδαρυκά*, *three half-darics*, i. e.  $1\frac{1}{2}$  darics, i. 3. 21 (b) Particularly in Herodotus, *τρίτον ἡμιτάλαντον*, *the third talent a half one* i. e.  $2\frac{1}{2}$  talents, Hdt. i. 50; ἑβδομον ἡμιτάλαντον + τρίτην ἡμιτάλαντον = *τάλαντα δέκα*,  $6\frac{1}{2} + 3\frac{1}{2} = 10$ , Ib. (compare in Lat. *sestertius*, shortened from *semistertius*): (c) Less classic, *δύο καὶ ἡμίσιαι μνᾶν*, *δύο καὶ ἥμισυ δραχμαί*, Poll. ix. 56, 62: (d) *ἑπτατην*, *a third in addition*, i. e.  $1\frac{1}{3}$ , Vect. 3. 9; *ἑπταμισται*,  $1\frac{1}{2}$ , Ib.: (e) *ἡμίσλιον*, *half as much again*, i. e.  $1\frac{1}{2}$ , i. 3. 21.

2. The Table (§ 25) exhibits the most common numerals with some of the interrogatives, indefinites, diminutives, &c. which correspond with them.

## CHAPTER V.

### PRONOUNS.

#### I. SUBSTANTIVE.

[¶ 23.]

§ 141. PERSONAL, *ἐγώ, σύ, οὗ*. The declension of these pronouns is peculiar.

The numbers are distinguished not less by difference of *root*, than of *affix*. Thus, the 1st Person has the *roots*, Sing. *μ-*, or, as a more emphatic form, *ἡμ-*, Pl. *ἡμ-*, Du. *ν-*; the 2d Pers., Sing. *σ-*, Pl. *ὁμ-*, Du. *σφ-*; the 3d Pers., Sing. the rough breathing, Pl. and Du. *σφ-*. Most of the forms have a *connecting vowel*, which in the Sing. and Pl. is *-s* (in the Dat. sing. passing into the kindred *-o-*, § 28), but in the Du., *-u-*. The *flexible endings* are Sing. Gen. *-s*, Dat. *-i*, Acc. none (the primitive Direct Case remained as Acc., while the Nom., in the 1st and 2d Persons, had the peculiar forms *ἐγώ* and *σύ*, and in the 3d, from its reflexive use, early disappeared; compare the Lat. *me, te, se*; *ego, tu*, Nom. of 3d Pers. wanting); Pl. Nom. *-es*, Gen. *-on*, Dat. *-in* (the flexible ending of the old Indirect Case, § 83), Acc. *-as*; Du. Nom. *-s* (in the prolonged forms *ναί, σφῶι*, the *-s* appears to have come from an imitation of

the Gen.), Gen. *ἦν*. In all the forms in common use, the connecting vowel and flexible ending are contracted; thus, *ἡ-ῖ-ο* *ἡμεῖς*, *ο-ῖ-ο* *σμεῖ*, *ῖ-ο* *αὐ* (*ἡ-ῖ-ο* *ἡμεῖς*, (*ο-ῖ-ο*) *σμεῖ*, (*ῖ-ο*) *αὐ* · *ἡ-ῖ-ας* *ἡμεῖς*, *ἡ-ῖ-ας* *ἡμεῖς*, (*οφ-ῖ-ι*) *οφῖς* · *ἡ-ῖ-ων* *ἡμῶν*, *ἡ-ῖ-ων* *ἡμῶν*, *οφ-ῖ-ων* *οφῶν* · (*ἡ-ῖ-ι*) *ἡμῖν*, (*ἡ-ῖ-ι*) *οφῖν* (*οφῖς* exhibits a different formation without a connecting vowel); *ἡ-ῖ-ας* *ἡμεῖς* *ἡ-ῖ-ας* *ἡμεῖς*, *οφ-ῖ-ας* *οφῖς* · *ο-ῖ-ο* *αὐ*, *οφ-ῖ-ο* *οφῶ* (*αὐ* and *οφῶ* are sometimes written incorrectly *αὐ* and *οφῶ*, as if contracted from *αὐῖ*, *οφῶῖ*, § 25. α); *ο-ῖ-ο* *αὐ*, *οφ-ῖ-ο* *οφῶ* (*οφῶ*, from its limited use, remained uncontracted)

§ 142. REMARKS. 1. The Table (§ 23) exhibits, 1st, the common forms of the personal pronouns; 2d, the forms which occur in Homer, whether common or dialectic; 3d, the principal other forms which occur. The forms to which the sign † is affixed are enclitic when used without emphasis (see Prosody). When the oblique cases Sing. of *ἐγώ* are not enclitic, the longer forms *ἐγώ*, *ἐγώ*, *ἐγώ* are employed.

2. The pronoun *αὐ* is used, both as a simple personal pronoun, and as a flexive. In the Attic and Common dialects, however, it is not greatly used in either sense, its place being commonly supplied by other pronouns. The plur. forms *οφῖς* and *οφῖα* first occur in Hdt. (vii. 168, i. 46). For the limitations and peculiarities in the use of this pronoun, see Syntax.

3. Besides the forms which are common in prose, the Attic poets also employ, (a) the Epic Genitives *ἐμῖς*, *οἷς*, *ἰς* · (b) the Accusatives *νῖν* and *οφῖ*, without distinction of number or gender; (c) the Dat. pl. *οφῖν*, which even occurs, though rarely, both in Attic and in other poetry, as sing.; (d) the Dat. pl. of *ἐγώ* and *οὐ* with the ultima short (especially Sophocles; thus, *ἡμῖν*, *οφῖν*, or *ἡμῖν*, *οφῖν*. See 5. below.

4. The DIALECTIC FORMS arise chiefly, (a) from want of contraction, as, *ἡμῖς*, &c.; (b) from protraction, as, *ἡμῖς*, *οἷς*, *ἰς*, *ἡμῖων*, *οφῖων*, *οφῖων* (§ 47. N.); (c) from peculiar contraction, as, *ἡμῖ*, *οἷ*, *ἰ* (§ 45. 3); (d) from the use of different affixes, as Gen. Ep. *ἦν* (*ἐμῖς*, *οἷς*, *ἰς*, § 84), Dor. *ος* (*ἡμῖος*, contr. *ἡμῖς*, *οἷς*, contr. *οἷς*, with a doubled *οἷς*, and, similarly formed, *οἷς*); Dat. sing. Dor. *ιν* (*ἡμῖν*, *οἷν*, *ἰν*, *ῖν*); (e) from the retention of primitive forms without the flexible ending, as *ἡμῖ*, *οἷ*, *ἰ* (compare the sing. *ἐγώ*, *οἷ*, *ἰ*, and see §§ 83, 86); (f) from variation of root; as, Dor. *τ*- for *σ*- (*τῖ*, *οἷ*, *οἷ*, *οἷ*, Lat. *tu*, *tui*, *tibi*, *te*, § 70. 2); Æol. *F*- for the rough breathing (*ἡμῖς*, *οἷς*, *ἰς* · Lat. *s* : *sui*, *sibi*, *se*); Dor. *ἡμ*- , Æol. and Ep. *ἡμ*- , for *ἡμ*- (*ἡμῖς*, *οἷς*, &c.); Æol. and Ep. *ἡμ*- for *ἡμ*- (*ἡμῖς*, &c.); Dor. *ψ*- and *φ*- , Æol. *ἡμ*- , for *οφ*- (*οἷν*, *οἷ*, *οἷ*, *οἷ*, *οἷ*, *οἷ*). See Table, and 5. below.

5. We add a few references to authors for the dialectic and poetic forms: *ἐγώ* Ar. 76 (used by Hom. only before vowels), Ar. Ach. 748 (Mag.), Ar. Lys. 983 (Lac.), Theoc. 1. 14, Æsch. Pers. 931, *ἐγώ* (= *ἐγώ*) Cor. 12, *ἐγώ* Ar. Ach. 898; *ἐγώ* K. 124, Hdt. i. 126, *ἐγώ* A. 174, *ἐγώ* A. 88, Hdt. vii. 158, *ἐγώ* A. 37, Hdt. vii. 209, *ἐγώ* A. 525, Eur. Or. 986, *ἐγώ* Sapph. 89; *ἐγώ* Theoc. 2. 144, Ar. Av. 930; *ἐγώ* Hdt. ii. 6, *ἐγώ* Ar. Lys. 168, *ἐγώ* Ph. 432, Theoc. 5. 67; *ἐγώ* Γ. 101, *ἐγώ* E. 258, *ἐγώ* Theoc. 2. 158, *ἐγώ* Alc. 77; *ἐγώ* A. 147, *ἐγώ* or *ἐγώ*, λ. 344, Soph. Œd. T. 39, 42, 103, Ar. Av. 386, *ἐγώ* Theoc. 5. 106, *ἐγώ* A. 384, Theoc. 1. 102, *ἐγώ* N. 379, Alc. 86 (15), *ἐγώ* Alc. 91 (78); *ἐγώ* Θ. 211, Hdt. i. 30, *ἐγώ* π. 372, *ἐγώ* Ar. Lys. 95, *ἐγώ* A. 59, Sapph. 93 (13), Theoc. 8. 25; *ἐγώ* Cqr. 16, *ἐγώ* Δ. 418, Π. 99 (*ἐγώ*?), *ἐγώ* E. 219,

αὖν X. 88: εἰ Ar. Lys. 1186, Sapph. 1. 12, οὐν E. 485, εὐε Car. 2; αὖ A. 896, Hdt. 1. 8, αὖτε Γ. 137, εὐ Γ. 206, Hdt. 1. 2, εἰσω A. 180, Eur. Alc. 51, τρεῖς Θ. 37, 468, εὐς Theoc. 2. 126, αὐς Thapa. 11. 25; ται A. 28, Hdt. 1. 9, ται 3. 619 (met in Il.), Hdt. v. 60 (Inacr.), Az. Av. 930, τιν Theoc. 2. 11, Pind. O. 10. 113; εἰ Theoc. 1. 5, εν Theoc. 1. 56, Ar. Eq. 1225; ἰμῖος Hdt. vi. 11, ἰμῖς Ar. Aob. 740, ἰμῖος A. 274, Sapph. 95 (17), Theoc. 5. 111; ἰμῖων H. 159, Hdt. III. 50, ἰμῖων Δ. 348, ἰμῖων Alc. 77; ἰμῖν or ἰμῖν, Soph. Ant. 308, ἰμῖων Δ. 242, Theoc. 1. 116, ἰμῖς Z. 77, ἰμῖ K. 551; ἰμῖος β. 75, Hdt. 1. 53, ἰμῖ, Ar. Lys. 87, ἰμῖς Ib. 1076, ἰμῖς Υ. 412, Pind. O. 8. 19, Theoc. 5. 145, Soph. Ant. 846; σφῶν A. 336, σφῶ A. 574; σφῶν A. 257, ψ. 52 (here considered Nom. by some), σφῶν 3. 62; ἴο B. 239, ἴο Δ. 400, ἴω Ap. Rh. 1. 1032, ἴδ Y. 464, ἴδ Hdt. III. 135, ἴων A. 114, Æsch. Sup. 66, ἴων Alc. 5 (71); ἴω N. 495, ἴω (or ἴω) Hes. Fr. 66, ἴω Sapph. 2. 1; ἴς Alc. 56 (84), ἴς Y. 171, μῖν A. 29, Hdt. 1. 9, ῖν Pind. O. 1. 40, Theoc. 1. 150, Æsch. Prom. 55; σφῖα Hdt. 1. 46; σφῖων 2. 311, Hdt. 1. 31, σφῖων Δ. 535; σφῖν A. 73, Æsch. Prom. 252, as sing. Hom. H. 19. 19, Æsch. Pers. 759, σφῖ B. 614, Hdt. 1. 1, σφ' Γ. 300, σφῖν Sophr. 83 (87), φῖν Call. Di. 125, σφῖ Sapph. 98 (40); σφῖας B. 96, σφῖας Hdt. 1. 4, σφῖας v. 213, σφῖς E. 567, σφῖς A. 111, Theoc. 15. 80, Soph. Ant. 44, ψῖ Theoc. 4. 3, σφῖς Alc. 92 (80), σφῖς A. 8, σφῶ or σφῶ' P. 531; σφῶν A. 338: ἰμῖος, ἰμῖν, ἰμῖς, ἰμῖν, ἴω, ἴω, ἴω, ἴω, &c., cited by Apollonius in his treatise on the Greek Pronoun.

§ 143. 6. HISTORY. α. The distinction of *person*, like those of *case* and *number* (§ 83), appears to have been at first only twofold, merely separating the person speaking from all other persons, whether spoken to or spoken of. We find traces of this early use not only in the roots common to the 2d and 3d persons, but also in the common forms of these persons in the dual of verbs. The most natural way of designating one's self by gesture is to bring home the hand; of designating another, to stretch it out towards him. The voice here follows the analogy of the hand. To denote ourselves, we naturally keep the voice at home as much as is consistent with enunciation; while we denote another by a forcible emission of it, a pointing, as it were, of the voice towards the person. The former of these is accomplished by closing the lips and murmuring within, that is, by uttering *m*, which hence became the great root of the 1st personal pronouns. The latter is accomplished by sending the voice out forcibly through a narrow aperture. This, according to the place of the aperture, and the mode of emission, may produce either a sibilant, a lingual, or a strong breathing. Hence we find all these as roots of the 2d and 3d personal pronouns. In the progress of language, these two persons were separated, and their forms became, for the most part, distinct, although founded, in general, upon common roots.

β. The *μ*- of the 1st Pers. passed in the old Plur. (which afterwards became the Dual, § 85) into the kindred *ν*- (compare Lat. *nos*); and in the Sing., when pronounced with emphasis, assumed an initial *α* (compare the Æol. *ἄσφι*, *ἄσφις*), which passed by precession into *α*. In the new Plur., the idea of plurality was conveyed by doubling the *μ* (*ἄμμ*-, in the Ep. and Æol. *ἄμμῖς*, *ἄμμῖων*, *ἄμμῖν*, *ἄμμῖσι*, *ἄμμῖ*); or more commonly by doubling the *α* to *η* (§ 29), pronounced with the rough breathing (*ἥμ*-, in *ἥμῖς*, &c.), or, in the Dor., to *ᾱ* (*ᾱμ*-, in *ᾱμῖς*, *ᾱμῖν*, *ᾱμῖσι*). From this the new Plur. of the 2d Pers. appears to have been formed, by changing, for propriety of expression, *α*, the deepest of the vowels, into *υ*, the most protrusive (*ἕμμ*-, in the Ep. and Æol. *ἕμμῖς*, *ἕμμῖων*, *ἕμμῖν*, *ἕμμῖσι*, and *ἕμμῖ*, in *ἕμμῖς*, &c.) With the



exception of this imitative plural, the Plur. and Du. of the 2d and 3d persons have the same root, in which plurality is expressed by joining two of the signs of these persons ( $\sigma\phi$  =  $\sigma$  +  $\phi$ ). In the separation of the two persons, the sign  $\sigma$  became appropriated to the 2d Pers. (but in the Dor.,  $\sigma$ -, as in the Lat., and also in the verb-endings  $-\sigma\alpha$ ,  $-\sigma\alpha\iota$ ,  $-\sigma\iota\varsigma$ ); and the rough breathing  $\tau$  to the 3d Pers. (in an early state of the language, this was  $\Phi$ -; in Lat. it became  $s$ -; while in the article we find both the rough breathing and  $\tau$ -, and in verb-endings of the 3d Pers. both  $\sigma$ , and more frequently  $\tau$ ).

$\gamma$ . In the Nom. sing., the subjective force appears to have been expressed by peculiar modes of strengthening; in the 1st Pers. by a double prefix to the  $\mu$ , thus,  $\dot{\iota}\gamma\dot{\iota}\delta\mu$  (the  $\gamma$  being inserted simply to prevent hiatus), or, as  $\mu$  cannot end a word,  $\dot{\iota}\gamma\dot{\iota}\varsigma$ , which passed, by a change of  $\varsigma$  to its corresponding vowel (§ 50) and contraction, into ( $\dot{\iota}\gamma\sigma\alpha$ )  $\dot{\iota}\gamma\omega$  (compare the Sanscrit *aham*, the Zend *azem*, the Boeotic *io*, the Latin *ego*, and the verb-ending of the 1st Pers.  $\omega$  in Greek, and  $o$  in Lat.); in the 2d Pers. by affixing  $\Phi$ , which with the preceding  $\iota$  passed into  $\ddot{\upsilon}$  in the common Greek (cf. § 117. N.), but in the Boeot. into  $ou$  (compare the Lat. *tū*, § 12.  $\beta$ ); in the 3d Pers. by affixing  $\Delta$  (perhaps chosen rather than  $\Phi$ , on account of the initial  $\Phi$ ), before which precession took place (§ 118), so that the form became  $\Phi\dot{\iota}\Delta$ , and from this,  $\dot{\iota}\Delta$  or  $\dot{\iota}\Delta$ , and, by dropping the  $\Delta$ ,  $\dot{\iota}$  or  $\dot{\iota}$  (this obsolete form is cited by Apollonius; compare the Lat. *is*, *ea*, *id*). With this Nom. there appears to have been associated an Acc.  $\dot{\iota}$ , or  $\dot{\iota}\varsigma$ , of which  $\mu\dot{\iota}\varsigma$  and  $\nu\dot{\iota}\varsigma$  are strengthened forms.

§ 144. B. REFLEXIVE,  $\epsilon\mu\alpha\upsilon\tau\omicron\upsilon$ ,  $\sigma\epsilon\alpha\upsilon\tau\omicron\upsilon$ ,  $\dot{\iota}\alpha\upsilon\tau\omicron\upsilon$ . These pronouns, from their nature, want the Nom., and the two first also the neuter. They are formed by uniting the personal pronouns with  $\alpha\upsilon\tau\omicron\varsigma$ .

In the Plur. of the 1st and 2d Persons, and sometimes of the 3d, the two elements remain distinct;  $\acute{\alpha}\mu\omega\iota\alpha\upsilon\tau\omega\iota\varsigma$ ,  $\acute{\omicron}\mu\omega\iota\alpha\upsilon\tau\omega\iota\varsigma$ ,  $\sigma\phi\omega\iota\alpha\upsilon\tau\omega\iota\varsigma$  =  $\dot{\iota}\alpha\upsilon\tau\omega\iota\varsigma$ . In Homer, they are distinct in both Sing. and Plur.; thus,  $\dot{\iota}\mu' \alpha\upsilon\tau\omicron\varsigma$  A. 271,  $\dot{\iota}\mu\dot{\iota}\theta\iota\varsigma$   $\pi\epsilon\dot{\rho}\delta\acute{\omicron}\sigma\sigma\omicron\mu\alpha\iota \alpha\upsilon\tau\omicron\varsigma$   $\psi$ . 78,  $\alpha\upsilon\tau\omicron\iota\varsigma$   $\mu\iota\iota$   $\delta$ . 244. In the common compound forms, the personal pronouns omit the flexible ending, in uniting with  $\alpha\upsilon\tau\omicron\varsigma$ , and in the 1st Pers., and often in the other two, contraction takes place:  $\dot{\iota}\mu\iota\alpha\upsilon\tau\omicron\upsilon$   $\dot{\iota}\mu\alpha\upsilon\tau\omicron\upsilon$ ,  $\sigma\iota\alpha\upsilon\tau\omicron\upsilon$   $\sigma\alpha\upsilon\tau\omicron\upsilon$ ,  $\dot{\iota}\alpha\upsilon\tau\omicron\upsilon$   $\alpha\upsilon\tau\omicron\upsilon$ . In the New Ionic, on the other hand, the flexible ending of the Gen. is retained, and is contracted with  $\alpha\upsilon$  into  $\alpha\upsilon$  (§ 45. 6):  $\dot{\iota}\mu\iota\alpha\upsilon\tau\omicron\upsilon$   $\dot{\iota}\mu\iota\alpha\upsilon\tau\omicron\upsilon$ . The other cases imitate the form of the Gen.:  $\dot{\iota}\mu\iota\alpha\upsilon\tau\omicron\upsilon$ ,  $-\dot{\iota}\nu$ . The Doric forms  $\alpha\upsilon\tau\omicron\alpha\upsilon\tau\omega$ ,  $\alpha\upsilon\tau\omicron\alpha\upsilon\tau\omega\iota$ ,  $\alpha\upsilon\tau\omicron\alpha\upsilon\tau\omega\iota\varsigma$ , &c., which occur chiefly in Pythagorean fragments, are formed by doubling  $\alpha\upsilon\tau\omicron\varsigma$ . Apollonius cites the comic Nom.  $\dot{\iota}\mu\alpha\upsilon\tau\omicron\varsigma$  from the Metæci of the comedian Plato.

§ 145. C. RECIPROCAL,  $\alpha\lambda\lambda\acute{\eta}\lambda\omega\iota\varsigma$ . This pronoun is formed by doubling  $\alpha\lambda\lambda\omicron\varsigma$ , *other*. From its nature, it wants the Nom. and the Sing., and is not common in the Dual.

NOTE. For  $\alpha\lambda\lambda\acute{\alpha}\lambda\omega\iota\varsigma$  (Theoc. 14. 46), see § 44. 1. For  $\alpha\lambda\lambda\acute{\alpha}\lambda\omega\iota\varsigma$  (K. 65), see § 99. 1.

§ 146. D. INDEFINITE,  $\acute{\omicron} \delta\epsilon\dot{\iota}\nu\alpha$ . This pronoun may be termed, with almost equal propriety, *definite* and *indefinite*. It is used to designate a particular person or thing, which the

speaker either cannot, or does not care to name; or, in the language of Matthiæ, it "indefinitely expresses a definite person or thing"; as, *Τὸν δεῖνα γινώσκεις*; *Do you know Mr. So and So?* Ar. Thesm. 620. *Ὁ δεῖνα τοῦ δεινός τὸν δεῖνα εἰσαγγέλλει*, *A. B., the son of C. D., impeaches E. F.*, Dem. 167. 24. In the Sing. this pronoun is of the three genders; in the Plur. it is masc. only, and wants the Dat. It is sometimes indeclinable; as, *τοῦ δεῖνα* Ar. Thesm. 622.

NOTE. The article is an essential part of this pronoun; and it were better written as a single word, *δεῖνα*. It appears to be simply an extension of the demonstrative *δεῖ*, by adding *-ιν* or *-ινα*, which gives to it an indefinite force (cf. § 152. 1), making it a *demonstrative indefinite*. When *-ιν* was appended, it received a double declension; when *-ινα*, it had only the declension of the article. It belongs properly to the colloquial Attic, and first appears in Aristophanes.

## II. ADJECTIVE.

[π 24.]

§ 147. All the pronouns which are declined in π 24 may be traced back to a common foundation in an old DEFINITIVE, which had two roots, the *rough breathing* and τ- (cf. § 143. α, β), and which performed the offices both of an *article* and of a *demonstrative, personal, and relative pronoun*.

REMARKS. α. To this definitive the Greeks gave the name *ἄρθρον*, *joint*, from its giving connection to discourse, by marking the person or thing spoken of as one which had been spoken of before, or which was about to be spoken of further, or which was familiar to the mind. The Greek name *ἄρθρον* became, in Latin, *articulus* (*small joint*, from *artus*, *joint*, a word of the same origin with *ἄρθρον*), from which has come the English name, *article*. This definitive, when used as a demonstrative, or simply as the definite article, naturally *precedes* the name of the person or thing spoken of; but when used as a relative, usually *follows* it; as, *ὁ δὲς ἵππον ὃν εἶδεν ὁ ἄνθρωπος*, *this is THE man WHOM you saw*; *τὸ ῥόδον ὃ ἀνθί*, *THE rose WHICH blooms*. Hence, in the former use, it was termed the *prepositive*, and, in the latter, the *postpositive article*. When prepositive, it was so closely connected with the following word that its aspirated forms became proclitic.

β. In the progress of the language, the forms of this old DEFINITIVE became specially appropriated, and other pronouns arose from it by derivation and composition (see the following sections). The forms *εἰς* and *ἐκ* of the Nom. sing. became obsolete.

### A. DEFINITE.

§ 148. 1. ARTICLE, *ὁ, ἡ, τὸ*. The *prepositive article*, or, as it is commonly termed, simply the *article*, unites the *proclitic aspirated forms* of the old definitive, *ὁ, ἡ, οἱ, αἱ*, with the τ- *forms* of the *neuter*, the *oblique cases*, and the *dual*.

NOTE. The forms *εἰς* and *ἐκ* are also used, for the sake of metre, euphony,

or *emphasia*, in the Ionic (chiefly the Epic), and in the Doric; e. g. *οὐδ' ἄν* A. 447, Hdt. viii. 68. 1 (where it is strongly demonstrative), Theoc. 1. 80; *οὐδ' ἄν* I. 5, Theoc. 1. 9. So, even in the Attic poets, *οὐδ' ἄν* Esch. Pers. 423, Soph. Aj. 1404; *οὐδ' ἄν* Ar. Eq. 1329. For the other dialectic forms, see §§ 95, 96, 99. For the forms *ἰ* and *οὐ*, see § 97.

2. RELATIVE, *ὅς, ἣ, ὅ*. The *postpositive article*, or as it is now commonly termed, the *relative pronoun*, has the *orthotone aspirated forms* of the old definitive.

NOTE. For the old Masc. *ὅς* (II. 835, β. 262), as well as for the Neut. *ὅ*, see § 97. For the reduplicated *ὅς* (B. 825) and *ὅς* (II. 208), see § 48.

§ 140. 3. ITERATIVE, *αὐτός, -ή, -ό* (§ 97). This pronoun appears to be compounded of the particle *αὐ*, *again, back*, and the *old definitive* *τός* (§ 147. β). It is hence a PRONOUN OF RETURN (or, as it may be termed, an *iterative pronoun*), marking the return of the mind to the same person or thing.

NOTES. α. The New Ionic often inserts *ι* in *αὐτός* and its compounds, before a long vowel in the affix (see § 48. 1, ¶ 24). This belongs especially to Hippocrates and his imitator Aretæus; in Hdt., it is chiefly confined to the forms in *-η* and *-ων* of *αὐτός* and *αὐτός*: e. g. *αὐτῆς*, *αὐτῶν* and *αὐτῶν*, Hdt. i. 183, *αὐτῶν* *τοῦτων* Ib. ii. 6. For the other dialectic forms of *αὐτός*, see §§ 95, 96, 99.

β. The article and *αὐτός* are often united by crasis (§ 89); as, *αὐτός*, *αὐτός* (§ 97. N.) or *αὐτός* (Ion. *αὐτός* Hdt. i. 63, § 45. 6), *αὐτός*, *αὐτός*, for *ἰ αὐτός*, *οὐ αὐτός*, *οὐ αὐτός*, *οὐ αὐτός*.

§ 150. 4. DEMONSTRATIVE. The primary demonstratives are *οὗτος*, *this*, compounded of the article and *αὐτός*: *ὅδε*, *this*, compounded of the article and *δε* (an inseparable particle marking *direction towards*), and declined precisely like the article, with this addition; and *ἐκεῖνος*, *that*, derived from *ἐκεῖ*, *there*.

NOTE. Of *ἐκεῖνος* (which, with *ἄλλος*, *other*, is declined like *αὐτός*, § 97) there are also the forms, Ion. *ἐκεῖνος*, which is also common in the Att. poets, *Æol.* *ἐκεῖνος* Sapph. 2. 1, Dor. *ἐκεῖνος* Theoc. 1. 4. In the Epic forms of *ὅδε*, *οὗδε* φ. 93, *οὗδε* K. 462, *οὗδε* β. 47, there is a species of double declension.

REMARKS. α. The definitives *τοῦτος*, *such*, *τόσος*, *so great*, *τηλίκος*, *so old*, and *μικρός*, *so little*, are strengthened, in the same manner as the article, by composition with *αὐτός* and *δε*: thus, *τοιοῦτος* and *τοιόσδε*, *just such*, *τοιούτος* and *τουόουδε*, *just so much*, *τηλικούτος* and *τηλικούδε*, *τηναιούτος*. These compound pronouns are commonly employed, instead of the simple, even when there is no special emphasis.

β. In declining the compounds of *αὐτός* with the article and adjective pronouns, the following rule is observed: — *If the termination of the article or adjective pronoun has an O vowel, it*

unites with the first syllable of αὐτός, to form οὐ; but is otherwise absorbed.

Thus, (ὁ αὐτός) αὐτός, (ἡ αὐτή) αὐτή, (ἐν αὐτῷ) αὐτῷ · G. (τῷ αὐτῷ) αὐτοῦ, (τῆς αὐτῆς) αὐτοῦ · Pl. (οἱ αὐτοί) αὐτοί, (αἱ αὐταί) αὐταί, (ἐν αὐτοῖς) αὐτοῖς · G. (τοῖς αὐτοῖς) αὐτοῖς (§ 24) · (ἐν αὐτοῖς) αὐτοῖς, (ἐν αὐτῇ) αὐτῇ, (ἐν αὐτῇ) αὐτῇ and αὐτοῦ and αὐτοῦ (§ 97. N.)

γ. To demonstratives, for the sake of stronger expression, an *ι* is affixed, which is always long and acute, and before which a short vowel is dropped, and a long vowel or diphthong regarded as short; thus, οὐτοῖ, αὐτῇ, τοῦτ, *this here*; Pl. οὐτοῖ, αὐταῖ, ταῦτ · ἐκεῖνοῖ, *that there*; ὅδ, τοοῦτοῖ.

NOTE. This *ι* *paragogic* is Attic, and belongs especially to the style of conversation and popular discourse. It was also affixed to adverbs; as, αὐτοῖ, οὐ, τοῖ, ἐκεῖνοῖ, ἰκεῖνοῖ. So, in comic language, even with an inserted particle, οὐραῖ Ar. Av. 448, ἐκεῖνοῖ Id. Thesm. 646, ἐκεῖνοῖ Ath. 269 f.

§ 151. 5. POSSESSIVE. The possessive pronouns are derived from the personal, and are regularly declined as adjectives of three terminations.

We add references for the less common possessives: αὐτοῖς, O. 39; οὐτοῖς, A. 216, in Ap. Rh. = οὐτοῖς, 1. 643, 2. 544; ἡ, Γ. 333, Hdt. i. 205, Soph. Aj. 442; ἀμῶς or ἀμῶς, Z. 414, Pind. O. 10. 10, Theoc. 5. 108, Æsch. Cho. 428 (used particularly in the Att. poets as sing.); ἀμῶς, Theoc. 2. 31; ἀμῶς, Alc. 103; ἀμῶς, Alc. 104; αὐτοῖς, γ. 122, Æsch. Prom. 162; ἀμῶς, a. 375, Pind. P. 7. 15; ἡ, a. 409, Theoc. 17. 50; οὐτοῖς, A. 534; ἡ, ἡ, οὐτοῖς, οὐτοῖς, and οὐτοῖς, see Syntax.

## B. INDEFINITE.

§ 152. 1. The SIMPLE INDEFINITE is τίς, which has two roots, τιν- and τε-, both appearing to be formed from τ-, the root of the article, by adding -ιν- and -ε- to give an indefinite force (cf. § 146. N.).

REMARKS. α. The later root τιν- is declined throughout after Dec. III., but the earlier τε- only in the Gen. and Dat., after Dec. II. (except in the Gen. Sing., which imitates the personal pronouns) with contraction; thus, τίς, τῇ, τίς, τίς, &c. (§ 105. β); G. τίς τοῦ, D. τῷ τῷ, and, in the compound, Pl. G. τῶν τῶν, D. τοῖς τοῖς (also Ion. τῶν, τίς, § 153. γ). For the accentuation, and the forms ἄττα, ἄττα, see 2. below, and § 153. α.

β. The short *ι* of τίς, τίς, and the omission of *ι* in τῇ, suggest an intermediate root τιν-, formed from τε- by precession, and afterwards increased by *ι* (cf. § 119, and ἔγεις, § 123. γ). To this intermediate root may be referred, according to Dec. II., the Æol. τῷ; Sapph. 55 (34), τίς Id. 109 (113).

2. The INTERROGATIVES in Greek are simply the *indefinites* with a change of accent (see Syntax).

Thus, the forms of the indefinite  $\epsilon\iota\varsigma$  (except the peculiar  $\delta\epsilon\tau\tau\alpha$ , which is rarely used except in connection with an adjective, and which is never used interrogatively) are *enclitic*; while those of the interrogative  $\epsilon\iota\varsigma$  are *orthotone*, and never take the grave accent. In lexicons and grammars, for the sake of distinction, the forms of the indefinite,  $\epsilon\iota\varsigma$  and  $\epsilon\iota$ , are written with the *grave* accent, or *without* an accent.

§ 153. 3. The composition of  $\delta\epsilon\varsigma$  with  $\tau\iota\varsigma$  forms the RELATIVE INDEFINITE  $\delta\sigma\tau\iota\varsigma$ , *whoever*, of which both parts are declined in those forms which have the root  $\tau\iota\upsilon$ -, but the latter only in those which have the root  $\tau\epsilon$ -; thus,  $\phi\upsilon\tau\iota\nu\omicron\varsigma$ , but  $\delta\tau\epsilon\phi\ \delta\tau\iota\nu$ . The longer forms of the Gen. and Dat. are very rare in the Attic poets.

NOTES. a. The forms  $\delta\epsilon\tau\tau\alpha$ , Att.  $\delta\epsilon\tau\tau\alpha$  (§ 70. 1), appear to be shorter forms of  $\delta\epsilon\tau\tau\iota\alpha$ , and are said by Eustathius to be compounded of  $\delta$  and the Doric  $\epsilon\acute{\alpha}$  =  $\tau\iota\acute{\alpha}$ . In certain connections, they passed into simple indefinites, and then, by a softer pronunciation, became  $\delta\epsilon\tau\tau\alpha$ ,  $\delta\epsilon\tau\tau\alpha$ .

β. The forms which occur in Homer of  $\epsilon\iota\varsigma$ ,  $\epsilon\iota\varsigma$ , and  $\delta\sigma\tau\iota\varsigma$ , which is the same with  $\delta\sigma\tau\iota\varsigma$ , except that it has no double declension, are exhibited in ¶ 24. Homer has also the regular forms of  $\delta\sigma\tau\iota\varsigma$ . The doubling of  $\tau$  in some of the forms is simply poetic, for the sake of the metre.

γ. References are added for many of the forms of  $\epsilon\iota\varsigma$ ,  $\epsilon\iota\varsigma$ , and  $\delta\sigma\tau\iota\varsigma$ :  $\delta\sigma\tau\iota\varsigma$  Γ. 279 ( $\delta\sigma\tau\iota\varsigma$  167),  $\delta\sigma\tau\iota\varsigma$  Θ. 408;  $\tau\epsilon\upsilon$  Cyr. viii. 5. 7,  $\tau\epsilon\upsilon$ ; Soph.  $\mathcal{C}\mathcal{E}\mathcal{D}$  T. 1435,  $\tau\epsilon\upsilon$  i. 9. 21,  $\tau\epsilon\upsilon$  π. 305, Hdt. i. 58,  $\tau\epsilon\upsilon$ ; B. 225,  $\delta\sigma\tau\iota\varsigma$  α. 124,  $\tau\epsilon\upsilon$  (§ 45. 3) B. 388, Hdt. i. 19,  $\tau\epsilon\upsilon$  Σ. 192, Hdt. v. 106,  $\delta\sigma\tau\iota\varsigma$  ρ. 422, Hdt. i. 119,  $\delta\sigma\tau\iota\varsigma$  ρ. 121;  $\tau\epsilon\upsilon$  A. 299, i. 9. 7,  $\tau\epsilon\upsilon$ ; Soph. El. 679,  $\delta\sigma\tau\iota\varsigma$  ii. 6. 23,  $\tau\epsilon\upsilon$  Hdt. ii. 48,  $\epsilon\iota\varsigma$ ; Hdt. i. 117,  $\delta\sigma\tau\iota\varsigma$  β. 114, Hdt. i. 95,  $\delta\sigma\tau\iota\varsigma$  M. 428;  $\delta\epsilon\tau\tau\alpha$  Σ. 204 ( $\delta\epsilon\tau\tau\alpha$  B. 188);  $\delta\sigma\tau\iota\varsigma$   $\delta\epsilon\tau\tau\alpha$  Cyr. ii. 2. 13,  $\delta\sigma\tau\iota\varsigma$   $\delta\epsilon\tau\tau\alpha$  v. 218,  $\delta\epsilon\tau\tau\alpha$  Rep. Ath. 2. 17,  $\delta\epsilon\tau\tau\alpha$  A. 554, Hdt. i. 138,  $\delta\sigma\tau\iota\varsigma$  X. 450 ( $\delta\epsilon\tau\tau\alpha$  A. 289);  $\tau\epsilon\upsilon$  Hdt. v. 57,  $\epsilon\iota\varsigma$ ; Ω. 387,  $\epsilon\iota\varsigma$ ; v. 200,  $\delta\sigma\tau\iota\varsigma$  α. 39, Hdt. viii. 65,  $\delta\sigma\tau\iota\varsigma$  vii. 6. 24:  $\epsilon\iota\varsigma$  Hdt. ix. 27,  $\delta\sigma\tau\iota\varsigma$  O. 491,  $\delta\sigma\tau\iota\varsigma$  Hdt. ii. 82,  $\delta\sigma\tau\iota\varsigma$  Soph. Ant. 1335;  $\delta\sigma\tau\iota\varsigma$  O. 492 ( $\delta\sigma\tau\iota\varsigma$  Δ. 240).

§ 154. REMARKS. 1. Adjective Pronouns which have not been specially mentioned are regularly declined as adjectives of three terminations (§ 133. 4). For the Correlative Pronouns, and for the Particles which are affixed to pronouns, see ¶ 63, §§ 317, 328.

2. Special care is required in distinguishing the forms of  $\delta$ ,  $\delta\epsilon$ ,  $\phi\upsilon$ ,  $\epsilon\iota\varsigma$ , and  $\epsilon\iota$ . Forms which have the same letters may be often distinguished by the accentuation; as,  $\delta$ ,  $\phi\upsilon$ ,  $\epsilon\iota$ ,  $\phi\upsilon$ . Special care is also required in distinguishing the forms of  $\phi\upsilon\tau\iota\varsigma$ , those of  $\phi\upsilon\tau\iota\varsigma$ , the combined forms of  $\phi\upsilon\phi\upsilon\tau\iota\varsigma$ , *the same*, and the contracted forms of  $\phi\upsilon\phi\upsilon\tau\iota\varsigma$ .

## CHAPTER VI.

## COMPARISON.

§ 155. ADJECTIVES and ADVERBS have, in Greek, three degrees of comparison, the POSITIVE, the COMPARATIVE, and the SUPERLATIVE.

## I. COMPARISON OF ADJECTIVES.

In adjectives, the *comparative* is usually formed in *-τερος*, *-α*, *-ον*, and the *superlative* in *-τατος*, *-η*, *-ον*; but sometimes the *comparative* is formed in *-ίων*, *-ιον*, Gen. *-ίωνος*, and the *superlative*, in *-ιστος*, *-η*, *-ον*.

A. COMPARISON IN *-τερος*, *-τατος*.

§ 156. In receiving the affixes *-τερος* and *-τατος*, the endings of the theme are changed as follows;

1.) *-ος*, preceded by a long syllable, becomes *-ο*; by a short syllable, *-ω*; as,

κούφος, *light*,  
σοφός, *wise*,

κουφότερος,  
σοφώτερος,

κουφότατος.  
σοφώτατος.

REMARKS. α. This change to *-ω* takes place to avoid the succession of too many short syllables. Three successive short syllables are inadmissible in hexameter verse. We also find, for the sake of the metre, *κακοξυνώτερος* v. 376, *λαρώτατος* β. 350, *διζυρώτερον* P. 446, *διζυρώτατον* ι. 105. In respect to *κινός*, *empty*, and *στινός*, *narrow*, authorities vary.

β. A mute and liquid preceding *-ος* have commonly the same effect as a long syllable; as, *σφοδρός*, *vehement*, *σφοδρότερος*, *σφοδρότατος*. Yet here, also, the Attic poets sometimes employ *-ω* for the sake of the metre; as, *δυσκοτώτερος* Eur. Ph. 1348, *βαρυπονηωτάτος* Ib. 1345, *ύστινωτάτος* Id. Hec. 620.

γ. In a few words, *-ος* is dropped; and, in a few, it becomes *-αι-*, *-εσ-*, or *-ισ-*; as,

παλαιός, *ancient*,

φίλος, *dear*,

*friendly*,

ἤσυχος, *quiet*,

ἐρῶμενος, *strong*,

λάλος, *talkative*,

παλαιότερος,

φιλιότερος,

φιλαίτερος,

ἤσυχαιτερος.

ἐρῶμενέστερος,

λαλίστερος,

παλαιάτατος.

φίλιτατος.

φιλαίτατος.

ἤσυχαιτατος.

ἐρῶμενέσιτατος.

λαλίστατος.



-ατος, black, *μυλάνοιτες*, Δ. 277, and *μαλάνοιτες*, Strab.; ἀφ᾽ ἡλῆ, -πος, oldenly, *ἀφελανίστορες*; βλάξ, -αίος, stupid, *βλακάνοιτες*, -ώντος, Mem. iii. 13. 4, iv. 2. 40, for which some read *βλανόιτες*, and *βλανότατος* or *βλακίστατος*. From *ἀχαρει*, disagreeable, we find the shorter form *ἀχαρείστορες*, v. 392.

β. The insertion of -σ- is particularly made in adjectives in -ων. Yet some of these employ shorter forms; as, *τίσιων*, ripe, *τισιπαιότερος* Æsch. Fr. 244; *πίων*, fat, *πιότιος*, Hom. Ap. 48, *πιότατος*, L. 577 (as from the rare *πίος*, Orph. Arg. 508); *ισαλήμων*, forgetful, *ισαλημίστατος*, Ar. Nub. 790 (*ισαλημνίστατος*, Apol. 8).

## B. COMPARISON IN -ίων, -ιστος.

§ 159. A few adjectives are compared by changing -υς, -ας, -ος, and even -ρος, final, into -ίων and -ιστος. In some of these, -ίων with the preceding consonant passes into -σσων (-ττων, § 70. 1) or -ζων. Thus,

ἡδύς, pleasant,	ἡδίων,	ἡδίστος.
ταχύς, swift,	θάσσων, θάττων,	τάχιστος.
πολύς, much,	πλείων, πλείων,	πλείστος.
μέγας, great,	μεζών,	μέγιστος.
καλός, beautiful,	καλλίων,	κάλλιστος.
αἰσχρός, base,	αἰσχίων,	αἰσχίστος.
ἐχθρός, hostile,	ἐχθίων,	ἐχθίστος.

REMARKS. α. For the declension of comparatives in -ων, see ¶ 17 and § 107. The ι in the affix -ίων is long in the Attic poets, but short in the Epic, and variable in the later.

β. The forms in -σσων and -ζων observe this distinction: -σσων can arise only when the consonant preceding -ίων is π, χ, τ, δ, or θ; -ζων, only when this consonant is γ. The vowel preceding becomes long by nature, perhaps from a transposition, and absorption or contraction, of the ι. Thus, *παχύς* (originally *θαχύς*, § 62), *θαχίων* *θάσσων*, Neut. *θάσσων* (the regular *ταχίων* is also common in late prose); *ἐλάχύν* (Epic; *ἐλάχεια* Hom. Ap. 197), small, *ἐλάσσων*; *παχύς*, thick, *παχίων* (Arat.) *πάσσων*, ζ. 230; from τ. ἡκ-, Comp. ἡσσων, inferior (Ion. *ἡσων*, Hdt. v. 86); *γλυκύς*, sweet, *γλυκίων* (Σ. 109) *γλύσσων*, Xenophon.; *μακρός*, long, *μάσσων* poet., 9. 203, Æsch. Ag. 598; *κρᾶτύς* (Epic, Il. 181), strong, *κρίσσων* (Ion. *κρίσων*, Hdt. i. 86); *βαθύς*, slow, *βαδίων* (Hes. Op. 526) *βράσσων* K. 226; *βαθύς*, deep, *βαδίων* (Tyrt. 3. 6) *βάσσων*, Epicharm.; *μήγας* (the only adj. in -ας compared in -ίων, -ιστος), *μηγίων* *μεζών* (Ion. *μεζών* Hdt. i. 202); *ἐλπίος*, *ἐλπίων*, Call. Jov. 72 (*ἐπελίζων* Σ. 519). It will be observed that many of these comparatives are merely poetic. Compare the formation of verbs in -σσω and -ζω.

γ. The root of *πάλυς* is *πάλι-*, by syncope *πλι-*. From this short root are formed the comparative and superlative. *Πλίων* is a yet shorter form for *πλείων*. The longer form is more common in the contracted cases and plural, but the neut. *πλίον* is more used than *πλίον*, especially as an adverb. The neut. *πλίον* sometimes becomes *πλίον*, but only in such phrases as *πλίον ἢ μύρια*, more than ten thousand. The Ionic contracts -σ- into -σ- (§ 45. 3); as,



παιῶν, παιῶνος, παιῶντος, &c. Hdt. ii. 19, i. 97, 199, &c. The Ep. παιῖς, A. 395, and παῖς, B. 129, are comparative in sense, though positive in form.

δ. In the Comp. and Sup. of καλός, λ is doubled, as in the noun τὸ κάλλος -ιος, *beauty*. In the adjectives in -ρος which are compared in -ίων and -ιστος, the Comp. and Sup. appear to have come either from a simpler form of the positive, or from a corresponding noun. See § 161. R.

ε. Most adjectives which are compared as above have also forms in -τερος and -τατος; thus, βραδύς, *slow*, βραδύτερος, βραδίων, and βραδέσσων, βραδύτατος, βραδίστος, and by poetic metath. (§ 71), βράδιστος, Ψ. 310; μακρός, *long*, μακρότερος, and μέσσων, μακρότατος and (α becoming by precession η, as in the noun τὸ μήκος, -ιος, *length*) μήκιστος, Cyr. iv. 5. 28, Dor. μέκιστος, Soph. Ed. T. 1301. Other examples of double formation are αἰσχρός, ἰχθύνος, πυδρός (poet.), *renowned*, αἰσχροί, *pitiable*, βαδύς, βραχύς, ἰσχυρός, γλυκύς, παχυς, πρῆξός, ταχύς, ἀνός, πωστῆ, κακός (§ 160), φίλος (§ 156. α), &c.

### C. IRREGULAR COMPARISON.

§ 160. Some adjectives in the comparative and superlative degrees are formed from positives which are not in use, from words which are themselves comparatives or superlatives. or from other parts of speech. Some of these are usually referred to positives in use, which have a similar signification and some of which are also regularly compared; thus,

ἀγαθός, <i>good</i> ,	ἀμείνων,	ἄριστος.
	βελτίων,	βέλτιστος.
	κρείσσω, κρείττω,	κράτιστος.
	λῶν,	λῦστος.

Poet. ἀμεινότερος Mimn. 11. 9; ἀρίων Æsch. Ag. 81, ἀριότερος, Theog. 548; βίλτερος, Æsch. Th. 337, βίλτατος, Id. Eum. 487; φίεττος, Id. Pr. 768, φιετατος H. 289, φίεστος, Soph. Ed. T. 1159, and even Pl. Phædr. 238 d, φίετιστος, Pind. Fr. 92; λωίων β. 169, λωίτερος, α. 376 (the pos. form λωία occurs Theoc. 26. 32); πάρεστος, A. 266 (§ 71; so always in Hom.). Dor. βίντιστος, Theoc. 5. 76, πάρρων, Tim. ap. Pl. 102 d; Ion. πρίεσων (§ 159. β). Late ἀγαθώτατος, Diod. 16. 85.

ἀλγεινός, <i>painful</i> ,	ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
κακός, <i>bad</i> ,	κακίων,	κάκιστος.
	χείρων,	χείριστος.
	ἥσσω, ἥτιων.	

Poet. κακώτερος, α. 343; χειρότερος, O. 513, χειρίων A. 114, χειρότερος 1 248 (for the Epic χείρος, &c., which, though positive in form, are comparative in sense, see § 136. δ); ἥκιστος or ἥκιστος Ψ. 531 (ἥκιστα as an adverb was common in Attic prose; Ælian uses ἥκιστος as an adj.), Ion. ἴσσω (§ 159. β).

μικρός, <i>small</i> ,	μικρότερος	μικρότατος.
ὀλίγος, <i>little, few</i> ,	ἐλάσσω, ἐλαίτων,	ἐλάχιστος.
	μείων,	ὀλγιστος.

Post. *ἰσχυρός*, *ἰσχύων* (§ 159. β); *μειότερος* Ap. Rh. 2. 368, *μειότερος*, Blom. 5. 10 (yet common reading *μήνη*).

*ῥᾴδιος*, *easy*, *ῥᾴων*, *ῥᾴσιος*.

Post. *ῥᾴδιος*, λ. 146, *ῥᾴδιος*, Theog. 574, *ῥᾴσιος*, Σ. 258, *ῥᾴσιος* Pind. O. 8. 78, *ῥᾴσιος*, δ. 565, *ῥᾴσιος*, Theoc. 11. 7, *ῥᾴσιος*, ε. 577. The common foundation of the forms of this word appears to have been *ῥᾴσιος* (see §§ 118, 119).

## § 161. 1. Examples of double comparison.

*ἰσχυτός*, *last*, *extreme*, *ἰσχυατότερος* (Ὅθεν γὰρ τοῦ ἰσχυάτου ἰσχυατότερος ἴσθαι εν. Aristl. Metaph. 10. 4), *ἰσχυατότατος*, H. Gr. ii. 3. 49.

*πρότερος*, *before*, comic *προτιμώτερος* Ar. Eq. 1164;

ΚΑ. 'Ὁρᾷς; ἰγὼ σοι πρότερος ἐκφίω διφρον.

ΑΔ. 'Αλλ' οὐ τρώειζαν, ἀλλ' ἰγὼ προτιμώτερος.

*πρῶτος*, *first*, *πρώτιστος*, *first of all*, B. 228.

*ἡχιστός*, *least*, *ἡχιστότερος*, *less than the least*, Ep. Ephea. 3. 8.

NOTE. See also examples of a poetic double formation of the Comp. (*ἀμυνώτερος*, *ἀμυνότατος*, &c.) in § 160. For *παλλιώτερος* Th. iv. 118, is now read *πάλλιον*.

## 2. Examples of adjectives in the comparative and superlative degrees, formed from other parts of speech.

*βασιλεύς*, *king*, *βασιλεύτερος*, *more kingly*, *a greater king*, I. 160, *βασιλεύτατος*, *the greatest king*, I. 69.

*ἱταῖος*, *friend*, *ἱταϊότατος*, *best friend*, Pl. Gorg. 487 d.

*κλέπτης*, *thief*, *κλεπτικώτατος*, *most adroit thief*, Ar. Plut. 27.

*κύων*, *dog*, *κύντερος*, *more dog-like*, *more impudent*, Θ. 483, *κύντατος*, K. 503.

*κέρδης*, *-ιος*, *gain*, *κερδίων*, *more gainful*, Γ. 41, *κερδιώτερος*, Æsch. Pr. 385.

*αὐτός*, *himself*, *αὐτότερος* Epich. 2 (1), *αὐτότατος* (*ipseissimus* Plant. Trinum. iv. 2), *his very self*, Ar. Plut. 83.

*ἄγχι*, or *ἄγγον*, *near*, *ἀγγιότερος*, *nearer*, Hdt. vii. 175, *ἀγγιότατος*, Eur. Pel. 2, oftener *ἄγγιστος* Soph. Œd. T. 919.

*ἄνω*, *up*, *ἀνώτερος*, *upper*, *ἀνώτατος*, *uppermost*, Hdt. ii. 125.

*ἥρμα*, *quietly*, *ἡρμώτερος*, *more quiet*, Cyr. vii. 5. 63.

*πλησίον*, *near* (*πλησιός* poet. and Ion.), *πλησιαιότερος* I. 10. 5, *πλησιαιότατος*, vii. 3. 29, also *πλησιόστερος*, *-ίστατος*.

*πρῶτον*, *of importance*, *πρῶτοναιότερος*, *more important*, Pl. Gorg. 458 a, *πρῶτοναιότατος*.

*ἔξ*, *out of*, *ἰσχυτός*, *extreme*.

*πρῶ*, *before*, *πρότερος*, *former*, *πρῶτος* (§ 156. γ), *first* (Dor. *πρῆτος* Theoc. 8. 5, § 45. 1).

*ὑπέρ*, *above*, *ὑπέρτερος*, *superior*, *ὑπέρτατος* and *ὑψατος*, *supreme* (*ὑπεριώτατος*, Pind. N. 8. 73).

*ὅπί* (?), *ὑστέρως*, *later*, *ὑστατος*, *last*.

REMARKS. We find an explanation of these formations in the use of prepositions as adverbs, and of adverbs as adjectives; in the fact that many nouns

are originally adjectives; and in the still more important fact, that in the earliest period of language there is as yet no grammatical distinction of the different parts of speech. For other examples of comparatives and superlatives which appear to be formed from nouns, see, in § 160, *ἀλγίων*, -ωτος (from *ἄλγος*, -ος, pain), and *ἀριστος* (like *ἀριστή*, from *ἄρις* or a common root, and signifying originally *best in war*), and also § 159. λ. α. Add the poetic *ἀθλιώτερος*, I. 642, *βελτίων*, -ωτος, A. 325, E. 873, *μύχαιος*, Ap. Rh. I. 170, *μυχείαιος* φ. 146, *ἐπλόντερος*, -ωτος, B. 707, Hes. Th. 137, &c.; and, from adverbs, *ἰστίτερος*, -ωτος, O. 342, *παρίτερος*, -ωτος, Y. 459, Ap. Rh. 2. 29, *ὑψίτερος*, Theoc. 8. 46, *θύϊων*, Pind. Fr. 232, *ὕψιστος*, Æsch. Pr. 720, &c.

## II. COMPARISON OF ADVERBS.

§ 162. I. Adverbs derived from adjectives are commonly compared by taking the *neuter singular comparative*, and the *neuter plural superlative* of these adjectives; as,

σοφῶς (from σοφός, § 156), wisely,	σοφώτερον, more wisely,	σοφώτατα, most wisely.
σαφῶς (from σαφής, § 157), clearly,	σαφώτερον, more clearly,	σαφέστατα, most clearly.
ταχέως (from ταχύς, § 159),	θάσσον, θάττον,	ταχίστα.
αἰσχροῦς (from αἰσχρός, § 159),	αἰσχίον,	αἰσχητά.

NOTE. The adverbial termination -ως is sometimes given to the Comp. as, *χαλιωνότερος*, more severely, *ἐχθρότερος*, in a more hostile manner. So Sup. *ἐντομωτάτως*, most concisely, Soph. CEd. C. 1579.

§ 163. II. Adverbs not derived from adjectives are, for the most part, compared in -τέρω and -τάτω; as,

ἄνω, up,	ἄνωτέρω,	ἄνωτάτω.
ἐκός, afar,	ἐκαστέρω,	ἐκαστάτω.

REMARKS. α. The following are compared after the analogy of adverbs derived from adjectives:

ἄλλοις or ἄλλοθεν, near,	ἄλλον,	ἄλλοθεντα.
μάλα, very,	μᾶλλον,	μάλιστα.

So *πρῶτῃ*, early, and *ὀψέ*, late, employ forms of the adjectives *πρῶτος*, *ὀψιος* (§ 156, c), derived from them. In *ἀσπερίως* c. 572, we have a poetic double form (§ 161. N.).

β. Some adverbs vary in their comparison; as,

ἴγγυς, near,	ἴγγυτιον,	ἴγγυτάτα.
	ἴγγυτιος,	ἴγγυτατα.
(Not Att.) ἴγγυς,		ἴγγυτα.

## CHAPTER VII.

## GENERAL PRINCIPLES OF CONJUGATION.

§ 164. Verbs are conjugated, in Greek, to mark five distinctions, VOICE, TENSE, MODE, NUMBER, and PERSON. Of these distinctions, the first shows how the *action* of a verb is related to its *subject*; the second, how it is related to *time*; and the third, how it is related to the *mind of the speaker*, or to *some other action*. The two remaining distinctions merely show the number and person of the subject.

Greek verbs are conjugated both by PREFIXES and by AFFIXES. For the prefixes, see Ch. VIII.; for the affixes, see §§ 28-31, and Ch. IX.; for the modifications which the root itself receives, see Ch. X.

## A. VOICE.

§ 165. The Greek has three voices, the ACTIVE, the MIDDLE, and the PASSIVE.

The ACTIVE represents the subject of the verb as the *doer* of the action, or its *agent*; as, *λύνει τινά*, *I wash some one*.

The PASSIVE represents the subject of the verb as the *receiver* of the action, or its *object*; as, *λούμαι ὑπό τινος*, *I am washed by some one*.

The MIDDLE is *intermediate* in sense between the Active and the Passive, and commonly represents the subject of the verb as, either more or less directly, both the *agent* and the *object* of the action; as, *ἐλουσάμην*, *I washed myself, I bathed*.

§ 166. REMARKS. 1. The *middle* and *passive* voices have a common form, except in the *Future* and *Aorist*. In Etymology, this form is usually spoken of as *passive*. And even in the *Future* and *Aorist*, the distinction in sense between the two voices is not always preserved.

2. The reflexive sense of the *middle* voice often becomes so indistinct, that this voice does not differ from the *active* in its use. Hence, in many verbs, either wholly or in part, the middle voice takes the place of the active. This is particu-

larly frequent in the *Future*. When it occurs in the *theme* (§ 170. α), the verb is termed *deponent* (depōnens, *laying aside* sc. the peculiar signification of the middle form). E. g.

(α.) Verbs, in which the *theme* has the *active*, and the *Future* has the *middle* form: ἀκούω, to hear, ἀκούομαι· βαίω, to go, βάρομαι· γινώσκω, to know, γινώσκω· σιμῖ, to be, ἴσχω· μαθήσκω, to learn, μαθήσομαι.

(β.) Deponent Verbs: αἰσθάνομαι, to perceive, γίγνομαι, to become, δίδωμαι, to receive, δύναμαι, to be able, ἠδωμαι, to rejoice.

NOTE. A Deponent Verb is termed *deponent middle*, or *deponent passive*, according as its Aorist has the middle or the passive form.

## B. TENSE.

§ 167. The Greek has six tenses; the *PRESENT*, the *IMPERFECT*, the *FUTURE*, the *AORIST*, the *PERFECT*, and the *PLUPERFECT*.

1. The *PRESENT* represents an action as *doing* at the *present time*; as, γράφω, *I am writing, I write*.

2. The *IMPERFECT* represents an action as *doing* at some *past time*; as, ἔγραφον, *I was writing*.

3. The *FUTURE* represents an action as one that *will be done* at some *future time*; as, γράψω, *I shall write*.

4. The *AORIST* (ἀόριστος, *indefinite*) represents an action simply as *done*; as, ἔγραψα, *I wrote, I have written, I had written*.

5. The *PERFECT* represents an action as *complete* at the *present time*; as, γέγραφα, *I have written*.

6. The *PLUPERFECT* represents an action as *complete* at some *past time*; as, ἔγεγραψα, *I had written*.

§ 168. Tenses may be classified in two ways; I. with respect to the *time* which is spoken of; II. with respect to the *relation* which the action bears to this time.

I. The time which is spoken of is either, 1. *present*, 2. *future*, or 3. *past*.

The reference to time is most distinct in the Indicative. In this mode, those tenses which refer to present or future time are termed *primary* or *chief* tenses, and those which refer to past time *secondary* or *historical* tenses.

II. The action is related to the time, either, 1. as *doing* at the time, 2. as *done* in the time, or 3. as *complete* at the time.

The tenses which denote the first of these relations may be termed *definite*; the second, *indefinite*; and the third, *complete*. For a classified table of the Greek tenses, see ¶ 26.

NOTES. *a.* Some verbs have a *complete future* tense, called the *Future Perfect*, or the *Third Future* (§ 239); but, otherwise, the three tenses which are wanting in the table (§ 26), viz. the *indefinite present*, the *definite future*, and the *complete future*, are supplied by forms belonging to other tenses, or by participles combined with auxiliary verbs.

*β.* For the general formation of the Greek tenses, see ¶ 28.

## C. MODE.

§ 169. The Greek has six modes; the INDICATIVE, the SUBJUNCTIVE, the OPTATIVE, the IMPERATIVE, the INFINITIVE, and the PARTICIPLE.

1. The INDICATIVE expresses *direct assertion* or *inquiry*; as γράφω, *I am writing*; γράφω; *am I writing?*

2. The SUBJUNCTIVE expresses *present contingency*; as, οὐκ οἶδα, ὅποι τράπωμαι, *I know not, whither I can turn.*

3. The OPTATIVE (opto, *to wish*, because often used in the expression of a wish) expresses *past contingency*; as, οὐκ ᾔδειν, ὅποι τραπομένην, *I knew not, whither I could turn.*

4. The IMPERATIVE expresses *direct command*, or *entreaty*, as, γράφε, *write*; τυπείσθω, *let him be beaten*; δός μοι, *give me.*

5. The INFINITIVE partakes of the nature of an *abstract noun*; as, γράφειν, *to write.*

6. The PARTICIPLE partakes of the nature of an *adjective*, as, γράφων, *writing.*

NOTES. *a.* For a table of the Greek modes classified according to the character of the sentences which they form, see ¶ 27.

*β.* In the regular inflection of the Greek verb, the Present and Aorist have all the modes: but the Future wants the Subjunctive and Imperative; and the Perfect, for the most part, wants the Subjunctive and Optative, and likewise, in the active voice, the Imperative. The Imperfect has the same form with the Present, and the Pluperfect the same form with the Perfect, except in the Indicative.

*γ.* The tenses of the Subjunctive and Optative are related to each other as *present* and *past*, or as *primary* and *secondary*, tenses (§ 168. I.); and some have therefore chosen to consider them as only different tenses of a general conjunctive or contingent mode. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes more obvious.

## D. NUMBER AND PERSON.

§ 170. The numbers and persons of verbs correspond to those of nouns and pronouns (§ 164).

**NOTE.** The Imperative, from its signification, wants the *first person*; the Infinitive, from its abstract nature, wants the distinctions of number and person altogether; and the Participle, as partaking of the nature of an Adjective, has the distinctions of gender and case, instead of person.

**REMARKS.** α. The *first person singular* of the *Present indicative active*, of in deponent verbs (§ 166. 2), *middle*, is regarded as the **THEME** of the verb. The root is obtained by throwing off the affix of the theme, or it may be obtained from any form of the verb, by throwing off the prefix and affix, and allowing for euphonic changes. A verb is conjugated by adding to the root the prefixes and affixes in §§ 28–30.

β. Verbs are divided, according to the *characteristic*, into **MIXT**, **LIQUID**, **DOUBLE CONSONANT**, and **PURE VERBS**; and according to the *affix in the theme*, into **VERBS IN -ω**, and **VERBS IN -μ** (§ 208. 2). For a paradigm of *regular conjugation without euphonic changes*, see §§ 34, 35; for shorter paradigms of the *several classes of verbs*, see §§ 36–60.

γ. For a fuller view of the use of the Greek verb in its several forms, see *Syntax*.

## E. HISTORY OF GREEK CONJUGATION.

§ 171. The early history of Greek conjugation can be traced only in the same way with that of declension (§ 83). The following view is offered as one which has much in its support, and which serves to explain the general phenomena of the Greek verb.

Greek conjugation, like declension (§§ 83, 143), was progressive. At first, the root was used, as in nouns, without inflection. The first distinction appears to have been that of *person*, which was, at first, only twofold, affixing *μ* to express the first person, and a lingual or sibilant to express the other two. Of this second pronominal affix, the simplest and most demonstrative form appears to have been *-σ* (cf. §§ 143, 148). By uniting these affixes with the root *φα-*, to say, we have the forms,

*φάμ*, I or we say,

*φάσ*, you, he, or they say.

§ 172. A *plural* was then formed by affixing the plural sign *ν* (§ 83), with the insertion of *σ* to assist in the utterance. Thus,

### 1 Person.

Sing. *φάμ*

Plur. *φάμιν*

### 2 and 3 Persons.

*φάσ*

*φάσιν*

Upon the separation of the 2d and 3d Persons (§ 143. β), the 2d, as being less demonstrative, took in the Sing. the softer form *σ*, (in some cases, *ρ* or *θ*, in both which forms the *θ* would, by the subsequent laws of euphony, pass into *σ*, unless dropped or sustained by an assumed vowel, § 63); while in the Plur. there was a new formation (cf. §§ 84, 85), in which plurality was marked, in the 2d Pers. by affixing *σ* (cf. § 83), and in the 3d Pers. by inserting *ν* (cf. *-σιν*, § 85). The old Plur. now became, as in nouns (§ 85), a Dual, and the system of numbers and persons was complete. Thus,

### 1 Pers.

Sing. *φάμ*

Plur. *φάμιν*

Dual *φάμεσ*

### 2 Pers.

*φάσ*

*φάσ*

*φάσθ*

### 3 Pers.

*φάσ*

*φάσ*

*φάσιν*

§ 173. The distinction of *tense*, like those of number, case, and person (§§ 83, 113), was at first only twofold, simply distinguishing a *past* action from a *present* or *future* one. This was naturally done by prefixing *ι-* (in Sanscrit, *द-*), to express, as it were, the *throwing back* of the action into past time (§ 187). This expression, it will be observed, is aided by the throwing back of the accent. With the prefix of *ι-*, a distinction was also made between the 2d and 3d Persons dual (perhaps because, the more remote the action, the more important becomes the specific designation of the subject). In the 3d Pers. the inserted *ι* (§ 172) was lengthened to *η*, while in the 2d Pers., as in both the 2d and 3d Persons of the unaugmented *tense*, it passed into the kindred *ε* (§ 28). We have now two *tenses*, the unaugmented *Primary Tense*, which supplied the place of both the Present and the Future, and the augmented *Secondary Tense*, which expressed past action both definitely and indefinitely, and supplied the place of all the past tenses (§ 168). Thus,

PRIMARY TENSE.			SECONDARY TENSE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
S. <i>φάμ</i>	<i>φᾶς</i>	<i>φᾶτ</i>	<i>ἴφам</i>	<i>ἴφας</i>	<i>ἴφат</i>
P. <i>φάμιν</i>	<i>φᾶτι</i>	<i>φᾶν</i>	<i>ἴφамιν</i>	<i>ἴφᾶτι</i>	<i>ἴφᾶν</i>
D. <i>φάμιν</i>	<i>φᾶτον</i>	<i>φᾶτον</i>	<i>ἴφамιν</i>	<i>ἴφᾶτον</i>	<i>ἴφᾶτον</i>

§ 174. At first, there was no distinction of *voice*. The affix merely showed the connection of the person with the action, but did not distinguish his relation to it as *agent* or *object*. This distinction seems to have arisen as follows. A transitive action passes immediately from the agent, but its effect often continues long upon the object. This continuance would naturally be denoted by prolonging the affix. Thus, if I may be pardoned such an illustration, while the *striker* simply says with vivacity *τύπτον, I strike*, the *one struck* rubs his head and cries *τύπτομαι, tüptom-ah-eo, I am struck*. Hence the *objective* form was distinguished from the *subjective* (§ 195), simply by the prolongation of the affix. This took place in various ways, but all affecting the *personal* and not the *numeral* element of the affix. If the affix ended with the *sign of person*, it was prolonged by annexing, in the Primary Tense, *αι*; but in the Secondary Tense (on account of the augment, which had a natural tendency to shorten the affix), the shorter *ε*, except in the 1st Pers., where a species of reduplication seems to have taken place (*-μμε*, passing of course into *-μιν*, § 63). Thus *-μ* became *-μαι* and *-μιν*; *-ς*, *-σαι* and *-σε*; *-τ*, *-ται* and *-τι*; *-ν*, *-νται* and *-ντο*. If the affix ended with the *sign of number*, the preceding *sign of person* took a longer form. In the 2d and 3d Persons, this was *σθ* (which might be considered as arising from the *τ* by the addition of *θ*, since *τθ* must pass into *σθ*, § 52). The 1st Pers., in imitation of the others, inserted *θ* (or, if a long syllable was wanted by the poets, *σθ*), after which either *ε* was inserted, to aid in the utterance, or, what became the common form, the final *ν* passed into its corresponding vowel *α* (§ 50). Thus *-τι*, *-ται*, *-νται* became *-σθι*, *-σθαι*, *-σθναι*; and *-μιν* became *-μισθιν* (*-μισθεν*), or commonly *-μισα* (*-μισθα*). In respect to the form *-μισθιν*, see § 212. 1. We place the subjective and objective inflections side by side for comparison.

SUBJECTIVE.			OBJECTIVE.		
1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S. <i>φά-μ</i>	<i>φᾶ-ς</i>	<i>φᾶ-τ</i>	<i>φᾶ-μαι</i>	<i>φᾶ-σαι</i>	<i>φᾶ-ναι</i>
P. <i>φά-μιν</i>	<i>φᾶ-τι</i>	<i>φᾶ-ν</i>	<i>φᾶ-μισθιν</i>	<i>φᾶ-σθι</i>	<i>φᾶ-νται</i>
D. <i>φά-μιν</i>	<i>φᾶ-τον</i>	<i>φᾶ-τον</i>	<i>φᾶ-μισθιν</i>	<i>φᾶ-σθον</i>	<i>φᾶ-σθον</i>



SUBJECTIVE.				OBJECTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Sec. S.	ἴπα-μ	ἴπα-ς	ἴπα-τ	ἴπα-μιν	ἴπα-τε	ἴπα-τε
P.	ἴπα-μεν	ἴπα-τε	ἴπα-ν	ἴπα-μιν	ἴπα-τε	ἴπα-τε
D.	ἴπα-μεν	ἴπα-τε	ἴπα-ν	ἴπα-μιν	ἴπα-τε	ἴπα-τε

§ 175. It will be observed, that all the affixes above begin with a consonant. While, therefore, they could be readily attached to roots ending with a vowel, euphony required that, in their attachment to the far greater number of roots ending with a consonant, a *connecting vowel* should be inserted. This vowel, which was purely euphonic in its origin, was, doubtless also from euphonic preference, -ε- before a liquid, but otherwise -ι- (the formation of the Opt. and the analogy of Dec. II. lead us rather to consider the -ι- as a euphonic substitute for the -ε- than the reverse, §§ 28, 86, 177). As an example of *euphonic inflection* (in distinction from which the inflection without connecting vowels is termed *nude*), we select the root γαφ-, to write (§ 36).

SUBJECTIVE.				OBJECTIVE.			
	1 P.	2 P.	3 P.		1 P.	2 P.	3 P.
Prim. S.	γαφ-ομ	-ις	-ις	γαφ-ομαι	-ιμαι	-ιμαι	
P.	γαφ-ομεν	-ιτε	-ιτε	γαφ-ομιν	-ιτε	-ιτε	
D.	γαφ-ομεν	-ιτε	-ιτε	γαφ-ομιν	-ιτε	-ιτε	
Sec. S.	ιγαφ-ομ	-ις	-ις	ιγαφ-ομιν	-ιτε	-ιτε	
P.	ιγαφ-ομεν	-ιτε	-ιτε	ιγαφ-ομιν	-ιτε	-ιτε	
D.	ιγαφ-ομεν	-ιτε	-ιτε	ιγαφ-ομιν	-ιτε	-ιτε	

§ 176. The distinction of *mode* in the inflection of verbs commences with that of person. For the very attachment of personal affixes makes a distinction between a *personal mode* (i. e. the verb used as finite) and a *non-personal mode* (i. e. the verb used as an infinitive or participle). The latter had doubtless, at first, no affix. But the Infinitive is in its use a *substantive*, commonly sustaining the office, either of a *direct*, or yet more frequently *indirect object* of another word. Hence it naturally took the objective endings of nouns. Of these the simplest and the earliest in its objective force appears to have been ε ( §§ 84, 87 ), which was, accordingly, affixed to the Inf., to express in general the objective character of this mode. To *pure* roots this affix was attached *directly*; but to *impure* roots with the insertion of ι to assist the utterance. Thus the Inf. of φα- was φάις; and of γαφ-, γαφίς. Subsequently, to mark more specifically the prevalent relation of the Inf., that of *indirect object*, the dative affix of Dec. I. (§ 86) was added to these forms; thus, φάις, γαφίς. Voice appears to have been distinguished by the insertion, in these forms, of σδ (before which the ε fell away, cf. §§ 55, 57), after the analogy of § 174; thus, Act. (or Subject.) Form, φάις, γαφίς. Mid. and Pass. (or Obj.) Form, (φάις-σδ-αι) φάσθαι, (γαφίς-σδ-αι) γαφίσθαι. But the verb is also used as an *adjective*, and, as such, receives declension. The root of this declension, in the Act. (or Subject.) Form, may be derived from the original form of the non-personal mode in -ι, by adding ε, which is used so extensively in the formation of verbal substantives and adjectives; thus, φάις φάις-ε, or, with the affix of declension (§ 5), φάις-ι, γαφίς γαφίς-ι (the kindred ε was here preferred as a connecting vowel to ι, cf. § 175). The Mid. and Pass. (or Obj.) form of the Participle may be derived from the same, by a reduplication analogous to that in § 174 (since the Acc. affix, § 84,

is strictly a nasal, which could be either  $\mu$  or  $\nu$ , according to euphonic preference ; as, *βερίαν*, but Lat. *boream*) ; thus, *φάν φάμις-ες*, *γράφειν γραφόμενος*. We have now the single non-personal mode developed into a system of Infinitives and Participles ; thus,

## SUBJECTIVE.

Inf. *φάναι, γράφναι*  
Part. *φάντες, γράφοντες*

## OBJECTIVE.

*φάνθαι, γράφισθαι*  
*φάμινος, γραφόμενος*

§ 177. In the *personal mode*, a threefold distinction arose. Doubt leads to hesitation in closing a word or sentence ; and hence the idea of *contingence* was naturally expressed by dwelling upon the connecting vowel (or upon the final vowel of the root), as if it were a matter of question whether the verb ought to be united with its subject. The strongest expression of contingency, that of *past contingency*, protracted the connecting vowel, or final vowel of the root, to the cognate diphthong in *ι* (§ 3), and thus formed what is termed the *Optative mode*, which, as denoting past time, takes the secondary affixes ; thus, *ἴδωμ φάιμ, ἰδάμην φάιμην, ἱγξαφωμ γράφωιμ, ἱγξαφάμην γραφάιμην*. The weaker expression of contingency, that of *present contingency*, as less needed, seems to have arisen later, after the conjugation with the connecting vowels *-ε-* and *-ι-* had become established as the prevailing analogy of the language ; and to have consisted simply in prolonging these vowels to *-ω-* and *-η-*, attaching the same affixes to all verbs. This weaker form, termed the *Subjunctive mode* (yet see § 169. γ), as denoting present time, takes the primary affixes. Thus, *ἱγξαφωμ γράφωμ, γράφωμαι γράφωμαι, φάμ φάωμ, φάμαι φάωμαι*. The original mode now became an *Indicative*, expressing the *actual*, in distinction from the *contingent*.

A third mode arose for the expression of *command*. This obviously required no 1st Pers. ; and in the 2d, it required no essential change, as the tone of voice would sufficiently indicate the intent of the speaker. There would, however, be a preference of short forms, as the language of direct command is laconic ; hence, we find in the objective inflection *-ε-* rather than *-σαι*, and in the subjective, a tendency to drop the affix of the 2d Pers. sing. The 3d Pers., on the other hand, has throughout a peculiar form, in which the affix is emphatically prolonged. This is done in the Sing. subjective by adding *ω* ; thus, *-τω*. In the objective inflection, *-τω*, of course, becomes *-στω* (§ 174). The old Plur., afterwards the Du., was formed by adding the plural sign *ν* (§ 172) ; thus, *-των, -στων*. The new Plur. was still further strengthened by prefixing *ν* (which in the obj. form would make no change, cf. § 176), or by adding the later plur. ending *σαν* (§ 181. γ) instead of *ν* ; thus, *-ντων* or *-ντωνν*, (*-ντωνν*) *-στων* or *-στωνν*. In the 2d Pers., it is convenient to regard *-θ* as the proper flexible ending (§ 172). The system of personal modes is now complete ; thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.		
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.
Prim. S.	<i>γράφ-ωμ</i>	<i>-εις</i>	<i>-ει</i>	<i>γράφ-ωμ</i>	<i>-ης</i>	<i>-η</i>
P.	<i>γράφ-ομιν</i>	<i>-εις</i>	<i>-ειν</i>	<i>γράφ-ομιν</i>	<i>-ητι</i>	<i>-ων</i>
D.	<i>γράφ-ομιν</i>	<i>-ετον</i>	<i>-ειν</i>	<i>γράφ-ομιν</i>	<i>-ητον</i>	<i>-ητων</i>
Sec. S.	<i>ἱγξαφ-ωμ</i>	<i>-εις</i>	<i>-ει</i>	<i>ἱγξαφ-ωμ</i>	<i>-οις</i>	<i>-οι</i>
P.	<i>ἱγξαφ-ομιν</i>	<i>-εις</i>	<i>-ειν</i>	<i>ἱγξαφ-ομιν</i>	<i>-οιτι</i>	<i>-ων</i>
D.	<i>ἱγξαφ-ομιν</i>	<i>-ετον</i>	<i>-ειν</i>	<i>ἱγξαφ-ομιν</i>	<i>-οιτον</i>	<i>-οιτων</i>

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-ε	φά-τω	γράφ-ε	-ίτω
P. φά-τε	φά-τωσθε, φά-τωσθε	γράφ-ετε	-ίτωσθε, -ίτωσθε
D. φά-τω	φά-τω	γράφ-ετω	-ίτω

## OBJECTIVE INFLECTION.

INDICATIVE.				CONJUNCTIVE.			
	1 P.	2 P.	3 P.	1 P.	2 P.	3 P.	
Prim.	S. γράφ-ωμαι	-σαι	-ται	γράφ-ωμαι	-ηςαι	-ηται	
	P. γράφ-ῃμι	-σθι	-σθαι	γράφ-ῃμι	-σθι	-σθαι	
	D. γράφ-ῃμι	-σθω	-σθω	γράφ-ῃμι	-σθω	-σθω	
Sec.	S. ἰγράφ-ῃμι	-σαι	-ται	γράφ-ῃμι	-σαι	-ται	
	P. ἰγράφ-ῃμι	-σθι	-σθαι	γράφ-ῃμι	-σθι	-σθαι	
	D. ἰγράφ-ῃμι	-σθω	-σθω	γράφ-ῃμι	-σθω	-σθω	

## IMPERATIVE.

2 P.	3 P.	2 P.	3 P.
S. φά-ε	φά-σθω	γράφ-ε	-ίτω
P. φά-ε	φά-σθω, φά-σθωσθε	γράφ-ε	-ίτω, -ίτωσθε
D. φά-ε	φά-ε	γράφ-ε	-ίτω

§ 178. We have, as yet, but two tenses, the Primary, denoting present and future time, and the Secondary, denoting past time, both *definitely* and *indefinitely*. In a few verbs, mostly poetic, the formation appears never to have proceeded farther. In other verbs, more specific tenses were developed from these, as follows.

1. In most verbs, the Future was distinguished from the Present, and the Aorist (the *indefinite past*) from the Imperfect (the *definite past*) by new forms, in which the greater energy of the Fut. and Aor. was expressed by a *σ* added to the root cf. § 84 ; and consequently, if the old Primary and Secondary Tenses remained, they remained as Present and Imperfect. The Fut. followed throughout the inflection of the Pres., except that it wanted the Subjunctive and Imperative, which were not needed in this tense. The Aor. had all the modes, following in general the inflection of the Pres. and Impf., except that it preferred *-α-* as a connecting vowel, and simply appended the later affix *-α* in the Inf. act. (§ 176); thus,

## SUBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S.	ιγράφ-ωμαι	-σαι	-σθαι	-σθαι	-σθαι
P.	ιγράφ-ωμαι	-σαι	-σθαι	-σθαι	-σθαι
D.	ιγράφ-ωμαι	-σθω	-σθω	-σθω	-σθω
OPTATIVE.			IMPERATIVE.		
S.	γράφ-ωμαι	-σαι	-σθαι	-σθαι	-σθαι
P.	γράφ-ωμαι	-σαι	-σθαι	-σθαι	-σθαι
D.	γράφ-ωμαι	-σθω	-σθω	-σθω	-σθω
INFINITIVE, γράφ-ω			PARTICIPLE, γράφ-ων		

## OBJECTIVE INFLECTION.

INDICATIVE.			SUBJUNCTIVE.		
S. γράφ-εἶμαι	-αιε	-αιε	γράφ-ομαι	-ομαι	-ομαι
P. γράφ-εἶμεθα	-εσθε	-εσθε	γράφ-εἶμεθα	-εσθε	-εσθε
D. γράφ-εἶμεθα	-εσθε	-εσθε	γράφ-εἶμεθα	-εσθε	-εσθε
OPTATIVE.			IMPERATIVE.		
S. γράφ-οίμαι	-οίμαι	-οίμαι	γράφ-ε	-ε	-ε
P. γράφ-οίμεθα	-οίμεθα	-οίμεθα	γράφ-εσθε	-εσθε	-εσθε
D. γράφ-οίμεθα	-οίμεθα	-οίμεθα	γράφ-εσθε	-εσθε	-εσθε
INFINITIVE, γράφ-εσθαι			PARTICIPLE, γράφ-εἰς		

2. In many verbs, by a change of root, a new Pres. and Impf. were formed, which expressed more specifically the action as *doing*; and in some of these verbs, the old Secondary Tense remained as an Aorist (called, for distinction's sake, the *Second Aorist*, § 192. a); and in a few, the old Primary, as a Future (§ 200. b).

§ 179. The *complete tenses* were, probably, still later in their formation. These tenses, in their precise import, represent *the state consequent upon the completion of an action* (τὴν ἰσχυρὰν γράψαντα, *I have the letter written*), or in other words they represent the action as done, but its effect remaining. This idea was naturally expressed by an initial reduplication (§ 190). These tenses admit a threefold distinction of time, and may express either *present*, *past*, or *future* completeness. The present complete tense (the Perfect) naturally took the primary endings; the past complete tense (the Pluperfect), the augment and the secondary endings; and the future complete tense (the Future Perfect, or Third Future), the common future affixes. In the Perf. and Plup., the *objective* endings were affixed without a connecting vowel; and, of course, with many euphonic changes. See the inflection of (γράφ-μαι) γήγραμμαι (§ 36), τίτραγ-μαι (§ 38), (τίπιδ-μαι) τίπισμαι (§ 39), &c. The *subjunctive* endings appear to have been at first appended in the same way; thus, Perf. Ind. γήγραμ-μ, Inf. γήγραμ-μαι, Part. γήγραμ-ντι. But all these forms were forbidden by euphony. Hence in the Ind. -μ became -α (which, since μ final passes into ν, may be considered the corresponding vowel of μ as well as of ν, § 50); thus, γήγραμ γήγραφα. and after this change the inflection proceeded according to the analogy of the Aor., except so far as the primary form differs from the secondary. The α in this way became simply a connecting vowel; thus, γήγραφα (or, if the analogy of the Aor. be followed here also, γήγραφα-α), γήγραφα-α-ς, -α-τ, -α-μιν, -α-ντι, -α-ντι, -α-ντι. In the Part., ν also became α, which by precession passed into ε (§ 28). Indeed, in Dec. III. no masculine or feminine has a root ending in -αν- (§ 76. d. 3). Thus, γήγραφ-οντι. The ν in the Inf., instead of a similar change (as it was followed by α), took -α before it; thus, γήγραφ-οντι. In the Plup. act., there was a kind of double augment, prefixing ε, both to the reduplication, and also to the connecting vowel of the Perf., making the connective of the Plup. -α-α-; thus, ε-γήγραφ-α-α-μ. This αα remained in the Ionic, but in the old Attic was contracted into η, which afterwards passed by precession into υ.

§ 180. The *middle* and *passive* voices were at first undistinguished. The form simply showed that the subject was affected by the action, but did not determine whether the action were his own or that of another. In the

definite and complete tenses, the action is so represented, that this would be commonly understood without special designation. But in the indefinite tenses, there would be greater need of marking the distinction. Hence, a special Aor. and Fut. *passive* were formed by employing the verb *αἰνέω*, to be, as an auxiliary and compounding its past and future tenses with the root of the verb (the augment being prefixed in the Aor., as in other past tenses, and the *σ* being lengthened in some of the forms from the influence of analogy or for euphony), thus, Aor. I-*γερσθ-εν*, Fut. *γερσθ-ήσεμαι*. The old Aor. and Fut. now became *middle*, and the two voices were so far distinct. They had still, however, so much in common, that it is not wonderful that this distinction was not always observed (§ 166. 1). The Aor. and Fut. pass. were afterwards strengthened by the insertion of *θ*, which came, perhaps, from employing in the composition the passive verbal in *-ου*, instead of the simple root of the verb; thus, *περσε-ῖς δὲ ἐπερχθην*. From the prevalence of the *θ*, the tenses formed with it were denominated *first*, and those formed without it, *second* tenses (§ 199. II.).

§ 181. The system of Greek conjugation was now complete, having three persons, three numbers, three voices, six modes, if the Subj. and Opt. are separated, and no fewer than eleven tenses, if the *first* and *second* are counted separately. Some remarks remain to be added, chiefly upon *aphonic changes*.

I. By a law which became so established in the language as to allow no exception (§ 63), final *μ*, *τ*, and *θ* could not remain. They were, therefore, either *dropped*, *changed*, *prolonged*, or *both changed and prolonged*; as follows.

1. Final *μ*, after *-α-* connective, was dropped; after *-ο-* or *-ω-* connective,\* was changed to *-α* and then contracted with the preceding vowel; after *-ω-* and *-α-* connective, and in the primary nude form (§ 173), was prolonged to *-μι*; and, in all other cases, became *-ν*. Thus, *ἵγραψαμ*, *γίγραφαμ*, *ἱγγραφήμα* became *ἵγραψα*, *γίγραφα*, *ἱγγραφήα* · *γέρφομ* and *γέρφωμ* became (*γέρφαα*, *γέρφωα*) *γέρφα*, and *γέρφομ* and *γέρφωμ* became *γέρψα* · *γέρφομ*, *γέρψωμ*, *γέρψαμ*, *φάμ* became *γέρφοιμ*, *γέρψοιμ*, *γέρψαμι*, *φάμ* · *ἵγραφομ*, *ἱγγραφήομ*, *ἴφομ* became *ἵγραφον*, *ἱγγραφήον*, *ἴφον*.

2. Final *τ*, in the secondary forms throughout, and in the Perf. sing., was dropped; but, in other cases, was changed into *-ς*, which after *-α-* or *-η-* connective passed into *-ι* and was then contracted, but otherwise was prolonged to *-αι*. When, by the dropping of *-τ*, *-α-* connective became final, it passed into *-ι* (§ 28). Thus, *ἴφατ* *ἴφα*, *ἵγραφετ* *ἵγραφι*, *ἵγραφεον* *ἵγραφον*, *ἵγραψατ* *ἵγραψι*, *ἵγραψαντ* *ἵγραψαν*, *γέρφοιτ* *γέρφω*, *γέρψαιτ* *γέρψαι*, *γίγραφατ* *γίγραφε* · *γέρφ-ι-τ* (*γέρφαι*, *γέρφω*) *γέρφω*, *γέρψ-ι-τ* *γέρψω*, *γέρψ-η-τ* *γέρψη* (written with the *ι* subsc. in imitation of the Ind.), *γέρψ-η-τ* *γέρψη* · *φάτ* *φάι*, *φάντ* (*φάναι*, § 58) *φάι*, *γέρφοντ* (*γέρφοναι*) *γέρφοναι*, *γέρψοντ* *γέρψοναι*, *γίγραφαντ* (*γίγγραφοναι*) *γίγγραφάι*, *γέρφοντ* (*γέρφοναι*) *γέρφοναι*.

NOTES. α. In the prolonged forms of the endings *-τ* and *-ντ*, the Doric retained the *τ* (§ 70. 2); as, *φασί* Theoc. 1. 51, *τίθησι* 3. 48, *φαντί* 2. 45, *φιλίσσι* 16. 101, *πρόησαντι* 1. 43, *λίγαντι* Pind. O. 2. 51, *ἐπερίψαντι* 6. 36.

β. Epic forms of the Subjunctive, with *-μ* and *-τ* prolonged to *-μι* and *-σι*, are not unfrequent; as, *ἰδίλωμι* A. 549, *τύχωμι* E. 279, *ἴνομι* I. 414, *ἴδωμι* X. 450, *ἰδύλωμι* (§ 66) A. 408, *παύσσοι* 3. 191, *θίγγοι* 2. 601; so Dor. *ἰδύλωμι* (N. α) Theoc. 16. 28. A similar form of the Opt., though not free from doubt, occurs in *παραφθαίνοι* K. 346.

γ. A new form of the 3 Pers. pl. secondary was formed by changing *-τ* of the Sing. into *-αν* (i. e. by *affixing* *ν* instead of prefixing it, with a change of *τ* into *σ*, as above, and the necessary insertion of a union-vowel, which

\* In primary forms (§ 209),

here, as after *ε* in the Aor., was *-α-*, § 185). This form, in the Attic, is not used in those tenses which have as a connecting vowel *-ε-* or *-α-*, and scarcely in those which have *-ι-* or *-αι-*; but in most other tenses is either the common form, or may be freely used; thus, for *ἴφαιε*, *ἰγυγάφαιε*, *ἰερχέθαιε*, *ἴφαιε*, *ἰγυγάφαιε*, *ἰερχέθαιε* (§ 183).

3. Final *θ* was dropped after *-ι-* connective; after a short vowel in the root, it became in the 2 Aor. *-ε-*, and in the Pres. (except *φημί* and *εἰμί*) *-ι-*, which was then contracted with the preceding vowel (*αι* becoming *η*); in other cases (except the irregular substitution of *-ον* for *-αθ* in the Aor.) it was prolonged to *-θι*. Thus, *γράφθι* *γράφι*, *δίδθι*, *δίδω* (*δίδω*) *δίδου*, *φάθ* *φάθι*, *γράφθι* *γράφθι*.

§ 182. II. A stronger form of the 2 Pers. sing. subjective was in *-αθ* (compare the Eng. and German *-st*), which, according to § 63, must either drop *θ* and thus become the same with the common form, or assume a vowel. In the latter case, it assumed *α*, becoming *-αθα* (compare the affix *-sti* of the Lat. Perf.). This remained the common form in *ἴφασθα* (§ 53), *ἴσθα* (§ 55), *ῥῥασθα* (§ 56), *ἴδθα*, *ῥῥιδασθα*, and *ῥῥιδασθα* (§ 58). Other examples are furnished by the poets (particularly in the Subjunctive, by Homer); as, *εἴδασθα* *ι*. 404, *δίδασθα* *Τ*. 270, *ἰδῖλυσθα* *Α*. 554, *βουλῖνυσθα* *Ι*. 99, *εἴπυσθα* *Υ*. 250, *βαλῖνυσθα* *Ο*. 571, *κλαῖνυσθα* *Ω*. 619, *ἰχῖνυσθα*, *φιλῖνυσθα* *Sapph.* 89, *ἰδῖλυσθα* *Theoc.* 29. 4, *χεῖνυσθα* *Αρ. Ach.* 778. This form, like many others belonging to the old language, is termed by grammarians *Æolic*.

III. The objective endings of the 2 Pers. sing., *-σαι* and *-σο*, commonly dropped *ε* in those tenses in which a vowel uniformly preceded (cf. §§ 117, 200. 2, 201. 2), and were then contracted with this vowel except in the Opt.; thus, *γράφσαι* *γράφαι* *γράφθι* or *γράφι* (§ 37. 4), *γράφσαι* *γράφθι* or *-ι*, *γράφσαι* *γράφθι*, *ἰγράφσαι* *ἰγράφθι* *ἰγράφου*, *γράφσαι* *γράφθι*, *ἰγράφσαι* *ἰγράφθι* (the contraction is here irregular), *γράφσαι* *γράφθι*, *γράφσαι* *γράφθι* (the contraction is here irregular), *γράφσαι* *γράφθι*, *γράφσαι* *γράφθι*.

§ 183. IV. In the Greek verb, there is a great tendency to lengthen a short vowel before an affix beginning with a consonant. This will be observed in pure verbs before the tense-signs (§ 218); in the tense-signs of the Aor. and Fut. pass. (§ 180); in the *-ι-* often inserted in the Opt. (§ 184); in verbs in *-μι* before the subjective endings, especially in the Ind. sing. (§ 224); in the euphonic affixes *-ις* and *-ιν* of the Pres. and Fut. act. (§§ 203. α, 206. β); &c. This tendency does not appear before endings beginning with *ν*, since here the syllable is already long by position. Of other endings, it appears chiefly before the shorter; hence, before the subjective far more than the objective, and in the Sing. more than the Plur. or Dual. We give here examples of the two last only of the cases that have been mentioned above: *φῆμι* (we now change the regular accentuation of the word to that which is usually given to it as an enclitic), *φῆς* *φῆς*, *φῆς* *φῆς*, but Pl. *φῆμιν* *ἴφῶν* *ἴφῶν*, *ἴφῶν* *ἴφῶν*, *ἴφῶν* *ἴφῶν*, but Pl. *ἴφῶμιν* (§ 53); 2 Pers. *γράφεις* *γράφεις* (so some form *γράφω* and *γράφω* by lengthening the connecting vowel and dropping the flexible ending), *γράφεις* *γράφεις* *γράφεις* (the old form of the Inf., § 176) *γράφεις* (this became the common form of the Pres. and Fut. inf. act.), *γράφεις* *γράφεις*.

NOTE. The old short forms of the 2d Pers. and Inf. in *-ις* and *-ιν* remain in some varieties of the Doric; as, *εὐρίδεις* *Theoc.* 1. 3, *ἐμῖλεις* 4. 3, *εὐρίδεις* 1. 14, *βίσκειν* 4. 2, *γαρεύιν* *Pind.* O. 1. 5, *τράφειν* *Αρ. Ach.* 788.

§ 184. V. The Opt. subjective was often rendered still more expressive, by adding to its connective *α*, which was lengthened to *η* except before *ν* (§ 183). This addition was most common before the endings which have no vowel, -*μ*, -*ς*, -*τ*, -*ντ*. In the 3d Pers. pl. this addition was always made; but, except here, it was never made to *αι*-connective, and rarely to *αι*-connective except in contract forms. Thus, (γράφ-αι-ντ) γράφουσιν, (γράφ-αι-ντ) γράφουσιν, (φαι-ν-μ) φαίην, (φαι-ν-τ) φαίης, (φαι-ν-τ) φαίη, φαίμιν φαίμεν, φαίσι φαίσι, (φαι-ν-ντ) φαίν and φαίνουσι, ἀγγαλείην (§ 41), τιμῶην (§ 45), φιλοίην (§ 46).

NOTES. *α*. In the Aor. opt. act., a special prolonged form arose, in which the connective was that of the Ind. with *α* prefixed. This form occurs only in the 2d and 3d Persons sing. and the 3d Pers. pl.; but in these persons was far more common than the other form. Thus, γράψ-αι-α-ς, (γράφ-αι-α-ς), § 181. 2) γράψουσιν, γράψουσιν. This form, like many other remains of old usage, was termed by grammarians *Æolic*. It was especially employed by the Attics; yet was not confined to them, nor employed by them to the exclusion of the other forms; thus, τίσις A. 42, μίσσας Γ. 52, ψάσας Pind. P. 9. 213, ἀγγαίλους Theoc. 12. 19, διαμύξουσιν Hdt. iii. 12; ἀλγύσας Soph. CEd. T. 446, διδάσας Ar. Vesp. 726, φάσας Pl. Gorg. 477 b, ἀεσαλίους Æsch. Eum. 983, φάσας Th. iii. 49.

*β*. In analyzing Opt. forms of the 3d Pers. pl., it is often convenient to join the inserted *α* with the flexible ending, although in strict propriety it is an extension of the connecting vowel. See § 31.

§ 185. VI. One important analogy we ought not to pass unnoticed. The oldest inflection both of verbs and of nouns, that of the nude Pres. and Impf., and of Dec. III., had no connecting vowels. The next inflection in order of time, that of the euphonic Pres. and Impf., of the Fut., and of Dec. II., took the connecting vowels -*ο*- and -*ι*-; while the latest inflection, that of the Aor., of the Perf. Act., and of Dec. I., took the connecting vowel -*α*- (cf. § 176). But the analogy does not stop here. As some nouns fluctuated between the different declensions (§§ 124, 125), so some forms of verbs fluctuated between the different methods of inflection. Thus we find,

*α*.) Verbs in both -*μ* and -*ν*, particularly the large class in -*θμ* and -*νν*, as, δείκνυμι and δείκνυς, to show.

*β*.) That verbs in -*μ* whose roots end in *α*, *ο*, or *υ*, have, in the Impf. act. sing., a second and more common form in -*ν*; as, τριβη and (τριβι-ν) τριβων (§ 50), ιδιδων and ιδιδων (§ 51), ιδιάνν and ιδιάννυς (§ 52).

*γ*.) That verbs in -*ν* have the 2 Aor. nude, if the root ends in a vowel, except *ι*; as, (§ 57) ἴβην (r. βα-), ἴγων (r. γω-), ἴδω (r. δω-); but ἴκω (r. κω-), 2 Aor. of πίνω, to drink.

*δ*.) Poetic (chiefly Epic) 2 Aorists middle which want the connecting vowel even after a consonant; as, ἄλπο A. 532; ἄρμινον (Part.) Σ. 600; γίντο (= ἴλιντο) Θ. 43; γίντο (= ἰγίντο) Hes. Th. 199, ἴγιντο Theoc. 1. 88; ἰγίμην ι. 513, δίκτο O. 88 (so even Pres. 3 Pers. pl., δικάται M. 147, for δίκνται, § 60), Imp. δίζο T. 10, δίζο Ap. Rh. 4. 1554, Inf. δίκθαι A. 23, Part. διγμινος B. 794; ἰλίκτο A. 39; ἴκτο Hes. Th. 481; ἰλγμην ι. 335, λίκτο δ. 451, λίζο Ω. 650; μιάνθη (3 Pers. du. for ἰμιάνθη, § 60)\*; ἱμικτο α. 433, μίκτο A. 354; ἄρτο E. 590, ἄρτο Δ. 204, δέκτο Θ. 474, ἴμινος, A. 572, Soph. CEd. T. 177; πάλτο O. 645; πέρθαι (for πέρθεσθαι, §§ 55, 60) = 708.

\* Δ. 146.

**NOTE.** These Aorists, being nude, agree in their formation with the Perf. and Plup. (§ 179), except that they want the reduplication.

α.) Poetic (chiefly Epic) Aorists which have the tense-sign -σ- with the connectives -σ- and -ι-, and thus unite the forms of the 1st and 2d Aorists; as, *ἔκιστο* Hom. H. 16. 1; *ἰκέστω* v. 75, *ἔκιστο* E. 109, 221; *ἔκιστο* H. 465, *ἔκιστο* II. 129; *ἔκιστο* E. 778; *ἔκιστο* L. 617; *ἔκιστο* V. 250, contr. *ἔκιστο* § 45. 3) Δ. 264; *ἔκιστο* χ. 481, Call. Cer. 136, Ar. Ran. 482, *ἔκιστο* T. 173, *ἔκιστο* v. 154. The use of this form in the 2 Pers. Imp. will be specially noticed. Perhaps the common 2 Aor. *ἔκιστο*, *fell*, and the rare, if not doubtful, *ἔκιστο*, belong here.

ζ.) Aorists without the tense-sign -σ-, but with the connecting vowel -α-. See § 201. 2. Compare the omission of -σ- both here and § 200. 2 with §§ 117, 182. III.

η.) Reduplicated tenses, having the connectives -σ- and -ι-, and thus uniting the forms of the Perf. or Plup., and of the 2 Aor. See § 194. 3.

**NOTE.** These tenses of mixed formation are usually classed as 1st or 2d Aorist according to the connective; a classification which is rather convenient than philosophical.

§ 186. VII. The formation of the complete tenses requires further remark. The affixes of the Perf. and Plup. seem to have been originally nude throughout, and they continued such in the objective inflection, inasmuch as here each flexible ending has a vowel of its own. That this was the reason appears from the fact, that in the subjective inflection also we find remains of the nude formation, but only in cases where the flexible ending has a vowel of its own. These remains abound most in the old Epic, but are also found in the Attic (§§ 237, 238). The inflection with the connecting vowel, however, became the established analogy of the language; so much so, that even pure verbs, no less than impure, adopted it (cf. § 100. 2). Here arose the need of another euphonic device. The attachment of the open affixes to pure roots produced hiatus, and to prevent this, *κ* was inserted. This insertion appears to have been just commencing in the Homeric period. It afterwards became the prevalent law of the language, extending, through the force of analogy, to impure, as well as to pure roots. Other euphonic changes were now required, for which see §§ 61, 64. 3. The history of the Perf. and Plup. active, therefore, is a history of euphonic devices, to meet the successive demands of pure and impure roots. The latter first demanded a connecting vowel: then the former, the insertion of -κ-; and then the latter, that this -κ- after a labial or palatal mute should be softened to an aspiration uniting with the mute. We have thus four successive formations: 1. the primitive nude formation; 2. the formation in -α-, -ι-; 3. the formation in -να-, -νι- after a vowel; 4. the formation in -να-, -νι- after a consonant after a labial or palatal mute, softened to -α-, -ι-, § 61. The last formation nowhere appears in Hom., and the third only in a few words. The forms with the inserted *κ* are distinguished as the First Perf. and Plup.; and those without it, although older, as the Second (§ 199. II.).



## CHAPTER VIII.

## PREFIXES OF CONJUGATION.

§ 187. The Greek verb has two prefixes  
I. The AUGMENT, and II. the REDUPLICATION.

## I. AUGMENT.

The *Augment* (augmentum, *increase*) prefixes ε- in the SECONDARY TENSES of the *Indicative*, to denote *past time* (§§ 168. I., 173).

A. If the verb begins with a *consonant*, the ε- constitutes a distinct syllable, and the augment is termed SYLLABIC. E. g.

Theme.	Impf.	Aor.
βουλεύω, to counsel,	ἔβούλευον,	ἐβούλευσα.
γινώσκω, to recognize,	ἔγινώσκον,	ἔγινώκισα.
βίπτω, to throw,	ἔβιπτον,	ἔβριψα (§ 64. 1).

B. If the verb begins with a *vowel*, the ε- unites with it, and the augment is termed TEMPORAL.

NOTE. The *syllabic augment* is so named, because it increases the number of *syllables*; the *temporal* (temporalis, from tempus, *time*), because it increases the *time*, or *quantity*, of an initial short vowel. For the syllabic augment before a vowel, see § 189. 2. The breathing of an initial vowel remains the same after the augment.

## § 188. SPECIAL RULES OF THE TEMPORAL AUGMENT.

1. The prefix ε- unites with α to form η, and with the other vowels, if short, to form the corresponding long vowels; as,

ἄδικίω, to injure,	(ἐ)ἄδικουν,	(ἐ)ἄδικησα.
ἄβλιω, to contend,	ἠβλουν,	ἠβλησα.
ἐλπίζω, to hope,	ἠλπίζον,	ἠλπισα.
ἱκετεύω, to supplicate,	ἱκέτιουν,	ἱκέτιυσα.
ἔρθω, to erect,	ἔρθουν,	ἔρθωσα.
ὕβριζω, to insult,	ὕβριζον,	ὕβρισα.

2. In like manner, the ε- unites with the prepositive of the diphthong αι, and of the diphthongs αυ and οι followed by a *consonant*, as,

αἰσίων, to ask,	ἤτουν (§ 25. 5),	ἤτησα.
αὐξάνω, to increase,	ἠύξανον,	ἠύξαυσα.
ἐκτιζέω, to pity,	ἠκτιζον,	ἠκτισα.
So also, εἰσμαι, to think,	ἠέμην,	ἠέσην.

3. In other cases, the *s-* is absorbed by the initial vowel or diphthong, without producing any change; as,

ἡγείμαι, to lead,	ἡγούμεν,	ἡγησάμεν.
ὠφείλω, to profit,	ὠφίλου,	ἠφίλησα.
ἵκω, to yield,	ἵκον,	ἴξα.
αἰνίζομαι, to augur,	αἰνιζόμεν,	αἰνισάμεν.
ὠτᾶζω, to wound,	ὠταζον,	ὠτασα.

NOTE. In verbs beginning with *eu*, and in *εἰπάω*, to conjecture, and *αἶνω*, to dry, usage is variable; as,

εὐχόμεν, to pray,	εὐχόμεν, εὐχόμεν,	εὐξάμεν, ηὐξάμεν.
εἰπάω,	εἰπάον, ἤπαζον (Att.),	ἔπασα, ἤπασα.

See, also, the Plup. *ἔειπον* (§ 58), and *ἔειν* (§ 56).

§ 189. REMARKS. 1. The verbs *βούλομαι*, to will, *δύναμαι*, to be able, and *μέλλω*, to purpose, sometimes add the temporal to the syllabic augment, particularly in the later Attic; thus, Impf. *ἐβουλόμην* and *ἠβουλόμην*, Aor. P. *ἐβουλήθην* and *ἠδουλήθην*.

2. In a few verbs beginning with a vowel, the *s-* constitutes a distinct syllable, with, sometimes, a double augment; as,

ἐγγῆμι, to break,	ἐνίγγω, to open,	ἱάξα.
ὠθίω, to push,	ἐνίγγω (§ 188. 2),	ἐνίγξα.
	ῶθουν,	ῶσα.

Add *ἀλίσσομαι*, to be captured, *ἀνδάνω* (Ion. and Poet.), to please, *ἱέω*, to see, *οὐρίω*, *ἀνίκομαι*, to buy, and some Epic forms. Cf. § 191. 3. The syllabic augment in these words is to be referred, in part, at least, to an original digamma (§ 22. 3); as, *ἱφαξαι*, *ἱάξαι* γ. 298, iv. 2. 20; *ἱφάνδαν*, *ἱάνδαν* Hdt. ix. 5, *ἱάνδαν* γ. 143, *ἱφάδι*, *ἱάδι* Hdt. i. 151, *ἱφφάδι*, *ἱάφδι* cf. §§ 71, 117. 2) *ἄ. 340*.

3. In a few verbs beginning with *ε*, the usual contraction of *es* into *ει* (§ 36) takes place; as,

ἑάω, to permit,	εἶον,	εἶσα.
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Add *ἑλίζω*, to accustom, *ἑλίσσω*, to roll, *ἑλκω*, to draw, *ἑωω*, to be occupied with, *ἑργάζομαι*, to work, *ἑρπω*, to creep, *ἑστιάω*, to entertain, *ἑχω*, to have; the Aorists *ἑλόν*, took, *ἑσα* (Ion. and poet.), set, *ἑίμην* and *ἑῖμην* (§ 54); and the Plup. *ἑστήκειν* (§ 48), stood.

4. An initial *α*, followed by a vowel, remains in the augmented tenses of a very few verbs, chiefly poetic; as, *ἄνω*, to hear, *ἄνω* (yet *ἠήϊος* Hdt 9. 93). See, also, *ἀναλίσκω* (§ 280). An initial *αι* sometimes remains even when followed by a consonant; as, *αἰστέριω*, to sting, *αἰστέρησα* Eur. Bac. 32 cf. *αἶδα*, § 191. 3. So *ἑλληνίσθην* (that the word "ἑλλην" may not be disguised), Th. ii. 68, and in poetry *ἱζίμεν*, *καθίζόμεν*, *Æsch. Eum. 3*, *Prom. 229*. In these words *αι* is long by position.

5. An initial *ι* followed by *ο* unites with this vowel, instead of uniting with the augment; thus, *ιορτάζω*, to celebrate a feast, (*ἰορτάζον*) *ιορτάζον*. So, in the Plup., *ἰόκειν*, and the poet. *ἰώπειν*, *ἰώγειν*, from Perf. *ἰοικα*, *ἰοικα*, *ἰοργα*.

## II. REDUPLICATION.

§ 190. The *Reduplication* (reduplico, *to re double*) doubles the initial letter of the COMPLETE TENSES, in *all the modes* (§§ 168. II., 179).

RULE. If the verb begins with a *single consonant*, or with a *mute* and *liquid* (except *γν*, and, commonly, *βη* and *γλ*), the initial consonant is repeated, with the insertion of *ε*; but, other wise, the reduplication has the same form with the augment. In the PLUPERFECT, the *augment* is *prefixed* to the reduplication, except when this has the same form with the augment. Thus

Thema.	Perf.	Plup.
βουλεύω, <i>to counsel</i> ,	βεβούλευκα,	ἔβουλεύαμην.
γράφω, <i>to write</i> ,	γέγραφα,	ἔγγραφον.
φιλέω, <i>to love</i> ,	επιφίληκα (§ 62),	ἐπεφίληον.
χράμαι, <i>to use</i> ,	ἐχρήμαι,	ἐπέχρησεν.
θνήσκω, <i>to die</i> ,	ἐθνήσκω,	ἐπέθνηκεν.
μεψάδιω, <i>to prute</i> ,	ἔμεψάδινα (§ 62. α),	ἔμεψάδιον.
γινώσκω, <i>to recognize</i> (§ 187),	ἔγινώσκω,	ἔγινώσκον.
βλαστάνω, <i>to bud</i> ,	ἔβλαστῆκα,	ἔβλαστῆσκον.
βλάπτω, <i>to hurt</i> ,	βέβλαψα,	ἔβεβλαψον.
γλύφω, <i>to sculpture</i> ,	ἔγλυψαμαι, γέγλυψαμαι,	ἔγλύψαμην.
ζηλώω, <i>to emulate</i> ,	ἔζηλώκα,	ἔζηλώσκον.
ψεύδομαι, <i>to lie</i> ,	ἔψευσαμαι,	ἔψεύσαμην.
σσιφάνω, <i>to crouch</i> ,	ἔσσιφάνακα,	ἔσσιφάνασκον.
ἀδίκηω (§ 188. 1), (ἀδίκηκα) ἀδίκηκα,	ἔαδίκηκα,	ἔαδίκησκον.
αὐξάνω, <i>to increase</i> (§ 188. 2),	ἔαυξάμην,	ἔαυξάμην.
ἡγέομαι, <i>to lead</i> (§ 188. 3),	ἔηγμαι,	ἔηγμαι.
ὁράω, <i>to see</i> (§ 189. 2),	ἔόρακα,	ἔόρασκον.
ἀνίσταμαι, <i>to buy</i> (§ 189. 2'),	ἔστηκα,	ἔστησκον.
ἐργάζομαι, <i>to work</i> (§ 189. 3),	ἔεργασμαι,	ἔεργάσκαμην.

§ 191. REMARKS. 1. In five verbs beginning with a liquid, *εἰ* commonly takes the place of the regular reduplication, for the sake of euphony :

λαγχάνω, <i>to obtain by lot</i> ,	ἐλκηκα and λείλογχα, ἐλκημαι.
λαμβάνω, <i>to take</i> ,	ἐλκωκα, ἐλκημαι and λείλημαι.
λέγω, <i>to collect</i> ,	ἐλόχα, ἐλγμαι and λείγμαι.
μείρομαι, <i>to share</i> ,	ἐμαρκαμαι ἐμάσκαμην.
τ. μι-, <i>to say</i> ,	ἐμνηκα, ἐμνημαι (§ 53).

2. Some verbs beginning with *α*, *ε*, or *ο*, followed by a single consonant, prefix to the usual reduplication the two first letters of the root ; thus,

ἀλείφω, <i>to anoint</i> ,	ἐλέλιφα,	ἐλέλιμαμαι.
ἐλαύνω, <i>to drive</i> ,	ἐέλαλακα,	ἐέλαλαμαι.
ἐρύσσω, <i>to dig</i> ,	ἐέρυσχα,	ἐέρυσγμαι.

This prefix is termed by grammarians, though not very appropriately (§ 7),

the *Attic Reduplication*. It seldom receives an augment in the Plup., except in the verb *ἀκούω*, to hear; thus, *ἀκήλιφα*, *ἀκηλίφην*· but, from *ἀκούω*, *ἀκήνω*, *ἀκηνώην*. This reduplication prefers a short vowel in the penult; as, *ἀκήλιφα*, though *ἤλιφα* (§ 269); *ἰλήλυθα* (§ 301).

3. The verb *μνησέσθαι*, to remember, has, in the Perf., *μνήσθηναι*· *παύσθηναι*, to acquire, has commonly *πάσθηναι* (i. 7. 3), but also *ἴσθηναι* (properly *ἰόναι*, as Hdt. ii. 42, yet also Æsch. Pr. 795, Pl. Prot. 340 d, e). There are, also, apparent exceptions to the rule, arising from syncope; as, *πίπτωναι*, *πίσταμαι*. For *ἴσθηναι*, to seem, and the poet. *ἴσταται*, *ἴσσηται*, cf. § 189. 2. For *ἴδμε* (§ 58), cf. § 189. 4. The poet. *διώγηται*, to comminced, receives no reduplication.

4. When the augment and the reduplication have a common form, this form is not to be explained in both upon the same principle. Thus, in the Aor. *ἰγνώρισα* (§ 187), *ι-* is prefixed to denote past time, but in the Perf. *ἰγνώρισα* (§ 190), it is a euphonic substitute for the full redupl. *γι-*. In like manner, analogy would lead us to regard the Aor. *ἠδίκησα* (§ 188. 1) as contracted from *ἰαδίκησα*, but the Perf. *ἠδίκησα* (§ 190), as contracted from *ἠαδίκησα*, the initial vowel being doubled to denote completeness of action. In the Perfects *ἔμαρμαι* (E. 1), and *ἔσσηται* (§ 48), the rough breathing seems to supply, in part, the place of the initial consonant. Some irregularities in the reduplication appear to have arisen from an imitation of the augment; as, *ἰώρεται*, *ἰώνηται* (§ 190).

### III. PREFIXES OF COMPOUND VERBS.

§ 192. I. Verbs compounded with a *preposition*, receive the augment and reduplication *after* the preposition; thus,

*προσεγράψω*, to ascribe,  
*ἰξίλαύνω*, to drive out,

*προτίγραψον*,  
*ἰξήλαυνον*,

*προετίγραψα*.  
*ἰξίλήλακα*.

REMARKS. 1. Prepositions ending in a vowel, except *πρὶ* and *πρὲ*, suffer elision (§ 41) before the prefix *ι-*. The final vowel of *πρὲ* often unites with the *ι-* by crasis (§ 38). Thus, *ἀποβάλλω*, to throw away, *ἐπιβάλλω*· *πρὶ*· *βάλλω*, to throw around, *πρὶ*· *βάλλω*· *πρὸ*· *βάλλω*, to throw before, *πρὸ*· *βάλλω* and *πρὸ*· *βάλλω*.

2. Prepositions ending in a consonant which is changed in the theme, resume that consonant before the prefix *ι-*; as, *ἰμβάλλω*, to throw in (§ 54), *ἰνίβαλλω*· *ἰκβάλλω*, to throw out (§ 68), *ἰξίβαλλω*.

3. A few verbs receive the augment and reduplication *before* the preposition; a few receive them both *before* and *after*; and a few are *variable*; as, *ἰπίσταμαι*, to understand, *ἠπιστάμην*· *ἰνοχλῶ*, to trouble, *ἠνώχλων*, *ἠνώχληκα*· *καθεύδω*, to sleep, *ἐκαθεύδον*, *καθεύδεις*, and *καθεύδεις* (§ 188. N.).

4. Some derivative verbs, resembling compounds in their form, follow the same analogy; as, *διατάσσω*, to regulate from *διαίτα*, mode of life), *διήγησο* and *ἰδιήγησα*, *ἰδιήγησκα*, *ἰδιήγησμαι*· *ἐκκλησιάζω*, to hold an assembly (*ἐκκλησία*), *ἰκκλησιάζον* and *ἐκκλησιάζον*, *ἰκκλησιάζω*· *παρενίσταμαι*, to act the drunkard (*παρηνός*), *ἐπαρηνόσκα* v. 8. 4; *ἰγγυάω*, to pledge, for the various forms of which see Lob. ad Phryn. p. 155.

§ 193. II. Verbs compounded with the particles *δυσ-*, *ill*, and *εὖ*, *well*, and beginning with a vowel which is changed by the augment (§ 188), commonly receive their prefixes *after*

these particles; as, *δυσαρτεῖω*, to be displeased, *δυσηρέστου* *εὐεργεῖω*, to benefit, *εὐηγεῖται* and *εὐεργεῖται*.

III. Other compounds receive the augment and reduplication at the beginning; as, *λογοποιέω*, to fable, *ἐλογονοῦν* *δυστυχέω*, to be unfortunate, *ιδυστύχησα*, *διδυστύχηκα* *εὐτυχέω* to be fortunate, *εὐτύχουν* or *ἡτύχουν* (§ 188. N.); *δυσωπείω*, to shame, *ιδυσώπων*. Yet *ἱπποειροφίη*, Lycurg. 167. 31.

#### DIALECTIC USE.

§ 194. 1. It was long before the use of the augment as the sign of past time (§ 173) became fully established in the Greek. In the old poets it appears as a kind of optional sign, which might be used or omitted at pleasure; thus, *ἴδμεν* A. 2, *ἴδμεν* 55: *ὧς ἴφατο* A. 33, 457, 568, *ὧς φάτο* 188, 245, 345, 357, 511, 595; *ἴεα* Δ. 459, 473, *βάλαι* 480, 499, 519, 527: *ἰέμεν* Σ. 493, *ἰέμεν* 498. This license continued in Ionic prose in respect to the temporal augment, and the augment of the Pluperfect, and was even extended to the reduplication when it had the same form with the temporal augment; thus, *ἔγον* Hdt. i. 70, *ἔγον* iii. 47; *ἀπῆλλαξεν* Id. i. 16, *ἀπαλάσσεντο* 17; *ἀπυλαύνοντο* Id. vii. 210, *ἀπύλαυνον* 211: *διδῶντες* Id. i. 94; *ἔφθη*, *ἔφατο* Id. i. 19, *ἔμμεν* 86; *ἰεράζοντο* Ib. 66, *κατίεργαστο*, *κατιεργασμένοι* 123 *ἀπεργάμινον* ii. 99 (so Ep. *ἰεχεται* II. 481, *ἰεχαστο* P. 354, cf. § 189. 4). So, more rarely, in respect to the syllabic augment, and the reduplication having the same form: as, *νίει* or *ινέει* Hdt. i. 155; *παρισκινῶδατο* vii. 218, *παρεσκινῶδατο* 219; and even, for euphony's sake, *ἰταλλιλλόγηται* i. 118. In respect to the augment of the Pluperfect, and of the impersonal *ἔχεῖν*, this freedom remained even in Attic prose; thus, *ἦδη τιτιλιουστῆται* vi. 4. 11, *ἔπειθ' ἔειπεν* Ib. 13, *διακρίβηται* vii. 3. 20 this omission of the augment occurs chiefly after a vowel). *ἔχεῖν* Cyr. viii. 1. 1, oftener *χεῖν* Rep. Ath. 3. 6. Of the poets, the lyric approached the nearest to the freedom of the old Epic, while the dramatic, in the iambic trimeter, were confined the most closely to the usage of Attic prose. Yet even here rare cases occur of the omission of the syllabic augment though not undisputed by critics), chiefly in the narratives of messengers and at the beginning of a verse; as, *κτύπηται* Soph. Oed. C. 1606, *ῥίγηται* 1607, *θῶύξεν* 1624, *κάλαι* 1626.

2. For such forms as *ἰεῖζον* ψ. 56, *ἰεῖζεν* B. 274, *ἰεῖψεν* Hom. Merc. 79, and for such as *ἰδδυσιν* A. 33, *ἰλλαξί* Θ. 371, *ἰμμεθιν* ε. 226, *ἰννεον* Φ. 11, *ἰσσηνα* E 208, see § 71. For the Dor. *ἔγον* for *ἔγον* (Theoc. 13. 70, &c., see § 44. 1. For *μεντωμίνα*, &c., see § 62. α. On the other hand, we find, after the analogy of verbs beginning with *ῥ*, *ἰμμερ* A. 278, *ἰσσημα* N. 79. For *διδικται* I. 224, *διδοικα* A. 555, *διδυ* Σ. 34, *ἰνικύται* Σ. 418, see § 47. N. Compare *κικλήσται* Ap. Rh. 4. 618, and *ικλήσται* Ib. 990, with words beginning with *βλ*- and *γλ*- (§ 190).

3. In the Epic language, the 2 Aor. act. and mid. often receives the reduplication (§ 185. η), which remains through all the modes, while the Ind. admits the augment in addition especially in case of the Att. redupl.; as, *δίδαι* 9. 448, *κικαδών* A. 334, *κικαδόντες* Δ. 497, *κικάρω* A. 168, *κικύθω* ζ. 303, *κικλάχων* H. 80, *κικλάσθαι* δ. 388, *κικλάθων* B. 600, *κικλάθοντι* Δ. 127, *κικλάθοντι* Hom. Merc. 145, *μικάσθων* Hes. Sc. 252, *μικαρίων* Ib. 245, *κικταλῶν* Γ. 355, *κικταρῶν* or *κικτορῶν* Pind. P. 2. 105, *κικτιδόμεν* A. 100, *κικτιδόμεν* K. 204, *κικταρῶν* A. 591, *κικταρῶν* α. 310, *κικτορῶν* in

Hesych., *τιτεύονται* A. 467, *τιτευόντες* Call. Di. 61, *τιφιδόμενος* i. 277, *πιχάροιστο* Π. 600; with the augment sometimes added, *κίκλιτο* Δ. 508, *κίκλιτο* Z. 66, *πίπληγον* Σ. 264, *πιπλήγοιτο* M. 162, *πίπληγον* E. 504, *σίφραδι* Ξ. 500, *σίφραδα* K. 127, *τίσμαιν* Z. 374, *τίσμαιν* 515, *τίσμαιν* Theoc. 25. 61, *τίφιν* N. 363, *τίφιν* Δ. 397; Att. Redupl. *ήγαγιν* Δ. 179, *ήγάγοιτο* X. 116, *ήπαχε* Π. 822, *ήπάχοντο* σ. 342, *ήλαλει* Ψ. 185, *ήραρον* M. 105, *ήραρι* Δ. 110, *ήραροίοντο* Ap. Rh. 1. 369, *σαρήπαφιν* Ξ. 360, *ίκατάφοιτο* I. 376, *ίνισταιν* (also edited *ίνισταιν* and *ίνισταιν*) O. 546, 552, Ψ. 473, *δραρι* B. 146. Two Second Aorists are reduplicated at the end of the root: *ήνισαυ-εν* from r. *ινσ-*, B. 245, and *ήρύπακ-εν* from r. *ιρυκ-*, E. 321.

NOTE. Some of these reduplicated forms occur in Att. poetry; thus, *ήρα-* ρον Soph. El. 147, *κικλόμενος* Id. Ed. T. 159, *ίτιφιν* Ib. 1497, *ίκαταφών* Eur. Ion, 704. *ήγαγος* remained even in Att. prose; as, i. 3. 17.

## CHAPTER IX.

### AFFIXES OF CONJUGATION.

[ΠΠ 23-31.]

#### I. CLASSIFICATION AND ANALYSIS.

§ 195. The AFFIXES of the Greek verb may be divided into two great CLASSES;

I. The SUBJECTIVE, belonging to all the tenses of the ACTIVE VOICE, and to the *Aorist passive*.

II. The OBJECTIVE, belonging to all the tenses of the MIDDLE VOICE, and to the *Future passive*.

NOTE. The affixes of the Aor. pass. appear to have been derived from the Impf. of the verb *εἰμί*, *to be*; and those of the Fut. pass., from the Fut. of this verb (§ 180). Hence the former are subjective, and the latter, objective. Of the affixes which are not thus derived, the *subjective* represent the *subject* of the verb as the *doer* of the action, and the *objective*, as, more or less directly, its *object*. See § 165.

§ 196. The affixes of the verb may likewise be divided into the following ORDERS;

1. The PRIMARY, belonging to the *primary tenses* of the Indicative mode, and to *all the tenses* of the Subjunctive (§§ 168, 169. γ).

2. The SECONDARY, belonging to the *secondary tenses* of the Indicative, and to *all the tenses* of the Optative.

3. The IMPERATIVE, belonging to the Imperative mode
4. The INFINITIVE, belonging to the Infinitive mode.
5. The PARTICIPIAL, belonging to the Participle.

§ 197. These affixes may be resolved into the following ELEMENTS ; A. TENSE-SIGNS, B. CONNECTING VOWELS, and C. FLEXIBLE ENDINGS

NOTE. When there is no danger of mistake, these elements may be denominated simply *signs*, *connectives*, and *endings*. For a synopsis of these elements, see ¶ 31.

#### A. TENSE-SIGNS.

§ 198. The *tense-signs* are letters or syllables which are added to the root in *particular tenses*, and to which the flexible endings are appended, either immediately or with connecting vowels.

In the *Future* and *Aorist*, *active* and *middle*, and in the *Future Perfect* (§ 168. a), the tense-sign is -σ-; in the *Perfect* and *Pluperfect active*, it is -x-; in the *Aorist passive*, it is -θε-; in the *Future passive*, it is -θησ-; in the *other tenses*, it is *wanting*. See ¶ 31.

Thus, βουλεύ-σ-ω, ἐβούλευ-σ-α, βουλεύ-σ-ομαι, ἐβουλευ-σ-άμην (¶¶ 34, 35); πεφιλῆ-υ-ομαι (¶ 46); βεβούλευ-κ-α, ἐβεβούλευ-κ-ειν · βουλευ-θε-ιην · βουλευ-θήσ-ομαι · βουλεύ-ω, βουλεύ-ομαι, ἐβούλευ-ον, ἐβουλευ-όμην, βεβούλευ-μαι, ἐβεβουλεύ-μην.

§ 199. REMARKS. I. The sign -θε-, except when followed by a vowel or by *τι*, becomes -θη- (§ 183). When followed by a vowel it is *contracted* with it. Thus, ἐβουλεύ-θη-ν, βουλεύ-θη-τι, βουλευ-θη-ναι · (βουλευ-θε-ω, § 36) βουλευθῶ, (βουλευ-θε-ιην, § 32) βουλευθειην · βουλευ-θε-ντων, (βουλευ-θε-ντες § 58) βουλευθεις.

II. The letters *x* and *θ*, of the tense-signs, are sometimes *omitted*. Tenses formed with this omission are denominated *second*, and, in distinction from them, tenses which have these letters are denominated *first*; thus, 1 Perf. *πέπεικα*, 2 Perf. *πέποιθα* · 1 Plup. *έπεπείκειν*, 2 Plup. *έπεποίηθιν* (¶ 39); 1 Aor pass. *ήγγελθην*, 2 Aor. pass. *ήγγελην* · 1 Fut. pass. *άγγελθήσομαι*, 2 Fut. pass. *άγγέλυσομαι* (¶ 41). See §§ 180, 186.

NOTES. α. The tense in the *active* and *middle voices*, which is termed the *Second Aorist*, is simply an old form of the *Imperfect* (§ 178. 2).

β. The regular or *first* tenses will be usually spoken of simply as the *Aorist*, the *Perfect*, &c.

§ 200. III. In the FUTURE ACTIVE and MIDDLE, changes affecting the tense-sign often bring together two vowels, which are then *contracted*.

### 1. Th. tense-sign -σ- becomes -ε- (§ 50),

α.) In the Future of *liquid verbs*. See § 56.

β.) In Futures in -ίω, from verbs in -ίζω; thus, *νομίω* (νομίω) *νομω*, *νομίσκω* (νομίσκω) *νομίσκω*, *νομίσκω* (νομίσκω) *νομίσκω*. Mid. *νομίσσομαι* (νομίσσομαι) *νομίσσομαι*, *νομίσσομαι* (νομίσσομαι) *νομίσσομαι*, *νομίσσομαι* (νομίσσομαι) *νομίσσομαι* (§ 40).

γ.) In the Future of *καθίζω*, to sit (root *ιθ-*); thus, (*καθίσωμαι*, *καθίσωμαι*) *καθίσωμαι*. Add the poetic (*καθίσωμαι*) *καθίσωμαι* Hom. Ven. 127, and (*μάθωμαι*, *ίσωμαι*, § 45. 3) *μάθωμαι* Theoc. 11. 60. See also b. below.

### 2. Some Futures in -άω and -έω drop -σ-.

Thus, *λαίω*, to drive, F. *λάω* (λάω) *λάω*, *λάω* (λάω) *λάω*, *λάω* (λάω) *λάω*. Mid. *λάω* (λάω) *λάω*. *τελείω*, to finish, F. *τελείω* (τελείω) *τελείω*, *τελείω* (τελείω) *τελείω*. Mid. *τελείω* (τελείω) *τελείω*. *χέω*, to pour, F. (*χέω*) *χέω*, (*χέω*, *χέω*) *χέω*. Mid. (*χέω*) *χέω*. Add *καλέω*, to call, *μάχομαι*, to fight, *ἀμφιέννυμι*, to clothe; all verbs in -έννυμι; sometimes verbs in -άζω, particularly *βιβάζω*, &c.

NOTE. The *contracted form* of Futures in -έω, -ίω, and -ίω, is termed the *Attic Future*, from the common use of this form by Attic writers. It is not, however, confined to them; nor do they employ it without exception; thus, *ἐλάσσεται* vii. 7. 55, *τελείσεται* Cyr. viii. 6. 3. It is not found in the Optative. A similar contraction appears, in a few instances, to have taken place in other Futures; thus, *ἐρημῶντι*; will you lay waste? for *ἐρημῶντι*, Th. iii. 58.

### 3. A few verbs, in the Future middle with an active sense, sometimes add ε to -σ-, after the Doric form (§ 245. 2).

Thus, *πλέω*, to sail, F. *πλεύσομαι*, oftener (*πλευσί-ομαι*) *πλευσοῦμαι*; *φύγω*, to flee, *φύξομαι* and (*φουξί-ομαι*) *φουξοῦμαι*. This form of the Future is termed the *Doric Future*. Other examples in Attic Greek are *κλάω*, to weep, *τίω*, to swim, *παίζω*, to sport, *πίπτω*, to fall, *πνέω*, to blow, *πυνθίσκομαι*, to inquire, *χίζω*.

REMARKS. α.) The Liquid, Attic, and Doric Futures, from their formation, are inflected like the Present of *contract verbs* (§§ 45, 46). It will be observed, that in a few verbs the Pres. and the Att. Fut. have the same form.

β.) In a very few instances, the Fut. is in form an old Pres. (§ 178. 2); as, *ἐσθίω*, to eat, F. *ἔσθωμαι*, Δ. 237, Ar. Nub. 121 (in later comedy *ἔσθωμαι*, cf. γ. above); *πίνω*, to drink, F. *πίνωμαι*, Δ. 160, Cyr. i. 3. 9 (later *πίνωμαι*); *εἶμι*, to go, commonly used as Fut. of *ἔρχομαι*. Add a very few poetic forms, which will be noticed under the verbs to which they belong.



## § 201. IV. The sign of the AORIST,

1.) Becomes *-i-* in *liquid verbs*. See § 56.

2.) Is omitted in *ἴσα* (§ 53), *ἴσιγα* (r. *ἴσιγν-*, to bear), *ἴσιω* (Ep. *ἴσιωα*) from *χίω*, to pour, and the poetic *ἴσιω* (Ep. *ἴσιωα* and *ἴσιωα*), from *καίω*, to burn. Add the Epic *ἡλιάμην* and *ἡλιωάμην*, N. 436, 184, *ἴσιωα* E. 208, *δατίσθαι* Hes. Op. 765. See § 185. ζ.

3.) Is the same with that of the Perf. in *ἴθηκα*, *ἴδωκα*, and *ἤκα*. These Aorists are used only in the Indicative, and rarely except in the Sing. and in the 3d Pers. plur. In the *middle voice*, the Att. writers use only the Ind. *ἠπάμην* Eur. El. 622, with the very rare Part. *ἠπάμενοι*; Æschin. 72. 9. The other dialects add *ἴθηκάμην*, K. 31, *ῥηπάμενος* Pind. P. 4. 52.

NOTE. These Aorists in *-αα* are only euphonic extensions of the 2 Aor., after the analogy of the Perf. First the final *-ν* (originally *-μ*) passed into *-α*, which became a connecting vowel; and then *-α-* was inserted to prevent the hiatus (§§ 179, 186); thus, *ἴθην-ν ἴθην-α ἴθην-α-α, ἴθηνκα, ἴθηναι, ἴθηναν* · *ἴδων ἴδωκα, ἦν ἤκα*. This form became common only where the flexible ending had no vowel (cf. 186), i. e. in the Sing. and in the 3d Pers. pl.; and was properly confined to the Ind. act., although a few middle forms are found after the same analogy. The nude form disappeared in the Ind. act. sing. (cf. § 186), but was elsewhere either the sole or the common form. See §§ 50, 51, 54.

## B. CONNECTING VOWELS.

§ 202. The *connecting vowels* serve to unite the flexible endings with the root or tense-sign, and assist in marking the distinctions of *mode* and *tense*.

NOTES. α. In each tense, that which precedes the connecting vowel (or, if this is wanting, the flexible ending) may be termed the *base* of the tense (*βάσις*, foundation); as, in the Pres. of *βουλιύω*, *βουλιυ-*; in the Fut., *βουλιυσ-*; in the Perf. act., *βιβουλιυν-*.

β. The *regular additions*, which are made to the base in the Present and Future, are throughout the same; as, *βουλιύ-ω, βουλιύσ-ω, βουλιύ-ις, βουλιύς ις · βουλιύ-οιμι, βουλιύς-οιμι · βουλιύ-ομαι, βουλιύς-ομαι, βουλιυθήσ-ομαι*.

§ 203. I. In the INDICATIVE, the connecting vowel is *-α-* in the Aorist and Perfect, and *-ι-* in the Pluperfect; in the other tenses, it is *-ο-* before a *liquid*, but otherwise *-ε-*.

Thus, A. *ἰβουλιύσ-α-μιν, ἰβουλιυε-ά-μην* · Pl. *βιβουλιύν-α-μιν* · Plup. *ἰβουλιύν-ι-ν* · Pres. *βουλιύ-ε-μαι, βουλιύ-ι-τι, (βουλιύ-ι-ντι, § 58) βουλιύουσι · βουλιύ-ο-μαι, (βουλιύ-ι-αι, § 37. 4) βουλιύη, βουλιύ-ι-ται* · Impf. *ἰβουλιυ-ε-ν, ἰβουλιυ-ι-ν* · *ἰβουλιυ-ό-μην, ἰβουλιύ-ι-το* · F. *βουλιύσ-ε-μιν, βουλιύς-ι-τον · βουλιυε-ί-μεθα, βουλιύς-ι-σθον · βουλιυθήσ-ο-μαι*.

REMARKS. α. In the Sing. of the Pres. and Fut. act. the connectives *-ο-* and *-ι-*, either by union with the ending, or by simple protraction, become *-ω-* and *-ι-*; as, (*βουλιυ-ο-μ, -ο-α*) *βουλιύω*, (*βουλιυ-ι-ν*) *βουλιύεις*, (*βουλιυ-ι-ν*, *-ι-ι*) *βουλιύμι · βουλιύωμ, βουλιύσεις, βουλιύσι*. See §§ 181. 1, 2; 183.

β. In the 3d Pers. sing. of the Aor. and Perf. act., -ι- takes the place of α; as, (ἰούλιος α τ) ἰούλιος, βιούλιος. See § 181. 2.

γ. In the 3d Pers. pl. of the Plup., -ι- commonly takes the place of -υ-

NOTE. The original connective of the Plup. was -ια-, which remained in the Ion. (§ 179); as, ᾗδια Z. 71, Hdt. ii. 150, ἰτιθήσια ζ. 166, ἰτιθήσιας ω. 90, ᾗδι B. 832, ᾗδιιν Σ. 404, ἰγιγόνι Hdt. i. 11, συνηδίατι Id. ix. 58. The earlier contraction into -η- is especially old Attic, but also occurs in the Ep. and Dor.; as, 1 Pers. ᾗδη Soph. Ant. 18, ἰτιπίνθη Ar. Eccl. 650, πιχάνη Id. Ach. 10; 2 Pers. ᾗδης Soph. Ant. 447, ᾗθησα τ. 93, ἰλιλήθης Ar. Eq. 822; 3 Pers. ᾗδῃ A. 70, Soph. (Ed. T. 1525, ἰλιλήθη Theoc. 10. 38. By precession (§ 29), -η- passed into -ι-, which became the common connective, and in the 3 Pers. sing. is already found in Hom. (arising from -ιι); as, ἰστέκι Σ. 557; so λιλείσι Theoc. l. 139. In the 3 Pers. pl., -ια- became -ι-, by the omission of the α, which was only euphonic in its origin (§ 179). So, in the 2 Pers. pl., ᾗδισι for ᾗδισι, Eur. Bac. 1345.

§ 204. II. The SUBJUNCTIVE takes the connecting vowels of the Pres. ind., lengthening -ε- to -η- and -ο- to -ω- (§ 177).

Thus, Ind. βουλεύ-ω, Subj. βουλεύ-ω, βουλεύς-ω · βουλεύ-υ-ε, βουλεύ-η-ε, βουλεύς-η-ε · βουλεύ-ι-μ, βουλεύ-η, βουλεύς-η · βουλεύ-ο-μιν, βουλεύ-ω-μιν · βουλεύ-ι-ται, βουλεύ-η-ται · (βουλεύ-ο-νσι, βουλεύ-ω-νσι, 58 βουλεύουσι, βουλεύουσι · βουλεύ-ο-μαι, βουλεύ-ω-μαι, βουλεύς-ω-μαι · βουλεύ-ι-ται, βουλεύ-η-ται, βουλεύ-ο-ται).

§ 205. III. The OPTATIVE has, for its connective, ι, either alone or with other vowels (§§ 177, 184).

RULE. If the Ind. has no connecting vowel, and the base ends in α, ε, or ο, then the ι is followed by η in the subjective forms, but receives no addition in the objective. In other cases, the ι takes before it α in the Aor., and ο in the other tenses. The connective ι always forms a diphthong with the preceding vowel.

Thus, ἴστα-ίν-ν, ἴστα-ί-μην (§ 48), τιθε-ίν-ν, τιθε-ί-μην (§ 50), βουλεύθι-ίν-ν (§ 35), διδο-ίν-ν, διδο-ί-μην (§ 51); βουλεύς-αι-μιν, βουλευς-αί-μην · βουλεύ-οι-μιν, βουλεύ-οί-μην, βουλευς-οί-μιν, βουλεύθης-οί-μην · ἴ-οι-μιν (§ 56), δικνύ-οι-μιν, δικνυ-οί-μην (§ 52).

REMARKS. 1. In Optatives in -ίν-ν, the η is often omitted in the Plur., especially in the 3d Pers., and also in the Dual; as, ἴσταῖμιν, ἴσταῖτι, ἴσταῖν ἴσταῖτον (§ 48), βουλεύθιῖν (§ 35). In the 3d Pers. pl. of the Aor. pass. the longer form is rare in classic Greek ἰκτισθῆναι Th. i. 38).

2. In contract subjective forms, whether Pres. or Fut., the connective α often assumes η; as, φιλέ-οι-μιν, contr. φιλεῖ-μιν or φιλεῖ-ν (§ 46); ἀγγιλοῖ-ν (§ 41, § 56).

NOTES. α. The form of the Opt. in -είν-ν, for -οί-μιν, is called the Attic Optative, though not confined to Attic writers · as, ἰνωρῆν Hdt. i. 89, οἰκοῖναι Theoc. 12. 28. This form is most employed in the Sing., where it is the common form in contracts in -ίω and -έω, and almost the exclusive form in contracts in -άω. In the 3d Pers. pl., it scarcely occurs, δοκοῖσαν Aeschin. 41.

29). It is likewise found in the Perf., as *παραδείξω* (§ 39) *Ar. Ach.* 940 *ἐπαφρογύειν* *Soph. CEd. T.* 840, *προελαλθεῖς* *Cyr. ii.* 4. 17; and in the 2 Aor. of *ἵχω*, *ἵσθαι*, which has, for its Opt., *σχέειν* in the simple verb (*Cyr. vii.* 1. 36), but *σχῶμι* in compounds (*κατάσχωμι* *Mem. iii.* 11. 11). So *ἰών* (§ 56) *Symp.* 4. 16.

β. See, in respect to the insertion of *η* (ι) in the Opt., § 184.

3. The Aor. opt. act. has a second form, termed *Æolic*, in which the connective is that of the Ind. with *ω* prefixed; as, *βουλιόω-ιαι*. See § 181. α

§ 206. IV. In the IMPERATIVE and INFINITIVE, the connecting vowel is *-α-* in the Aorist, and *-ι-* in the other tenses.

Thus, *βουλιῶν-α-τι*, *βουλιῶν-α-σθι*, *βουλιῶν-α-ι*, *βουλιῶν-α-σθαι* · *βουλιῶ-ι-τα*, *βουλιῶ-ι-σθι*, *βουλιῶ-ι-σθαι*, *βιβουλιῶν-ι-ται*, *βουλιῶν-ι-σθαι*, *βουλιῶν-ι-σθαι*.

REMARKS. α. Before *ν* in the Imperative, *-σ-* takes the place of *-ι-*, and, in the 2d Pers. sing., of *-α-*; as, *βουλι-ό-ντων*, *βουλιῶν-σ-ν* (§ 210. 2).

β. In the Infinitive of the Pres. and Fut. act., *-ι-* is lengthened to *-αι* (§ 183); as, *βουλιῶ-αι-ν*, *βουλιῶν-αι-ν*.

§ 207. V. In the PARTICIPLE, the connecting vowel is *-α-* in the Aorist, and *-ο-* in the other tenses.

Thus, (*βουλιῶν-α-ντες*, § 109) *βουλιόνας*, *βουλιῶν-ά-μινος* · (*βουλιῶ-σ-ντες*, § 109) *βουλιῶν*, (*βουλιῶ-σ-ντα*, § 132) *βουλιῶντα*, (*βουλιῶ-σ-ν*, § 63) *βουλιῶν* · *βουλιῶν* · (*βιβουλιῶν-ό-ντες*, § 112. α, 179) *βιβουλιῶντες*, (*βιβουλιῶν-ό-ντα*, § 132. 1) *βιβουλιῶντα*, (*βιβουλιῶν-ό-ν*, § 103) *βιβουλιῶντες* · *βουλιῶν-ό-μινος*, *βουλιῶν-ό-μινος*, *βουλιῶν-ό-μινος*.

§ 208. The INDICATIVE, IMPERATIVE, INFINITIVE, and PARTICIPLE are *nude* (*nudus, naked*), i. e. have no connecting vowel (§ 175),

1.) In the Aor., Perf., and Plup., passive, of all verbs.

I. the Aor. pass., the flexible endings are affixed, in these modes, to the *tempo-sign* (§ 198); in the Perf. and Plup. pass., they are affixed to the root; as, *ἰβουλιόθη-ν* (§ 199); *βιβουλιῶμαι*, *ἰβουλιῶ-μην*.

2.) In the Pres. and Impf. of some verbs in which the characteristic is a short vowel. These verbs are termed, from the ending of the theme, VERBS IN *-μι*, and, in distinction from them, other verbs are termed VERBS IN *-ω* (§ 209).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-σαι* · *ἵστα-μαι*, *ἵστά-μην* (§ 48). In the Inf. and Part., the connecting vowels *-ι-* and *-ο-* are inserted after *ι*; thus, *ἵ-ι-ναι*, (*ἵ-ό-ντες*) *ἰών* (§ 56). So, in the Imperative, *ἵσταν*. Cf. §§ 185. γ, 205.

3.) In a few Second Perf. and Plup. forms (§ 186).

The flexible endings are here affixed to the root; thus, *ἵστα-μιν*, *ἵστα-θι*, *ἵστά-ναι* (§ 48). In the Part., the connecting vowel is inserted; as, *διδῶς* (§ 58). So, in the Inf., *διδίναι*, with which compare *ἵναι*, above.

## C. FLEXIBLE ENDINGS.

§ 209. The *flexible endings* (*flexibilis, changeable*) are the chief instruments of conjugation, marking by their *changes* the distinctions of *voice, number, person, and, in part, of tense and mode*. They are exhibited in ¶ 31, according to the classification (§§ 195, 196).

## SPECIAL RULES AND REMARKS.

FIRST PERS. SING. The ending *-μ*, after *-α* *connective*, and, in *primary* forms (§ 196. 1), after *-ο*- and *-ω*- *connective*, is dropped or absorbed; after *-οι*- and *-αι*-, and in the *nude Present* (§ 208. 2), it becomes *-μι*; in other cases, it becomes *-ν*; as, (Ind. βούλευ-ο-μ, Subj. βουλεύ-ω-μ) βουλεύ-ω, βεβούλευκ-α, έβούλευσ-α (so after *-τα*-, contr. *-η*-, § 203. N.); βουλεύσ-αι-μι, βουλεύ-οι-μι, βουλεύσ-οι-μι, έστη-μι (¶ 48); έβούλευ-ο-ν, έβεβούλευκ-ει-ν, έβουλεύθη-ν, βουλεύσθη-ν · φιλοίη-ν, άγγελοίη-ν (§ 205. 2); έστη-ν, ισταίη-ν (¶ 48). See § 181. 1.

NOTE. Τείφω, for τείφωμι, occurs for the sake of the metre Eur. Fr. Inc. 152.

§ 210. SECOND PERS. SING. 1. For the form *-σθα*, see § 182.

2. The ending *-θ* is dropped after *-ε* *connective*; after *-α* *connective*, it becomes *-ν*, with a change of *-α* to *-ο*- (§ 206. α); after a *short vowel in the root*, it becomes in the 2d Aor. *σ*, and in the Pres. *ε*, which is then contracted with the preceding vowel (*αι* becoming *η*); in other cases, it becomes *-θι* (see § 181. 3). Thus, βούλευ-ε · βούλευσ-ο-ν · θί-ς, δύ-ς, έ-ς (¶¶ 50, 51, 54); (ίστα-ε) ιστη, (τίθ-ε) τίθει, (δί-δυ-ε) δίδου, (δείκνυ-ε) δείκνυ (¶¶ 48-52); φάνηθι (¶ 42), βουλεύθητι (§ 62), έσταθι (¶ 48), ισθι, δέδωθι (¶ 58), and, in like manner, φάθι, ἴθι (¶¶ 53, 56, § 181. 3), and the poet. ἔλθι Theoc. 15. 143, έπόμνυθι Theoc. 1195.

NOTE. In composition, ενθι, βῆθι, and ἴθι (¶¶ 48, 56, 57) are often shortened to ενά, βά, and ιά, as, παραέντα for παραέντηθι, κατάβῆ for κατάβηθι, κρίου for κρίνθι.

3. The endings *-σαι* and *-σο* drop the *σ*, except in the Perf. and Plup. pass., and sometimes in the *nude Pres.* and Impf. (§ 208. 2); as, (βουλύ-ε-αι, § 37. 4) βουλεύη or βουλεύει, (βουλεύ-ε-ο) βουλεύου, (έβουλεύ-ε-ο) έβουλεύουν, (έβουλεύσ-α-ο) έβουλεύσω · βουλεύ-οι-ο, βουλεύσ-αι-ο · βεβούλεν-αι, βεβούλεν-αι-ο · ιστα-σαι, ιστα-σο and (ίστα-ο) ιστω (¶ 48); τίθ-ε-σαι

and (τίθη-αι) τίθη, (ἔθη-ο) ἔθου (§ 50); διδο-σο and (δίδο ο) διδου, (δοο) δοῦ (§ 51). See § 182. III.

REMARKS. (a) The Aor. imperat. is irregularly contracted; thus, (βου-λίσ-α-ο) βούλισαι. (b) The contraction of -αι into -ι (§ 37. 4) is a special Attic form, which was extensively used by pure writers; and which, after yielding in other words to the common contraction into -η, remained in βούλι, οἶμι, and ἔψιμι. (c) In verbs in -μι, -σαι remained more frequently than -ε, and was the common form if α or ο preceded. Yet poet. ἰτίσται Æsch. Eum. 86, δύναι or δύνῃ (§ 29) Soph. Ph. 798. Further particulars respecting the use or omission of the -ε- in verbs in -μι are best learned from the tables and from observation.

§ 211. THIRD PERS. SING. The ending -τ becomes -σι in the *nude Pres.*, but in other cases is dropped, or lost in a diphthong; as, (ἵστη-τ) ἵστησι, ἵστη (§ 48); ἐβούλευε, βεβούλευκε, (βούλευ-ε-τ, βουλεύ-ε-τ) βουλεύει. See § 181. 2.

NOTE. The *paragoge* ν (§ 66), which is regularly affixed only to σ and σμple σ, is, in a few instances, found after -ι in the Plup., and follows ἦ in the Impf. of αἰμί, even before a consonant; thus, 3 Pers. ἦναι ὡς (§ 58) Ar. Vesp. 635, ἦναι οὐδὲν (§ 56) Id. Plut. 696, ἰσχυροῦναι οὐκ Id. Nub. 1347, ἰσχύειν αὐτοῦ Ψ. 691, βελήκειν αἰχμή E. 661, ἦν δὲ i. 2. 3. In all these cases, the ν appears to have been retained from an uncontracted form in -ι(ν). See § 203. N., 230. γ. So Impf. ἦκειν ἔργα Γ. 388.

§ 212. FIRST AND SECOND PERSONS PL., WITH THE DUAL.  
1. The 1st Pers. is the same in the Plur. and Du., having, for its *subjective* ending, -μεν, and for its *objective*, -μεθα, or sometimes in the poets, -μεσθα; thus, βουλεύο-μεν, βουλεύο-μεθα, and poet. βουλεύο-μεσθα.

NOTE. Of the form in -μεθον (§ 174), there have been found only three classical examples, all in the *dual primary*, and all occurring in poetry before a vowel: περιδύμεθον Ψ. 485, λελίμεθον Soph. El. 950, ἐρμώμεθον Id. Ph. 1079. Two examples more are quoted by Athenæus (98 a) from a *word-hunter* (ὀνοματοθήρας), whose affectation he is ridiculing.

2. The 2d Pers. pl. always ends in -ε. The 2d Pers. du. is obtained by changing this vowel into -ου; and the 3d Pers. du., by changing it into -ων in the *primary* inflection, into -ην in the *secondary*, and into -ων in the *imperative*. Thus, Pl. 2, βουλεύετε, ἐβουλεύετε. Du. 2, βουλεύετον, ἐβουλεύετον. Du. 3, βουλεύετον, ἐβουλεύετην, βουλεύετων.

REMARK. In the *secondary dual*, the 3d Pers. seems originally to have had the same form with the 2d; and we find in Hom. such cases as 3d Pers. δώκετον K. 364, τιτύχιστον N. 346, λαφύσιστον Σ. 583, θωρήσιστον N. 301. On the other hand, the lengthening to -ην (with which compare the lengthening of the Plup. affix, § 179) was sometimes extended by the Attics even to the 2d Pers.; as, 2d Pers. ἰχίτην Soph. CEd. T. 1511, ἀλλαξέτην Eur. Alc. 661, ὑρέτην, ἰσθημίτην Pl. Euthyd. 273 e.

§ 213. THIRD PERS. PL. 1. The ending -ντ, in the *pres.*

*mary tenses*, becomes *-νσι*. In the *secondary*, after *-ο-* or *-α-* connective, it becomes *-ν*; after a diphthong in the Opt., *-εν*; but, otherwise, *-σαν*. Thus, (*βουλεύομαι*, § 58) *βουλεύονται*, *βουλεύουσιν*, *βουλεύεσθαι*, *βουλεύεσθαι*· *ἰστιάται*, *ἰστιάσθαι* (§ 48); *ἐβούλευ-ο-ν*, *ἐβούλευσ-α-ν*· *βουλεύει-εν*, *βουλεύσαι-εν*, *βουλευθεῖ-εν*· *ἐβουλεύε-σαν*, *ἐβουλεύθη-σαν*, *βουλευθει-σαν*· *ἰστα-σαν*, *ἰστη-σαν*, *ἰσταίη-σαν* (§ 48). See §§ 181, 184. β.

2. In the Perf. and Plup. pass. of *impure verbs*, the 3d Pers. pl. is either formed in *-αται* and *-ατο* (§ 60), or, more commonly, supplied by the Part. with *ἰσὶ* and *ῆσαν* (§ 55); as, *ἑφθάσ-αται* Th. iii. 13, from *φθίρω* (r. *φθαρ-*), *to waste*, *γεγραμμένοι ἰσὶ*, *γεγραμμένοι ῆσαν* (§ 36).

REMARK. The forms in *-αται* and *-ατο* are termed *Ionic*. Before these endings, a labial or palatal mute must be *rough* (φ, χ), and a lingual, *middle* (δ); as, from *τίρω* (r. *τραπ-*), *to turn*, (*τίτραπ-νται*) *τιτράφονται* Pl. Rep. 533 b; from *τάσσω* (r. *ταγ-*), *to arrange*, (*τίταγ-νται*) *τιτάχονται* iv. 8. 5, *ἰτιτάχασατο* Th. vii. 4.

3. In the *Imperative*, the shorter forms in *-ντων* and *-σθων* (§ 177), which are termed *Attic* (§ 7), are the more common. In Homer, they are the sole forms.

NOTE. In *ἴσταν* and *ἴσαν* (§§ 55, 56), the old plur. form has remained without change.

§ 214. 1. INFINITIVE. The *subjective* ending, after *-ει-* connective (§ 206. β), has the form *-ν*; after *-α-* connective, *-ι* forming a diphthong with *-α-*; but, in other cases, *-ναι*; as, *βουλεύ-ει-ν*, *βουλεύσ-ει-ν*· *βουλεύσ-α-ι*· *βουλεύει-ναι*, *βουλευθεῖ-ναι*· *ἰστιά-ναι*, *ἰστιά-ναι*, *ἰστιά-ναι* (§ 48). See §§ 176, 183.

2. PARTICIPLE. For the change of *ν* to a connecting vowel in the Perf. act., see § 179. For the *declension* of the Part., see Ch. III., and the paradigms (§ 22).

§ 215. REMARKS. 1. For the *REGULAR AFFIXES* of the verb, which are those of the *euphonic* Pres. and Impf., and of the regularly formed Fut., Aor., Perf., and Plup., see §§ 29, 30. These affixes are *open* in the Pres. and Impf., and *close* in the other tenses. For the *AFFIXES* of the Pres. and Impf. of *VERBS* in *-μι* (§ 208. 2), see §§ 29, 30. The *AFFIXES* of the 2d Aor. act. and mid. are the same with those of the Impf. (§ 199. α), or, except in the Ind., the same with those of the Pres. (§ 169. β). The *AFFIXES* of the other tenses denominated *second* (except the *nude* 2d Perf. and Plup., § 186) differ from the regular affixes only in the *tense-sign* (§ 199. II.). The Fut. Perf. or 3d Fut. has the same affixes with the common Fut. act. and mid. (§ 179).

2. Special care is required in distinguishing forms which have the same letters. In *βουλιών* (§§ 34, 35), we remark (besides the forms which are the same in the Plur. and Du., § 212) the following: Ind. and Subj. *βουλιών*· Fut. Ind. and Aor. Subj. *βουλίωσιν*· Ind. and Imp. *βουλίοντι*, *βουλίοντι*· Ind.

Pl. 3, and Part. Pl. Dat. *βουλιύουσι, βουλιύονται* · Imp. Pl. 3, and Part. Pl Gen. *βουλιούντων, βουλιυνάντων, βουλιυνόντων* · Act. S. 3, and Mid. S. 2, *βουλιύει, βουλιύει* · Subj. Act. S. 3, and Ind. and Subj. Mid. S. 2, *βουλιύη* · Fut Ind. Mid. S. 2, and Aor. Subj. Act. S. 3, and Mid. S. 2, *βουλιύσῃ* · Aor. Imp. *βούλιυσεν*, Fut. Part. *β-υλιύσιν* · Opt. Act. S. 3, *βουλιύναι*, Inf. Act. *βουλιύναι*, Imp. Mid. S. 2, *βούλιυναι*.

3. With respect to the changes which take place in the root, or in the union of the affixes with the root, the tenses are thus associated : 1. the Pres. and Impf. act. and pass. ; 2. the Fut. act. and Mid. ; 3. the Aor. act. and mid. 4. the Perf. and Plup. act. ; 5. the Perf. and Plup. pass. ; 6. the Aor. and Fut. pass. It will be understood, that whatever change of the kind mentioned above takes place in one of the tenses, belongs likewise to the associated tenses, if nothing appears to the contrary. For the Fut. Perf., see § 239.

## II. UNION OF THE AFFIXES WITH THE ROOT

### A REGULAR OPEN AFFIXES

§ 216. When the regular open affixes (§ 215. 1) are annexed to *roots ending in α, ε, or ο*, CONTRACTION takes place, according to the rules (§§ 31–37). See the paradigms (§§ 45–47).

NOTES. α. Verbs in which this contraction takes place are termed CONTRACT VERBS, or, from the accent of the theme, *Perispomena*. In distinction from them, other verbs are termed *Barytone Verbs*. See Prosody.

β. The verbs *πᾶν, to burn*, and *πᾶν, to weep*, which have likewise the forms *καίω* and *κλαίω*, are not contracted. Dissyllabic Verbs in *-ίω* admit only the contractions into *ι*; thus, *πλίνω, to soil, πλίνω πλίνω, πλίνω πλίνω, πλίνωμι, πλίνωμι πλίνωμι, πλίνωμι*. Except *δίω, to bind*; as, *εἰ δύν, εἰ δύνω* Pl. Crat. 419 a, b.

γ. The contract Ind. and Subj. of verbs in *-αω* are throughout the same. See § 45. The contract Inf. in *-ᾶν* is likewise written without the *ι* subsec. ; thus, *τιμᾶν*, as contr. from the old *τιμᾶν* (§§ 25. β, 176, 183). So *φιλεῖν, to love* may be formed from the old *φιλεῖν, δηλόν*.

### B. REGULAR CLOSE AFFIXES.

§ 217. I. When the close affixes are annexed to a consonant, changes are often required by the general laws of orthography and euphony ; as,

*γράφω* (§ 36, root *γραφ-*) ; *γράφω, ἰγραψα, γίγραψαι* (§ 51) ; *γίγραφα, ἰγίγραφα* (§ 61) ; *γίγραμμαι, γίγραμμίνος* (§ 53) ; *γίγραπτα* (§ 52) *γίγραφε, γίγραφε* (§ 60).

*λαίω* (§ 37, *ι. λισ-, λισ-*) ; *ἐλαίβην, λυφθήσομαι* (§ 52).

*πράσσω* (§ 38, *ι. πρᾶγ-*) ; *πράξω, πράξομαι, ἰπραξάμην, πίπραξο* (§ 51) *πίπραχα* (§ 61) ; *πῖπραπτα, ἰπράχην, πῖπραχθε, πῖπραχθαι* (§§ 52, 60).

πίσω (§ 39, r. πῖθ-, πῖθ-); τίσω, τίσις, τίσις, τίσις, τίσις, τίσις (§ 55)  
πίσιμα (§ 61); πίσιμα, πίσιμα (§ 58); πίσιμα, πίσιμα (§ 52).

ἀγγίλλω (§ 41, r. ἀγγιλ-); ἀγγίλλω, ἀγγιλλομαι, ἀγγιλλα, ἀγγιλλάμενη  
(§ 56); ἀγγιλλε (§ 60).

REMARKS. α. In the liquid verbs κλίνω, to bend, κρίνω, to judge, κτίνω, to slay, τίνω, to stretch, and πλύνω, to wash, ν is dropped before the affixes which remain close (§ 56), except sometimes in the Aor. pass. (chiefly in poetry for the sake of the metre); as, κίπλωμαι, κίπλῃην and κίπλῃην, Γ. 360, H. Gr. iv. 1. 30; κίπλωμαι, κίπλωμαι, κίπλωμαι and Ep. κίπλωμαι, N. 129.

β. In other verbs, ν characteristic, before μ, more frequently becomes σ, but sometimes becomes μ or is dropped (§ 54); as, σίφασμαι, σίφασμίνος (§ 42); παροξύνω, to exasperate, Pf. P. Part. παροξυμίνος or παροξυσμίνος.

γ. Before μ in the affix, neither μ nor γ can be doubled; hence, κίκαμμαι, κίκαμμαι, κίκαμμαι, κίκαμμαι, κίκαμμαι.

§ 218. II. Before the regular close affixes, a short vowel is commonly lengthened; and here ᾱ becomes η, unless preceded by ε, ι, ρ, or ρο (§ 29); as,

τιμέω (§ 45), τιμήσω, τίμησα, τίμησα, τίμησα, τίμησα, τίμησα.

φιλέω (§ 46), φιλήσω, φιλήσομαι, φιλήσωμαι, φιλήσωμαι.

δηλέω (§ 47), δηλώσω, δηλώσομαι, δηλώσομαι, δηλώσομαι, δηλώσομαι.

τίω, to honor, poet., F. τίσω, A. τίσω, Pf. P. τίσιμα.

φύω, to produce, F. φύσω, A. φύσω, Pf. φύσω.

ἵκω, to permit, F. ἵκσω, A. ἵκσω (§ 189. 3), Pf. ἵκσω.

θῆκω, to hunt, F. θῆκσω, A. θῆκσω, Pf. θῆκσω (§ 62).

NOTES. α. Χράω, to utter an oracle, χράομαι, to use, and τιστεύω (r. τρε-), to bore, lengthen ᾱ to η; as, F. χρήσω, χρήσομαι, τρήσω. Ἄλωω, to thresh, with the common F. ἀλόσω, has also the Old-Att. ἀλοῶσω.

β. In the Perf. of verbs in -μι, ι is lengthened to υ, instead of η (§ 29); as, τίβωμαι, τίβωμαι (§ 50); ἵκω, ἵκω (§ 54).

§ 219. REMARKS. 1. Some verbs retain the short vowel, and others are variable; as,

σάω, to draw, F. σάσω, A. σάσω, Pf. σάσω, Pf. P. σάσω (§ 221), A. P. σάσω.

τελέω, to finish, F. τελίσω, τελέω (§ 200. 2), A. τελίσω, Pf. τελίσω, Pf. P. τελίσωμαι, A. P. τελίσω.

ἀρόω, to plough, F. ἀρόσω, A. ἄροω, A. P. ἄροω (Ion. Pf. P. Part. ἀροε- μίνος, Σ. 548, Hdt. iv. 97, § 191. 2).

δέω, to bind, F. δέσω, A. δέσω, 3 F. δέσωμαι · Pf. δέσω, Pf. P. δέσωμαι (δίδωμαι Hipp.), A. P. δέσω.

θύω (-ῶ), to sacrifice, F. θύσω, A. θύσω, A. M. θύσωμαι · Pf. θύσω, Pf. P. θύσωμαι, A. P. θύσω (§ 62).

NOTES. α. Verbs in -ανθμι and -ενθμι, and those in which the root ends



in λᾱ-, for the most part retain the short vowel ; as, γιλάω, to laugh, F. γιλάσσομαι, A. ἰγίλασα, A. P. ἰγίλάσθην.

β. The short vowel remains most frequently before θ, and least frequently before σ. In the PERFECT and PLUPERFECT, it remains more frequently in the *passive*, than in the *active* voice.

§ 220. 2. In *seven familiar dissyllables*, mostly implying *motion*, F appears to have been once attached to the root (see §§ 22. δ, 117) :

ῥίω, to run (r. ῥιF-), F. (ῥίFσομαι) ῥεύσομαι (ῥεύσω only Lyc. 1119). See § 166. α.

πίω, to swim, F. πύσομαι, -οῦμαι (§ 200. 3, iv. 3. 12, A. ἵπνισα, Pf. ἵπνισκα. πλίοω, to sail, F. πλίσω, commonly πλίσσομαι, v. 6. 12, or πλινσοῦμαι, v. 1. 10, A. ἱπλινσα, Pf. ἰτίπλινσα, Pf. P. πίπλινσομαι (§ 221).

πνίοω, to breathe, F. πνύσω, Dem. 284. 17, commonly πνύσομαι Eur. Andr. 555, or πνινσοῦμαι, Ar. Ran. 1221, A. ἱπνινσα, Pf. ἰτίπνινσα.

Add ῥίω, to flow, καίω, to burn, and κλαίω, to weep.

221. III. After a *short vowel* or a *diphthong*, σ is usually inserted before the *regular affixes* of the *Passive* beginning with θ, μ, or τ ; as,

σπάω, to draw (§ 219), Pass. Pf. ἴστα-σ-μαι, ἴστασαι, ἴστα-σ-ται, ἴσά-σ-μεθα · ἴστα-σ-μίνος · A. ἰσά-σ-θην · F. σπα-σ-θήσομαι.

τελίοω, to finish (§ 219), Pass. Pf. τιτίλισμαι, τιτιλισμίνος · Plup. ἰτιτιλίσμην, ἰτιτίλιστα, ἰτιτίλιστο · A. ἰτελίσθην · F. τελίσθήσομαι.

κελεύω, to command, Pass. Pf. κεκίλισμαι, κεκίλισται, κεκίλισμίνος · Plup. ἰκεκίλισμην · A. ἰκελύσθην · F. κελυσθήσομαι.

REMARKS. α. In some verbs, σ is omitted after a *short vowel* or *diphthong* in some it is inserted after a *simple long vowel* ; and some are *variable* ; thus, ἡρόθην, διδομαι, ἰδθην, τιδύμαι, ἰτῖθην (§ 219) ; βεβούλιυμαι, ἰβουλιύθην (§ 35) · χέω, to heap up, κίχυσμαι, ἰχῶθην · χράομαι, to use, κίχρημαι, ἰχρήσθην μύμνημαι, to remember, ἰμνήσθην · παύω, to stop, τίταυμαι, ἰταύσθην and ἰταύ-θην · ῥώνυμι (r. ῥο-), to strengthen, ἱρῶμαι, ἱρῶσθην · δράω, to do, δίδραμαι and δίδραμαι ἰδράσθην · θραύω, to dash, τίθραυσμαι and τίθραυμαι, ἰθραύσθην. It will be observed that the σ is attracted most strongly by the affixes beginning with θ.

β. When σ is inserted in the Perf. and Plup., the 3d Pers. pl. wants the simpl form ; as, Pl. 3, ἴστασμίνοι εἰσί, κεκίλισμίνοι ἦσαν. See § 213. 2.

§ 222. IV. The *regular close affixes* are annexed with the *insertion of η*,

1.) To *double consonant* roots, except those which end in a *labial* or *palatal* mute not preceded by σ, and those which end in a *lingual* mute preceded by ν ; as,

αὔξ-ω (r. αὔξ-, ¶ 43), αὔξ-ή-σα, πῦξ-η-σα, πῦξ-η-κα, πῦξ-η-μαι, πῦξ-ή-θην αὔξ-η-θήσομαι.

ΐψω, to boil, F. ἰψήσω, A. ἰψησα. ὀζω, to smell, F. ὀζήσω, A. ὀζησα.

μίλλω, to be about to, to purpose, to delay, F. μιλλάσω, A. ἐμίλλησα and ἐμίλλησα (§ 189. 1).

ἵρῃω, to go away, F. ἱρήσω, A. ἡρήσα, Pf. ἡρήκα.

βόσκω, to pasture, to feed, F. βοσκήσω.

But λάμπω, to shine, F. λάμψω, A. ἱλαμψα, 2 Pf. λίλαμπα. ἄρχω, to lead, to rule, F. ἀρχῶ, A. ἀρχα, Pf. P. ἄρχμαι, A. P. ἄρχην. σπίνδω, to make a libation, F. (σπίνδ-σω, §§ 55, 58) σπίσσω, A. ἱσπισσα, Pf. P. (ἱσπίνδ-μαι, ἱσπισμαι, § 53) ἱσπισμαι, A. P. ἱσπισθην, late Pf. A. ἱσπισκα.

2.) To *liquid* roots in which the characteristic is preceded by a *diphthong*, and to a few in which it is preceded by *ε*; as,

βούλωμαι, to will, F. βουλῶμαι, Pf. βιβούλωμαι (Ep. 2 Pf. βίβουλα A. 113), A. βιβούλην and ἡβούλην (§ 189. 1).

ἱθίλω, and shortened θίλω, to wish, F. ἱθιλήσω and θιλήσω, A. ἡθίλησα and ἱθίλησα, Pf. ἡθίληκα, and late τιθίληκα.

μίλω, to concern, F. μιλήσω, A. ἐμίλησα, Pf. μιμίληκα (Ep. 2 Pf. as Pres. μίμηλα, B. 25), A. P. ἐμιλήθη. This verb is commonly used impersonally: μίλῃ, it concerns, μιλήναι, &c.

μίνω, to remain, F. μινῶ, A. ἱμυνα, 1 Pf. μιμίνηκα (cf. 54. γ), 2 Pf. μίμνηκα.

νίμω, to distribute, F. νιμῶ, and later νιμήσω, A. ἱνυμα, Pf. νιμήκα, Pf. P. νιμήκα, A. P. ἱνιμήθη and ἱνιμήθη (R. α).

3.) To a few other roots; as,

δίω, to need, F. διήσω, A. ἰδίσα (δῆσιν Σ. 100), Pf. διδίκα. Mid. διόμαι, to need, to beg, F. διήσομαι, Pf. διδίκα, A. P. ἰδίθη. The Act. is most common as impersonal: διί, there is need, διήσου, ἰδίθη, &c. See R. γ.

εὔδω, to sleep, Impf. εὔδον and ηὔδον (§ 188. N.), F. εὔδῃσω.

δύμαι, to think, F. οἴσομαι, A. P. ᾤθην. When used parenthetically, the 1st Pers. sing. of the Pres. and Impf. has the nude forms δύμαι, φμην. In Hom. we find the forms δύμαι, εἶω, εἶω (Dor. εἶω Ar. Lys. 156), εἶσάμεν, εἶσθην, with *ι* commonly long. See R. γ.

οἶχωμαι, to depart, to be gone (the Pres. having commonly the force of the Perf.), F. οἶχέσομαι, Pf. φῆχμαι, and poet. οἶχουα or φῆχουα (R. β) Soph. Aj. 896 (φῆχεν K. 252).

παίω, to strike, F. παίσω, in Att. poetry παίσω, Ar. Nub. 1125, A. ἱπαισα, Pf. πίπαισα, A. P. ἱπαισθην.

REMARKS. α. In a few verbs, *ε* is inserted instead of *η* (cf. 219); as,

ἔχθωμαι, to be vexed, F. ἐχθίσομαι, A. P. ἐχθίθην.

μάχομαι, to fight, F. μαχίσσομαι, μαχοῦμαι (§ 200. 2), A. ἱμαχισάμεν, Pf. μμάχουα (Ion. μαχίομαι, Hdt. vii. 104, F. μαχίσσομαι A. 298).

β. In a very few verbs, we find the insertion of *ε* or *ω*. See οἶχωμαι (3. above), ἔμνυμι, ἱσθίω, ἔγωα, εἶωα (in the two last the inserted vowel even precedes the characteristic).

γ. In most of these cases, the vowel is obviously inserted for the sake of *euphony*. That the vowel should be commonly *η*, rather than *ε*, results from

§ 218. In *δίο*, to need, and *οίμαι*, to think, there appears to have been once a digamma, of which we find traces in the Homeric (*δίφομαι*) *διούμαι*, *διούσσομαι*, *ιδιούσσο*, and in the long *ι* of *οίμαι*.

§ 223. V. In a few *liquid roots*, METATHESIS takes place before the terminations that *remain close* (§ 56), to avoid the concurrence of consonants (§ 64. 3); as,

*βάλλω* (r. *βαλ-*, transp. *βλα-*), to throw, F. *βαλῶ*, and in Att. poetry *βαλ λάω* (§ 222), Ar. Vesp. 222, 2 A. *ἱσάλοιν*, Pl. *βίβλασμα* (§ 218), Pl. P. *βίβλημαι*, 3 F. *βίβλησσομαι*, A. P. *ἱσλάθην*.

*πάμπιν* (r. *παμ-*, transp. *πμα-*), to labor, to be weary, F. *παμποῦμαι*, 2 A. *ἱλασεν*, Pl. *κίμμημα*.

### C. VERBS IN -μι.

[For the paradigms, see ¶¶ 48-57.]

§ 224. I. Before the *nude affixes*, the CHARACTERISTIC SHORT VOWEL (§§ 183, 208. 2) is *lengthened* (*ā* becoming *η*, unless preceded by *ρ*, § 29; and *ι*, *ει*),

1.) In the *Indicative singular* of the PRESENT and IMPERFECT ACTIVE.

Thus, *ἵστημι* (§ 48; r. *σῑᾱ-*), *ἵστην· τίθημι* (§ 50; r. *θῑ-*), *εἰσθην· δίδωμι* (§ 51; r. *δο-*), *εἰδῶν· δεικνῦμι* (§ 52; r. *δεικ-*, *δεικνῦ-*), *εἰδεικνῦν· εἶμι* (§ 56; r. *ῑ-*), *εἶ, εἶσι*.

2.) In the SECOND AORIST ACTIVE throughout, except before *ντ* (§ 183).

Thus, *ἔστην*, *ἔστημεν*, *σῑῑθι*, *σῑῑτήσαν*, *σῑῑναι· σῑάντων*, (*σῑᾱ-ντις*) *σῑᾱς· ἀπέδρᾱν* (§ 57; r. *δρᾱ-*), *ἀποδρᾱναι· ἔγνω* (§ 57; r. *γνο-*), *ἔγνωμεν*, *ἔγνωτον*, *γνώθι*, *γνώναι· γνόντων*, (*γνόντις*) *γνούς*.

EXCEPTION. The short vowel *remains*, in the 2 Aor. of *τίθημι*, *δίδωμι*, and *ἵημι*, except in the Inf., where it is changed into its corresponding diphthong (§ 29); thus, *ἵθιμι*, *δίς*, *δῖναι*, (*δί-ντις*) *δῖς· ἴδοιμι*, *δός*, *δοῦναι*, (*δό-ντις*) *δούς· εἶμι* (§ 54; r. *ι-*; for the augment, see § 189. 3), *ἴς*, *εἶναι*, (*ῑ-ντις*) *εἶς* (for the Sing. of these Aorists, see § 201. 3). Except, also, the poet. *ἱσῑᾱν* and *οὔσῑᾱν*.

3.) In a few MIDDLE forms, mostly *poetic*.

Thus, *δίζημαι* (r. *διζῑ-*), to seek; *ὀνίνημι*, to profit, 2 A. M. *ὀνήμην*, and later *ὠνάμην· πίμπλημι*, to fill, 2 A. M. poet *ἐπλήμην*.

§ 225. II. If the characteristic is *e*, *o*, or *υ*, the *singular* of the IMPERFECT ACTIVE is commonly formed with the *connecting vowel* (§ 185. β); thus, *ἐτίθειον*, contr. *ἐτίθουν*, *ἐτίθειες* *ἐτίθεις*, *ἐτίθεις* *ἐτίθει* · *ἐδίδοον* *ἐδίδουν* *ἐδείκνυον* (§§ 50–52).

REMARK. In like manner, the *regular* affixes sometimes take the place of the *nude*, in other forms, particularly in *verbs* in -υμι, which may be regarded as having a second but less Attic theme in -ῦω (§ 185. α); thus, *δείκνυμι* and *δεικνύω*, *δείκνυσι* and *δεικνύει*, *ἐδείκνυσαν* and *ἐδείκνυσον*, *δεικνύς* and *δεικνύων*.

§ 226. III. SUBJUNCTIVE AND OPTATIVE. 1. In the Subj., verbs in -μι differ from other verbs only in the mode of contracting -αη and -οη (§§ 33, 37. 3); thus, *ἰστιά-ω* *ἰστώ*, *ἰστιά-ης* *ἰστῆς* · *ἰστιά-ομαι* *ἰστώμαι*, *ἰστιά-ῃ* *ἰστῇ* · *τιθέ-ω* *τιθώ*, *τιθέ-ης* *τιθῆς* · *τιθέ-ομαι* *τιθώμαι*, *τιθέ-ῃ* *τιθῇ* · *διδό-ω* *διδώ*, *διδό-ης* *διδῶς* · *διδό-ομαι* *διδώμαι*, *διδό-ῃ* *διδῷ* · *δείκνυ-ω*, *δεικνύ-ομαι* · *ῖ-ω* (§ 56). If, however, ρ precede -αη, the contraction is into α; as, *ἀποδοῶς* (§ 57).

2. VERBS IN -ομαι have a second form of the Opt. act. in -ώην, which is most frequent in late writers, but is not confined to them, as, *ἀλώην* X. 183 (*ἀλοίην* X. 253), *βιώην* Ar. Ran. 177 (the other form is not used in this word, perhaps to avoid confusion with the Att. Pres. opt., § 205. 2), *βιώην* Pl. Gorg. 512 e.

3. In the Opt. mid., *ει*, if not in the *initial syllable*, is often changed before the flexible ending into *οι*, in imitation of *verbs* in -ω; thus, *τιθοίμην*, *ιοίμην* (§§ 50, 54), and the compound forms, *ἐπιθοίμην*, *συνθοίμην*, i. 9. 7, *προοίμην*, Ib. 10. So even *κρέμοισθε* for *κρέμαιοσθε*, Ar. Vesp. 298; *μαρνοίμεθα* for *μαρναίμεθα*, λ. 513; and *ἀφίοιτε* for *ἀφίειτε*, Pl. Apol. 29 d.

4. In a few instances, verbs in -ομαι, instead of inserting a connecting vowel in the Subj. and Opt., simply lengthen the *υ* (cf. § 177); as, *διασκιδάννυσι*, *διασκιδάννυται* for *διασκιδαννύη*, *διασκιδαννύηται*, Pl. Phædo, 77 b, d; *σῆγνυτο* for *σηγνύητο*, Ib. 118 a. Add the poet. *ἰαδῦμι* Π. 99, *φῶν* Theoc. 15. 94, *δαίνυτο* Ω. 665, *δαίνυτο* (for -ῶντο) σ. 248; and the similarly formed *φρίμην* α. 51, *φρίτο* λ. 330.

§ 227. IV. SECOND AORIST. The 2 Aor. from a *pure root* retains the *primitive nude form*, whatever may be the form of the theme (§ 185. γ); as, *ἔβην*, *ἀπέδραυν*, *ἔγνων*, *ἔδιν* (§ 57).

NOTES. α. Except *ἵστων* (cf. §§ 205, 208. 2, 3), which yet has the Imp. *πῖθι*.

β. A few roots are transposed, in order to admit the nude form; thus, *σκέλλωμαι*, to dry up, 2 A. (γ. *σκαλλ*, *σκαλ*-) *ἴσκλην*, Opt. *σκληίην*, Inf. *σκληῖναι* Ar. Vesp. 160.

γ. We add a list of nude 2 Aorists, which may not be hereafter mentioned: *κλάω*, to break, 2 A. Part. *κλάς* Anacr. Fr. 16; *κλύω*, to hear, post. 2 A.

Imp. *αἰῶ* A. 37, Eur. Hipp. 872, *αἰῶ* B. 56, *ἄεχ*. Cho. 999, redupl. *αἰαλῶ* E. 284, *αἰαλυνε* Γ. 86; *λύω*, to loose, 2 A. M. *λύμην* Φ. 80, *λύετε* 114, *λύετε* H. 16; *φύω*, to produce, 2 A. *ἴφω*, Cyr. ii. 1. 15, *Subj. φύω*, Opt. *φύην* (§ 226. 4), *Inf. φύμαι*, *Part. φύς*.

## REMARKS UPON PARTICULAR VERBS.

*Φημί, to say.*

[¶ 53.]

§ 228. (a) In certain connections, *φημί*, *ἴφην*, and *ἴφην* are shortened, for the sake of *vivacity*, to *ἡμί*, *ἴη*, and *ἴ* · thus, *ἴη* ἴγώ, *said I*, Ar. Eq. 634; *ἴη* ἴη, *said he*, Pl. Rep. 327 b, c; *ἴ*, *he spoke*, A. 219; *παῖ, ἡμί, παῖ, παῖ, boy! I say, boy! boy!* Ar. Nub. 1145. (b) The 2 Pers. sing. of the Pres. ind. is commonly written *φῆς*, as if contracted from *φαις*. For *ἴφηντα*, in the Imp., see § 182. (c) To the forms in the table, may be added the Ep. Pres. M. Pl. 2 *φάσθε* α. 562, *Imp. φάσ* α. 168, *φάσθε* υ. 100, *φάσθε* I. 422 (*Inf. φάσθαι* A. 187, *ἄεχ*. Pers. 700); Pl. P. S. 3 *πίφηναι* Ap. Rh. 1. 988, *Part. πίφηναι*, E. 197.

*ἵημι, to send.*

[¶ 54.]

§ 229. (a) Many of the forms of this verb occur only in composition. (b) Of the contract forms *ἵασαι* and *ἵαι* (for *ἵη-σαι*, *ἵαι*, § 58), the former is preferred in the Attic, and the latter in the Ionic. (c) The Impf. form *ἵην*, which occurs only in composition (*προῖεν* ι. 88, *ἡφίεν* Pl. Enthyd. 293 a), seems either to have come from *ἵην* (which is of doubtful occurrence) by *procession*, or to have been formed after the analogy of *ἵεν*, *ἵη*, or of the Plup. (d) For the Opt. forms *ἵειμην* and *ἵμην*, the latter of which can be employed only in composition, see § 226. 3. (e) In the dialects, we find forms from the simpler themes *ἵω* and *ἵω* · thus, Impf. *ἕων* A. 273, Imp. *ἕων* Theog. 1240, Pl. P. Part. *μυμειναι* Hdt. v. 108 (§§ 69. α, 192. 3; cf. *μυμίδικα*, Anacr. Fr. 74); Pr. *ἕοντα* Hdt. ii. 165. In the S. S. we find *ἵφαι* Mk. 1. 34, *ἕφης* Rev. 2. 20, Pl. P. *ἕφηνται* Mt. 9. 2, 5.

*Εἶμι, to be.*

[¶ 55.]

§ 230. In the Present and Imperfect of this verb, the radical syllable *ε-*,

1.) Before a *vowel*, unites with it; thus, (*ε-σαι*, *ε-ᾶσαι*, § 58) *εἶσαι* · (*ε-ω*) *ᾶ*, (*ε-ης*) *ῆς* · (*ε-λην*) *εἶην*.

2.) Before *ντ*, becomes *ο* (cf. §§ 203, 206); thus, (*ε-ντις*, *ᾶ-ντις*, § 109) *ᾶν*, Imp. (*ε-ντων*) *ὄντων* (less used than the other forms, Pl. Leg. 879 b).

3.) In other cases, is *lengthened*, as follows.

α.) It becomes *ι* in the forms *εἶμι*, *εἶς*, *εἷ*, *εἶναι* (cf. §§ 218. β, 224. E). The form *εἷ*, both here and in ¶ 56, is either shortened from *εἶς* (which is not used by the Attics), or is a middle form employed in its stead.

β.) In the remaining forms of the Pres., it assumes *ο* (compare § 231);

thus, *ἰ-σ-μῖς*, *ἰ-σ-σῖ*, *ἰ-σ-σῖς*, *ἰ-σ-σῶ*, *ἰ-σ-σῶσας*, *ἰ-σ-σῶν* (§ 213. N.). After the *σ*, the *τ* in the 3d Pers. sing. is retained; thus, *ἰ-σ-σῖ*. Before the *σ*, *τ* in the 2d Pers. sing. of the Imperative becomes *ι* by precession (cf. § 118); thus, *ἰ-σ-σῖ*.

γ.) In the Impf. it becomes *η*, and may likewise assume *σ* before *τ*; thus, *ἦ*, *ἦς* or rather *ἦ-σ-σῖ*. The *Old-Att.* form of the 1st Pers. *ἦ* (Ar. Av. 1363), and the 3d Pers. *ἦς*, appear to have been contracted from *ἦμ* and *ἦς* (cf. § 179, 201. N., 211. N.). For *ἦσθαι*, see § 182. The *middle form* *ἦμην* is little used by the more classic writers (Cyr. vi. 1. 9). The Imp. *ἦτω*, which follows the analogy of the Impf., occurs but once in the classic writers (Pl. Rep. 361 c.), and is there doubtful.

REMARKS. a. In the Fut., instead of *ἵσται*, the Attics always use the *nude form* *ἵσται*.

b. Some regard the root of this verb as being *ἰσ-*, and adduce in support of this view, the Lat. (*esum*) *sum*, *es*, *est*, (*esumus*, *estis*), (*esunt*), and the Sanscrit *amī*, *asi*, *asti*, &c.

*ἵμι*, to go.

[§ 56.]

§ 231. (a) The Pres. of *ἵμι* has commonly in the Ind., and sometimes in the other modes, the sense of the Fut. (§ 200. b); thus, *ἵμι*, (*I am going*) *I will go*. (b) For *ἵεν*, in the Plup., the common Attic form was *ἦμ*, which appears to be a remnant of the old formation noticed in § 203. N. A Perf. *ἦα*, corresponding to this Plup., nowhere appears, and some regard *ἦεν* (omitting the *ι* subsc.) as an Impf. doubly augmented (§ 189). For the use of this tense, see § 233. (c) For *ἵσται* and *ἵσιν*, see § 205; for *ἵται*, § 213. N.; for *ἵται*, *ἵται*, and *ἵσται*, § 208. 2; for *ἵσθαι*, § 182; for *ἵεν* in the 3d Pers., § 211. N.; for *ἵμην*, *ἦς*, &c., § 237. (d) The *middle forms* *ἵμαι*, *ἵμην* are regarded by some of the best critics as incorrectly written for *ἵμαι*, *ἵμην*, from *ἵμην* (§ 54).

*κίμαι*, to lie down.

[§ 60.]

§ 232. (a) This verb appears to be contracted from *κίμαι*, a deponent inflected like *τίθμαι* (§ 50); thus, *κίμαι* *κίμαι*, *κίεται* *κίεται*, *κίσει* *κίσει*, *κίσθαι* *κίσθαι*, *κίμενος* *κίμενος* · *κίμην* *κίμην* · *κίσομαι* *κίσομαι*. In the Subj. and Opt. the contraction is commonly omitted; thus, *κίμαι*, Ec. 8. 19, *κίμην*, iv. 1. 16, like *τίθμαι* (also accented *τίθμαι*) and *τίθειμην* · yet *κίεται* (also written *κίεται*), for *κίεται*, T. 32, β. 102. (b) The Subj. sometimes retains the form of the Ind. (§ 177); as, Subj. *κίεσθαι* Pl. Phædo, 84 e. (c) We find the following forms in the dialects, some of which have the shorter root *κί-*: Pres. S. 2 *κίαι* Hom. Merc. 254, S. 3 *κίεται* Hdt. vi. 139, Pl. 3 *κίεται* X. 510, *κίεται* L. 527, *κίεται* L. 659, Hdt. i. 14; Impf. Pl. 3 *κίεται* Ap. Rh. 4. 1295, *κίεται* φ. 418, *κίεται* Hdt. i. 167, *κίεται* N. 763; Fut. *κίεσθαι* Theoc. 3. 53 (§ 200. 3); old Pres. as Fut. (§ 200. b) *κίω*, η. 342, *κίω* τ. 340. (d) Some of the best grammarians regard *κίμαι* as a Perf. having the sense of the Pres. (§ 233).

#### D. COMPLETE TENSES.

§ 233. I. In some verbs, the sense of the complete

tenses, by a natural transition (see Syntax), passes into that of other tenses; and the PERFECT becomes, in signification, a *Present*; the PLUPERFECT, an *Imperfect*, or *Aorist*; and the FUTURE PERFECT, a common *Future*. Thus, ἵστημι (§ 48), *to station*, Pf. ἵστηκα, (*I have stationed myself*) *I stand*, Plup. ἐστήκειν, *I stood*, F. Pf. ἐστήξω, *I shall stand*; μνησκω, *to remind*, Pf. P. μέμνημαι, (*I have been reminded*) *I remember*, Plup. ἐμνήμην, *I remembered*, F. Pf. μανήσομαι, *I shall remember*; Plup. ᾔειν (§ 56), *I went*.

REMARK. In a few of these verbs, the Pres. is not used, and the PERF. is regarded as the *theme*. Such verbs, as having a preterite tense for the theme, are termed PRETERITIVE. See ¶ 58, 59.

§ 234. II. MODES. 1. The PERFECT SUBJUNCTIVE and OPTATIVE are commonly supplied by the Participle with the auxiliary verb εἶμι (§ 55, § 169. β); thus, Pf. Act. Subj. βεβουλευκώς ὦ, Opt. βεβουλευκώς εἴην. Pf. P. Subj. βεβουλευμένος ὦ, Opt. βεβουλευμένος εἴην.

REMARKS. α. Sometimes, however, the Perf. forms these modes according to the general rules (§§ 204, 205, &c.), chiefly when it is employed as a Pres.; as, ἱστῆκα, vi. 5, 10, ἱστῶ, Pl. Gorg. 468 b, ἱσταίνην, Ψ. 101 (§ 48), πιστεύειν (§ 205. α), διδῶ (§ 58), Rep. Ath. i. 11; εὐλόφωεν Pl. Pol. 269 c, πιστεύοιεν v. 7. 26, βεβλήκαον Th. ii. 48, πιστεύει Id. viii. 108.

β. In the Perf. pass., these modes are formed in only a few pure verbs, and in these without a fixed analogy; thus,

καλῶ, *to call*; Pf. P. κέκλημαι, *I have been called, I am named*, Opt. (κεκλη-ί-μην) κέκλημην, κέκλης Soph. Ph. 119, κέκλητε, &c.

κτάομαι, *to acquire*; Pf. κέκτημαι, *I have acquired, I possess*, Subj. (κεκτά-ω-μαι) κεκτῶμαι, κεκτῇ, κεκτῆται Symp. i. 8; Opt. (κεκτη-ί-μην) κεκτῆμην, κεκτῆς, κεκτῆτε Pl. Leg. 791 c, or (κεκτα-ί-μην) κεκτῆμην, κεκτῆς, κεκτῆτε Ages. 9. 7.

μεινῆμαι (§ 233), Subj. μεμῶμαι, Pl. Phil. 31 a, Opt. μεμῆμην Ω. 745, μεμῆτε Ar. Plut. 991, or μεμῆμην μεμῆς (or μέμνεις) i. 7. 5, μεμῆτε Cyt. i. 6. 3.

For κέθημαι, see ¶ 59. Add Subj. βεβλήῃς Andoc. 22. 41, τιμῆσθαι Pl. Rep. 564 c; Opt. λιλῶτο σ. 238 (cf. § 226. 4).

§ 235. 2. The Perfect, in its proper sense, may have the IMPERATIVE in the 3d Pers. pass.; but, otherwise, this mode belongs only to those Perfects which have the sense of the Pres.; and, even in these, the Imperative active is scarcely found except in the nude form of the 2d Perf. (§§ 237, 238); yet ἄνοιγε, κειράγετε (§ 238. β), γέγωνε Eur. Or. 1220, βεβηκέτω Luc. de Hist. Scrib. 45, εἰσκέτω Ib. 49.

§ 236. III. VOWEL CHANGES. The affixes in -α, -ων of

the **SECOND PERFECT** and **PLUPERFECT** are annexed with the following changes in the preceding syllable.

1.) *ε* becomes *ο*, and *ι* becomes *οι*; as, *μῖνω*, *to remain*, 2 Pf. *μῆμονα · δέχομαι*, *to see*, poet., *δεδορκα · λείπω*, *λείποινα* (§ 37); *πείθω*, *πείποιθα* (§ 39).

NOTES. (a) The same changes take place in the 1st Perf. and Plup. of a few verbs; as, *κλέπτω*, *to steal*, *κίκλοφα · τρέπω*, *to turn*, *τίτροφα · τίμι-σιν*, *to send*, *πίπομφα · δίδουκα* (§ 58). (b) Analogous to the change of *ε* into *ο*, is that of *η* into *ω* in *ρήγνυμι*, *to break*, 2 Pf. *ῥήρωγα*. (c) In the following Perfects, there appears to be an insertion of *ο* or *ω* (§ 222. β): *ἀγω*, *to lead*, *ἀγώοχα* (§ 191. 2), Dem. 239. 1, *ισθίω*, *to eat*, *ἰδῶοκα*, iv. 8. 20 (Ep. Pf. P. *ἰδῶομαι*, χ. 56), *ἵσθω* (r. *ἰθ-*), *to be wont*, preteritive, *ἰδῶοκα* (§ 221. 3). (d) In the following dialectic forms, the change or insertion of vowels has extended to the *passive*: *ἀφίσταται* (§ 229. ε); *ἄρστω γ.* 272, Theoc. 24. 43, for *ἄρστω* or *ἄρτω*, Plup. S. 3 of *αἰσώω* or *αἰσώω*, *to raise*; *ἐπάωχατο* M. 340, Plup. Pl. 3 of *ἐπείχω* · *ἰδῶομαι* (N. c).

2.) Short *α*, *ι*, or *υ*, before a *single consonant*, is *lengthened* (*α*, not preceded by *ε* or *ο*, § 29, becoming *η*); as, *γαῖνω*, *πέφνηα* (§ 42; r. *φᾶν-*); *θαύλλω*, *to bloom*, *τεῦθῆκα · ἄγγυμι* (r. *ἄγ-*), *to break*, *ἔυγα · κρᾶζω*, *κέρκωμι* (§ 238. β); *κέρκωμι* (r. *κρίγ*), *to creak*, pret.; *μῦκάομαι* (r. *μῦκ-*), *to bellow*, *μῦμυκα*.

EXCEPTIONS. After the Attic reduplication, the short vowel remains; as, *ἐλάλουν* (§ 191. 2). In *λάσκω* (r. *λάκ-*), *to sound*, *α* is not changed into *η* in the Att.; thus, 2 Pf. *λίλῃκα*, Ar. Ach. 410 (*λίληκα*, X. 141).

§ 237. IV. NUDE FORMS. In the **SECOND PERFECT** and **PLUPERFECT**, the connecting vowel is sometimes omitted in the *Indicative plural* and *dual* (§ 186). When this omission takes place, (a) the Ind. sing. is commonly *supplied* by forms from a *longer base* (cf. § 201. N.); which forms likewise occur in the *plural* and *dual*, but less frequently; (b) the Subj., Opt., Imp., and Inf. are formed after the analogy of *verbs in -μι*; (c) the Part. is *contracted*, if the characteristic is *α* or *ο*. Thus,

Pf. Ind. Sing. *ἴσθηκα* (§ 48; r. *σκα-*, base *ίσκα-*, prolonged to *ίσθηκα*, § 186), *ἴσθηκα*, *ἴσθησι*, Pl. *ἴσθᾶ-μιν* Pl. Gorg. 468 b, and rarely *ἴσθηκαμιν*, *ἴσθᾶ-σι*, (*ίσκα-σι*, *ἴσθᾶ-σι*, § 58) *ἴσθῃσι* (*ἴσθησσι* Δ. 434); Subj. (*ἴσθᾶ-ω*) *ἴσθῃ* and *ἴσθηα* · Opt. *ἴσθαιην* (post.); Imp. *ἴσθᾶ-θι* (post.) Ar. Av. 206; Inf. *ἴσθᾶναι* iv. 7. 9; Part. Ep. *ἴσθᾶ-ός*, *-ίος* T. 79 (also *ἴσθῆός* Hes. Th. 519), commonly contr. *ἴσθῆός* (§ 22. 8) i. 3. 2, (*ίσκα-ῖ-σκα*) *ἴσθῃσκα*, (*ίσκα-ῖ-ς*) *ἴσθῆός* and sometimes, by syncope, *ἴσθῆς* Pl. Parm. 146 a, Ion. *ἴσθῆός* (§ 48. 1), *-ῆτος* Hdt. ii. 38; also *ἴσθηκός* Pl. Meno. 93 d. Plup. Sing. *ἴσθῃ-μιν* or *ἴσθηκαμιν*, *-υς*, *-υ*, Pl. *ἴσθᾶ-μιν*, *ἴσθᾶ-σι*, *ἴσθᾶ-σαν* i. 5. 13 (*ἴσθησιν* Cyr. viii. 3. 9).

*Θήσσω*, *to die* (r. *θαν-*, *θω-*, § 64), Pf. Ind. Sing. *εἶδθηκα* (base *εἶδθα-*, *εἶδθηκα*), *-ας*, *-α*, Pl. *εἶδθαμιν* Pl. Gorg. 492 a, *εἶδθῃσι*, *εἶδῃσι* iv. 2. 17, Du. *εἶδθατον* iv. 1. 19; Subj. *εἶδθῃκα*, Th. viii. 74; Opt. *εἶδθαιην*, Cyr. iv. 2. 3;



Imp. *εἶδῃς* X. 365, *εἰδέναι* Pl. Leg. 933 e, &c.; Inf. *εἰδέναι* Mem. i. 2 16, *εἰδημένοι* Soph. Aj. 474, and Poet. (*εἰδῶ-ί-ναι*) *εἰδέναι* Æsch. Ag. 539 Part. *εἰδηκώς* (fem. δ. 734), *εἰδῶ-ός*, Pind. Nem. 10. 139, commonly contr., with *ι* inserted (cf. §§ 35, 48. 1), *εἰδυός*, *-ῶσα*, *-ός* or *-ός*, vii. 4. 19, v. 331, Ep. *εἰδυός* or *εἰδυός*, *-έτος* or *-ῶτος*, a. 289, P. 435. Plup. Sing. *εἰδέναι* *-αι*, *-αι*, Pl. *εἰδέναι*, *-αι*, *-σαν* H. Gr. vi. 4. 16.

Pf. Ind. Sing. *εἶδον* Cyr. i. 4. 12, and *εἶδον* Soph. Œd. C. 1469 (¶ 58, base *εἶδ-*, *εἶδον*), *εἶδον* and *εἶδον*, *εἶδον* and *εἶδον* · Pl. *εἶδον* Th. iii. 53, *εἶδον*, (*εἶδον*, § 58) *εἶδον* Pl. Apol. 29 a; Subj. *εἶδῃ* · Imp. *εἶδῃ* Ar. Vesp. 373; Inf. *εἶδέναι* (§ 208. 3) Rep. Ath. 1. 11, and *εἶδέναι* Eur. Sup. 548; Part. *εἶδώς* Pl. Prot. 320 a (contr. or sync. *εἶδον* Ap. Rh. 3. 753), and *εἶδον* · Eur. Ion. 624. Plup. Sing. *εἶδέναι* Pl. Charm. 175 a, and *εἶδέναι*, *-αι*, *-αι* · Pl. *εἶδέναι*, *εἶδον*, *εἶδον* Pl. Leg. 685 c (*εἶδέναι* iii. 5. 18).

Pf. Ind. Sing. *εἶδον* (¶ 58 : base *εἶδ-*, *εἶδον*), *εἶδον* (for *εἶδ-ον*, § 182; *εἶδον* scarce occurs in the Att., yet Eur. Alc. 780; the Att. poets, by a mingling of forms, sometimes use *εἶδον* Eur. Ion. 999), *εἶδον* · Pl. (*εἶδ-ον*, § 53) *εἶδον* ii. 4. 6, (*εἶδ-ον*, § 52) *εἶδον*, (*εἶδ-ον*, the δ becoming σ in imitation of the other persons) *εἶδον*, and rarely *εἶδον* Pl. Alc. 141 e, *εἶδον*, *εἶδον* · Imp. (*εἶδ-ον*) *εἶδον* ii. 1. 13. Plup. Sing. *εἶδον*, Pl. *εἶδον*, &c., and poet. (*εἶδ-ον*) *εἶδον* Eur. Hec. 1112, (*εἶδ-ον*) *εἶδον*, (*εἶδ-ον*) *εἶδον* Æsch. Prom. 451.

Plup. Sing. *εἶδον* (¶ 56), *εἶδον*, *εἶδον*, Pl. *εἶδον*, *-αι*, commonly *εἶδον* Pl. Rep. 328 b, *εἶδον* vii. 7. 6, *εἶδον* Cyr. iv. 5. 55, sometimes Ion. *εἶδον* v. 445, Hdt. ii. 163.

§ 238. In the following examples, the nude forms are chiefly poetic, and, in part, Epic only.

α. PURE. *ἀφρονέω*, to dine; Pf. Pl. 1 *ἀφρονέω* Ar. Fr. 428, Inf. *ἀφρονέω* Ath. 423 a. In imitation of these comic forms, we find also, from *δυσνέω*, to sup, *διδύκω* and *διδύκω* Ath. 422 e, Ar. Fr. 243.

*βαίω*, to go; Pf. βίβω (r. βα-), 2 Pf. Pl. poet. βίβω, βίβω, βίβω B. 134, βίβω Soph. El. 1386; Subj. Pl. 3 βίβω Pl. Phædr. 252 e; Inf. βίβω Eur. Herac. 610, Hdt. iii. 146, Part. Ep. βίβω, *-ῶσα*, *-ῶτος*, E. 199, Ω. 81, Att. contr. βίβω, *-ῶσα*, *-ῶτος*, Soph. Ant. 67, 996, Œd. C. 314, H. Gr. vii. 2. 3, Pl. Phædr. 254 b. 2 Plup. Pl. βίβω, *-αι*, *-αι* B. 720.

*βιβρώσκω*, to eat; 1 Pf. βίβρωκα (r. βρο-), 2 Pf. Part. (βίβρω-ός) βίβρω, *-ῶτος*, Soph. Ant. 1022.

*γίγνομαι* (r. γα-, γιν-, γιγν-), to become; 2 Pf. γίγνομαι, poet. Pl. 2 γιγνώσκω (Ep. for γιγνώσκω Hom. Batr. 143, 3 γιγνώσκω Δ. 41; Inf. γιγνώσκω (Ep. for γιγνώσκω) E. 248; Part. Ep. γιγνώσκω, *-ῶσα*, *-ῶτος*, Γ. 199, I. 456, Att. contr. γιγνώσκω, *-ῶσα*, *-ῶτος*, Eur. Alc. 532, 677. Plup. Du. 3 γιγνώσκω x. 138

*μίμωκα* (r. μα-, μιν-, § 236. 1), to be eager, pret., E. 482, *μίμωκα* Æsch. Sept. 686, *μίμωκα* Soph. Tr. 982, Pl. *μίμωκα* i. 641, *μίμωκα* H. 160, *μιμῶκα* K. 208, Du. *μίμωκα* Θ. 413; Imp. S. 3 *μιμῶκα* Δ. 304; Part. *μιμῶκα*, *-ῶσα*, *-ῶτος*, Δ. 40, 440, Θ. 118, and *μιμῶκα*, *-έτος*, Π. 754, B. 818. Plup. Pl. 3 *μίμωκα* B. 863.

*πίπτω*, to fall; 1 Pf. πίπτωκα (r. πτι-, πτω-); 2 Pf. Part. Ep. *πιπτοντός* *-ῶτος*, Φ. 503, and *πιπτοντός*, *-ῶσα*, *-ῶτος*, v. 98, Ap. Rh. 2. 832 Att. contr. *πιπτοντός*, *-ῶτος*, Soph. Ant. 697, 1018.

*τίτλωκα* (r. τλα-), to bear, pret., Pl. *τίτλωκα* v. 311; Imp. *τίτλωκα* A.

586; Inf. *τιτλάμην* (Ep. for *τιτλάμαι*) γ. 209; Part. *τιτλῶς*, -ῶσα, -έτος, v. 23, E. 873.

β. IMPURE. In the nude forms of the first four verbs mentioned below, τ passes into θ, after the analogy either of the 2d Pers. sing., or of the objective inflection.

*ἄνωγα*, to command, poet. preteritive, Pl. *ἄνωγμι* Hom. Ap. 528; Imp. *ἄνωγι* Eur. Or. 119, and *ἄνωχθι* Id. Alc. 1044, *ἄνωγίτω* β. 195, and (*ἄνώγω*) *ἄνώχθω* Λ. 189, Pl. *ἄνώγιτι* ψ. 132, *ἄνωχθι* Eur. Herc. 241.

*κράζω*, commonly 2 Pf. *κίκραγα*, to cry; Imp. *κίκραχθι* Ar. Vesp. 198, Pl. *κίκραγιτι* Ib. 415, and *κίκραχθι* Ar. Ach. 335.

*ιγίρω*, to rouse; 2 Pf. *ιγρήγορα*. Imp. Pl. 2 *ιγρήγορθι* Σ. 299; Inf. *ιγρηγέσθαι* (as if from *ιγρήγορμαι*) K. 67.

*πάσχω*, to suffer; 2 Pf. *πίπειθα*, Pl. 2 (*πίπεισθαι*, *πίπεισσι*, § 52, *πίπεισι*, § 55) *πίπεισθι* Γ. 99, v. 465.

*ἴσταναι*, to be like, pret. (base *ἴκν-*, *ἴκν-*, §§ 191. 3, 236. 1), Pl. trag. *ἴσταν* Soph. Aj. 1239, Du. Ep. *ἴκτον* δ. 27, Plup. *ἴκτην* A. 104.

*ἔρχομαι*, to come; 2 Pf. *ἐλήλυθα*, Ep. Pl. 1 *ἐλήλυσθην* (§ 47. N.) γ. 81.

*πίστυα*, to trust (§ 39; base *πισθ-*, *πισθ-*, *πισθ-*, § 236. 1); Imp. trag. *πίστυσθι* Aesch. Eum. 599; Plup. Ep. Pl. 1 *πίστισθην* B. 341.

§ 239. V. FUTURE PERFECT, or THIRD FUTURE. The Fut. Perf. unites the base of the Perf. with the affixes of the Fut. act. and mid.; as, (*ἑστήκ-σω*, ¶ 48) *ἑστήξω*, (*γεγράφ-σομαι*, ¶ 36) *γεγράψομαι*.

REMARKS. 1. The Fut. Perf. is scarcely found in *liquid* verbs, or in verbs beginning with a vowel (*αἰσθάνομαι* Pind. Nem. 1. 104, *εἰσέσομαι*, ¶ 53, Cyr. vii. 1. 9), and is frequent in those verbs only in which it has the sense of the common future (§ 233).

2. (α) Of the Fut. Perf. act., the only examples in Attic prose are *ἰσστήξω* and *τίσθῃξω*, both formed from Perfects having the sense of the Pres., *ἰστηκα* and *τίσθηκα* (§§ 233, 237), and both giving rise to middle forms of the same signification (§ 166. 2), *ἰσστήσομαι* and *τίσθῃσομαι*. (β) Other examples of a reduplicated Fut. in the active voice are *τιτορήσω* Ar. Pax. 381, and the Ep. *ἄπαχῆσω*, Hom. Merc. 286, *πισπιδῆσω*, φ. 153, *πισπιδῆσω* X. 223, *πιχαρήσω*, O. 98 (also *πιχαρήσομαι*, ψ. 266), all from verbs which have reduplicated 2 Aorists (§ 194. 3). (γ) Other examples of the Fut. Perf. mid. with the Perf. act., are *κίκλαγγα*, *κικλάγξομαι* Ar. Vesp. 990, *κίκραγα*, *κικράξομαι* Ar. Ran. 265, *κίκνῃδα*, *κικαδῆσομαι*, Θ. 353. (δ) An example of a reduplicated Fut. mid. with a reduplicated 2 Aor. is *αἰσιδῆσομαι*, O. 215.

§ 240. VI. The student will observe, in respect to the complete tenses, the following particulars, which are far more striking in the Act. than in the Pass. voice (§ 256); 1. their defective formation; 2. the entire want of these tenses in many verbs; 3. the comparative infrequency of their use; and 4. their more frequent occurrence in the later than in the earlier writers.

## DIALECTIC FORMS.

## A. CONTRACTION.

§ 241. Forms which are contracted in the Att. (and which are also commonly contracted in the Dor., but often with a different vowel of contraction) more frequently remain uncontracted in Ion. prose, while the Ep. has great freedom in the employment of either uncontracted, contracted, or variously protracted forms. Here belong, Contract Verbs in -άω, -ίω, and -έω (§ 216), the Liquid, Att., and Dor. Fut. (§ 200), the Aor. Pass. Subj. (§ 199), the Subj. of Verbs in -μι (§ 226), and the 2d Pers. Sing. in -αι and -ο (§ 210 3). In these forms, the first vowel is either (I.) α, (II.) ι or η, or (III.) ε. Of these, ι or η is far the most frequently uncontracted.

§ 242. I. The first vowel α. (a.) In the Ion., the α is commonly contracted or changed into ι (§ 44. 2); and when α with an O vowel is contracted into ω, ι is often inserted (§ 48. 1, cf. § 35). Thus we find, as various readings, *ἰεῖναι*, *ἰρίωναι*, and *ἰρίωναι*, Hdt. i. 82, 99. So *ἰεῖωμι* i. 120, *ἰρίωμι* ii. 131, *χεῖσθαι* vii. 141, *χεῖσθαι* (v. 33. α) i. 47, *χεῖσθαι* 157, *ἰχρίωναι* 53, *χρίω* (for *χρίωμι*) 155, *ἰμμηχανάω* (for *ἰμμηχανάωμι*, one s dropped; see §§ 243. 2, 248, f) v. 63; Subj. of Verbs in -μι, *δυναίμην* iv. 97, 2 Aor. *πρίωμι* or *πρίωμι* χ. 216, for *πρίωμι*, contr. *πρίωμι* (see also b. below).

NOTE. In the 2 Pers., the termination -αι commonly remains; as, *ἰχρήαι* Hdt. i. 117, *ἰεῖναι* vii. 209.

(b.) In the Ep., protracted forms are made by doubling the vowel of contraction, either in whole, or in part (i. e. by inserting one of its elements, or its corresponding short vowel, commonly ε with ω, and α with ε, § 48); and sometimes by prolonging a short vowel, particularly ι used for α to ιι; as, *ἰράω*, contr. *ἰρῶ* Γ. 234, protracted *ἰρῶω* E. 244, *ἰράωι* ἰρῶι Λ. 202, *ἰράωι* H. 448, *ἰράωι* ἰρῶι E. 87<sup>2</sup>, *ἰράωι* A. 350, *ἰρίωσι* Δ. 9, *ἰρῶσθαι* λ. 156, *ἰράσθαι* π. 107, *ἰρίσθαι* Δ. 347, *ἀντίωσαν* A. 31, *ἀσχαλάω* B. 293, *ἀσχαλάω* π. 297, *ἰμῶνται* 686, *γελῶνται* ε. 40, *γελῶνται* 111, *ἄλιω* (Imp. for *ἄλιωω*, -ω) ι. 377; *μυῖασθαι* α. 39, *μυνοίω* N. 79 (*μυνοίωι* M. 59), *δρῶσι* α. 324; *δρῶμι* 317, *ἡδῶμι* H. 157 (*ἡδῶμι* 133), (*μυῖαι*, *μυῖω*, *μυῖω*) *μυῖω* Ap. Rh. 1. 896, *ταυταῖσι* Γ. 387; *μυνοίησι* O. 82, for *μυνοίῃ*, *κίραι* I. 203, for *κίραι* Att. Fut. *ἰλῶσι* N. 315, η. 319, *ἰλῶσι* ε. 290 (see § 200. 2); *περῶω* H. 83; 2 Aor. Subj. of Verbs in -μι, *σῆσι* P. 30, *σῆσι* E. 598, *σῆσι* O. 297 (*σῆσι* A. 348), *σῆσι* P. 95, *σῆσι* ε. 183; *βίω* Z. 113, for *βῶ* (§ 57), *βῆ* I. 501, *βῆσι* K. 97 (*βῆσι* lidd. vii. 50. 2).

NOTES. 1. α is not prefixed, when the flexible ending begins with ε; as in *ἰρῶ-σι*, *ἰρῶ-ται*. Yet *ἄται* Hes. Sc. 101, for *ἄται* (α being resolved into αἰ, § 29).

2. We also find in Ion. prose, in imitation of the Ep., *κομῶσι* Hdt. iv. 191, *ἡγορῶνται* vi. 11. So Dor. *κομῶνται* Theoc. 4. 57.

(c.) The Dor. sometimes contracts α with an O sound following into α; and commonly α with an E sound following into η (§ 45. 1, 4); as, *πεινῶν*. Theoc. 15, 148, *διαπεινῶμι* Ar. Ach. 751; 1 Aor. Sing. 2 *ἰνῶ* Theoc. 4. 28, for *ἰνῶω*, -ω, *ἡδῶ* Ar. Ach. 913; *τολῶ* Theoc. 5. 35, *λῆ* 64, *ἰνῶ* 110, *σιγῶ* Ar. Ach. 778, *ἰνῶ* 800. The latter contraction appears in some Ion prose-writers (as Hipp.; so *δυμῶνται* Hdt. iv. 75); and in the Ep. *ἰνῶ* §

343 (written by some *ἔρηαι*, as if from *ἔρημι*), and in the Du. forms, *πρῶτον δήτην* Δ. 136, *εὐλήτην* Ν. 202, *συναιτήτην* π. 333, *φαιστήτην* Μ. 266.

§ 243. II. *The first vowel ι or η.* (a.) In Ion. prose, contraction is commonly omitted, except as *ι* and *ιου* often become *ιυ*: as, *παῖον* Hdt. i. 38, *παιῖος* 39, *ἰσῶς* 32, *παιόμενος* 73, *παιόμενος* 68, *παιῶσι* 131, *παιῶμα*. *ἄξιμα* ix. 11; Fut. *σημανῶ* Ib. i. 75, *πεθανῶ* 35, *ἰῶσι* 5; Aor. Subj. *ἄταιριβῶ* Ib. iii. 65, *φανῶσι* i. 41, *θῶσι* iv. 71 (see § 226. 1); 2 Pers. *βοῦλαι*, *τιῶμαι* Ib. i. 90, *ἰγῶσι* 35, *ἴδω* vii. 209.

NOTES. 1. In like manner, *ι*, used for *αι* (§ 242. a), may become *υ*; as, *εἰρώτιον* Hdt. iii. 140, *εἰρωτύοντας* 62 (*εἰρωτύοντες* v. 13). So in the Dor., *ἡρώτιον* Theoc. i. 81, *γλιῦντι* 90, for *γιλῶντι*, &c.

2. If *ι* is followed by another distinct vowel, one *ι* is often dropped; as, *φοβῖαι*, *φοβῖο* Hdt. vii. 52 (*φοβῖν* i. 9), for *φοβῖαι*, *φοβῖο*. So Ep. *ἰαλί* Ω. 202, *παλί* or *παλίαι* λ. 811. A similar omission of *ο* appears in *ἀνακονί* Theog. 73.

3. After the analogy of the contract Pres., the Ion. extends the 2 Aor. Inf. in *-ῶν*, as if formed by contraction, to *-ῖον*; as, *ἴδω*, *παθῖον* Hdt. i. 32, *θυγῖον* 1, B. 393 (*θυγῖν* 401), *πίον* Δ. 363.

4. The Ion. often renders impure verbs pure, by the insertion of its favorite *ι* (§ 48. 1); as, *συμβάλλοιμενος* (cf. *συνιβάλλω*) Hdt. i. 68, *ἐνίχισ* 118, *ἀγίομαι* iii. 14, *ἰνδύομαι* 98.

(b.) The Ep. commonly omits contraction if the last vowel is *ω*, *φ*, *αι*, or *ου* (except in the Aor. pass. subj., and in the Perf. subj. *ἰδῶ*); but otherwise employs or omits it according to the metre (*ι*, when contracted, becoming *ιυ*; yet *ἰσῶθον* Δ. 308, *ἀνιρρίπτων* v. 78). Synizesis is frequent when *ι* precedes a long *Ο* vowel, and sometimes occurs in *ιον*, and even in *ιαι*. The Ep., also, often protracts *ι* to *ιι*, and sometimes doubles the vowel of contraction *η*. Thus, *φιλῖαι* ε. 305 (yet *φιλῖν* δ. 692, and *φοροῖη* ι. 320), *φιλῶμαι* θ. 42, *οἰκῖον* Δ. 18, *πυρρῶμαι* X. 381, *ἰδῶ* A. 515, *ἰδῶ* π. 236; *φιλῖ* B. 197, *φιλῖ* A. 342, *ἱρῖ* P. 86, *ἱρῖ* N. 539, *ἱση* π. 254, *ἱσαι* A. 563, *ἱσαι* Σ. 95, *ἱσαι* ζ. 33, *γνώσαι* B. 567, *γνώση* 365; *μυθῖαι* θ. 180 (*μυθῖαι* or *μυθῖ* β. 202, § 243. a. 2), *νῖαι* λ. 114, for *μυθῖαι*, *νῖαι* · *ἱπλι* X. 281, *ἱπλι* Υ. 69, *φράζω* E. 440, *φράζω* δ. 395, *πάλιον* Δ. 477, *πάλιον* θ. 550, *παλιῶντο* B. 684; *νικῖον* Δ. 359, *ἰνιλιῶντο* A. 5, *ἰνῖον* 62, *ἱνω* Δ. 611, *σπῖο* K. 285, Aor. Pass. Subj. *δαμῖον* σ. 54, *δαμῖος* Γ. 436, *δαρήν* X. 246, *δαμῖον* Η. 72; 2 Aor. Subj. of Verbs in *-μι*, *θῖον* Π. 83 (*θῖω* Hdt. i. 108), *θῖος* α. 341, *θῖη* 301, *ἀνή* B. 34, *θῖομαι* α. 485, *θῖομαι* A. 143, *θῖομαι* Σ. 409.

(c.) For the Dor. contraction of *ι* and *ιου* into *ιυ*, and in the stricter Dor., of *ι* into *η*, see §§ 45. 3, 44. 4; e. g. *ἰλίγιν* Theoc. 1. 86, *μάχιν* 113, *ἀμαρτῖν* 2. 73, *ἴδω* 76; *ποῖη* Ar. Lys. 1318. So, in Hom., *ἀμαρτήτην* N. 584, *ἀπειλήτην* λ. 313.

REMARKS. α. Some varieties of the Dor. change *ι* into *ι* or *ιω*, and *ιω* into *ιω*; as, *μογῖομαι* Ar. Lys. 1002, *ἐμῶμεθα* 183, *ἰπαινῶ* 198, for *μογῖομαι*, *-ῶμιν*, *ἐμῶμεθα*, *ἰπαινῶ*.

β. The later Dor., from the influence of analogy (§§ 44. 1, 248. d), has sometimes *α* for *η*, in verbs in *-ῖω*; as, *φιλῶ* Theoc. 3. 19, *δάσας* 5. 118 So. Aor. Pass. *ἰνῶσθαι* Id. 4. 53.

§ 244. III. *The first vowel α.* (a.) Here the Ion. and Dor. usually employ contraction, following the common rules, except that the Ion. sometimes uses *ου* for *ου*, and the Dor. *ω* and *ω* for *ου* and *α* (§§ 44. 4, 45. 3); as, *δικαίνουσι* Hdt. i. 133, *δικαίνουσι* vi. 15, *οικισίνονται* i. 4, *σσιφανισίνονται* viii. 59; *ὀππῶν* Ar. Lys. 143, *μαστιγῶν* Epich. 19 (1). The Dor. *α* is likewise used by other dialects in *ρίγῶν*, *το βε cold*, and in the Ion. *ιδρίω*, *to sweat*; as, *ρίγῶν* Ar. Vesp. 446 (*ρίγῶν* Cyr. v. 1. 11), *ρίγῶ* Pl. Gorg. 517 d; *ιδρίωσι* A. 598.

(b.) The Ep. sometimes protracts the *α* to *ω*, and sometimes employs the combination *ωω* after the analogy of verbs in *-άω*; as, *ιδρώοντα* Σ. 372, *ιδρώοντα* A. 119, *δυνάωντας* i. 48; *ἀρίωσι* i. 108, *δηϊόντα* N. 675, *δηϊόντα* δ. 226; 2 Aor. Subj. of Verbs in *-μι*, *γνώω* ξ. 118, *ἀλώω* A. 405, *δάω* μ. 216, *δάωσι* A. 324 (*δάσι* 129), *δαωμι* H. 299 (*δαμι* Ψ. 537), *δαωσι* A. 137.

#### B. TENSE-SIGNS.

§ 245. 1. In verbs in *-ζω*, the Dor. commonly employs ξ for *σ*, in the Fut. and Aor.; as, *καθίζας* Theoc. i. 12, for *καθίσας* from *καθίζω*, *χαρίζη* 5. 71, *καίμιζαν* Pind. N. 2. 31. This change appears also in a few other verbs in which short *α* precedes; as, *γαλάζας* Theoc. 7. 42, *ἰφθαζα* 2. 115, from *γαλάω* (§ 219. α), *φλάω* (§ 278). Similar forms sometimes occur in other poets besides the Dor., for the sake of the metre; as, *σφισιριζέμενον* Aesch. Sup. 39, *ἀλάξι* Ar. Lys. 380, *ιφθαύξαι* (φλούω) Ap. Rh. i. 275.

2. In the Fut. act. and mid., the Dor. commonly adds to the tense-sign *α*, which is then contracted with the connecting vowel; as, (*ἀρίω*) *ἀρῶ* Theoc. i. 145, (*ἀρίομαι*, § 45. 3) *ἀρῶμαι* 3. 38, *πενσεῖς* 3. 9, *ἀξῶ* i. 11, *τιμψῶ* 6. 31, *δείξῶται* Call. Lav. 116, *γυρραλέξῶται* Ar. Ach. 746, *παρασεῖσθαι* 743, for *ἔσθαι*, *ἔσομαι*, &c. See § 200. 3.

3. The Ep. employs the Att. Fut. (§ 200. 2), both *uncontracted*, *contracted*, and *protracted*; and has also other examples of the Fut. with *σ* dropped (or of the Pres. used as Fut.); as, *ἀνύω* A. 365, *ἐρύουσι* 454, *χρύω* β. 222. So *ιυγαίνονται* (from Pf. base *γίγα-*, see §§ 238. α, 239. c) Hom. Ven. 198.

4. The formation of the 1 Aor. without *σ* is extended, (a) in the Ion. and poet. language, to a very few liquids, in which the characteristic is preceded by a diphthong (cf. § 222. 2), or by another consonant; thus, *ἀπούρας* A. 356, *ἀπηύρω* Aesch. Prom. 28, *ἰταυράμην* Hipp., *εὔρατο* Ap. Rh. 4. 1133, *ἔσφαυτο* Hipp. i. 80; (b) in the Alex. and Hellenist. dialects, to a number of verbs which in the classic Greek employ the 2 Aor.; as, *ἡλθας* Mt. 25. 36, *ἀνέλασας* Acts 7. 21.

5. For the doubling of *σ* by the poets, especially the Ep., to make a short vowel long by position (*καλίσσιντο* A. 54, *ἔμοσσεν* 71, *ἰλάσσεται* 147), see § 71. For Ep. examples of *σ* retained in liquid verbs, see § 56. 3. In *ὀφίλλαισι* Π 651, β. 334, the *σ* is doubled to compensate for the loss of the *σ*.

#### C. CONNECTING VOWELS.

§ 246. 1. For *-αι-* connective, the Dor. and Aol. sometimes employ *η-* (§ 44. 4); as, *ἰθίληθα* Theoc. 29. 4, for *ἰθίλειαι*, *ὠρέην* i. 4, for *ὠρέειν*, *ἔργην* Sapph. i. 19. For the Dor. forms in *-αι* and *-ειν*, see § 183. N.

2. The Dor. and Aol. sometimes give to the Perf. the connecting vowel of the Pres. (§ 185), especially in the Inf.; as, *δίδωκω* Theoc. 15. 58, for *δίδωκα*, *πινώτης* 10. 1 (see 1. above), *πινώτη* 5. 7, *πινώθι* 5. 28; Inf. *διδῶκαι*

1. 102, γιγᾶσκιν Pind. O. 6. 83, τειθέσκιν Sapph. 2. 15; Part. μελλάδοντας Pind. P. 4. 318, παφρίσσοντας 325. Instances likewise occur in the Ep. of the Perf. passing over into the form of the Pres., and of the Plup. into that of the Impf.; as, μελλήγοντας M. 125, ἐρῆγοντι Hes. Sc. 228; μίμνησκον ι. 4. 19, ἐπίφθσκον Hes. Th. 152.

NOTE. In this way new verbs arose, not confined to the Ep.; as, from ἀνωγα, ἀνώγω, to order, O. 43, Δ. 287, Hdt. vii. 104, Impf. ἤνωγον I. 578 (ἠνώγιον H. 394), F. ἀνώξω π. 404, A. ἤνωξα, Hes. Sc. 479; from ἄλινα, ἄλινω, to destroy, Σ. 172, A. 10, Soph. Ant. 1286; from γίγαντα, γιγανίω and γιγανίσκω, to cry aloud.

3. In the Subjunctive, the Ep. often retains the old short connective (§ 177), for the sake of the metre; as, ἀγίεραμι A. 142, ἴεμι, ἰγίεραμι B. 440, φθίμεσθα Ξ. 87, φθίται Υ. 173, εἶδομι A. 363, εἶδειν Θ. 18.

4. In the following poet. chiefly Ep. forms, the connecting vowel is omitted:

α.) Of Pure Verbs. ἀνύω, to accomplish; Impf. ἤνυτε ι. 243, ἄνυτε Theoc. 2. 92, ἄνυμι 7. 10.

ιεύω, Ion. and Poet. ιεῖω, to draw, Mid. to draw to one's self, to protect; Act. Inf. ιεῖσθαι Hes. Op. 816; Mid. ἱεῖσθαι Ap. Rh. 1208, ιεῖσθαι A. 239, ἱεῖσθαι X. 507, ἱεῖτε Δ. 138, ἱεῖτε Π. 542, ἱεῖντο Theoc. 25. 76, ἱεῖντο M. 454, ἱεῖσθαι ι. 484, ἱεῖσθαι ψ. 82; Pass. ἱεῖτο Hes. Th. 301; from the shorter ῥύομαι, ῥήντο Soph. Oed. T. 1352, ῥύατο Σ. 515, ῥύσθαι O. 141; Iter. ῥύεσθαι Ω. 730.

σιύω, to shake, σιῖται Soph. Tr. 645.

στῦνται, he takes his stand, purposes, Γ. 83, στῦνται Æsch. Pers. 49, στῦντο B. 597, λ. 583.

τανύω, to stretch; τάνυται P. 393.

β.) Of Impure Verbs. ἔδω, comm. ἐδίω, to eat; Inf. ἔδμεναι Δ. 345.

λείπω, to leave; Impf. ἔλιπον Ap. Rh. 1. 45.

πίεθω, to lay waste, Inf. Pass. (πίεθ-σθαι, § 60) πίεσθαι Π. 708.

φίρω, to bear; Imp. φέρετ I. 171.

φυλάσσω, to watch (τ. φυλακ-); Imp. προ-φύλαχθι (cf. § 238. β) Hom. Ap. 538.

#### D. FLEXIBLE ENDINGS.

§ 247. a. 2d Pers. Sing. (a) For the form -σθα, see § 182. Π. (b) For uncontracted, variously contracted, and protracted objective forms, see § 243. (c) The Ep. sometimes drops σ in the Perf. and Plup. pass.; as, μίμνηται Φ. 442, contr. μίμνη O. 18, Theoc. 21. 41, βίβληται E. 284, ἴσσει Π. 585. (d) On the other hand, in the S. S., we find σ retained in some contract forms, and in the Presents having the sense of the Fut. πίεμαι, φάγομαι: thus, (καυχάσσαι) καυχᾶσαι Röm. 2. 17, εὐνῶσαι Lk. 16. 25, πίεται, φάγεται Id. 17. 8.

b. 1st Pers. Pl. and Du. The Dor. uses -μεν for -μιν (§ 70. 3); as, δι-δοίκαμεν Theoc. 1. 16, εἶδομεν 2. 25. For the endings -μινθα and -μινον, see § 212.

§ 248. c. 3d Pers. Pl. (a) For the Dor. -ουσι, see § 181. α. (b) The Æol. uses -αισι for -ουσι, and -αισι for -ᾶσι (§ 45. 5); as, πρέπτοιον

Alc. 7 (1), *σάξαισι* Pind. P. 9. 110, *φαισί* Sapph. 35 (88). (c) In the Alexandrine Greek we find *-αι* for *-αισι* of the Perf., and *-σαν* for *-ει* of the Impf. as, *τίφριται* Lyc. 252, *ἴγραιται* St. Jn. 17. 7 (so *ἴγραι* Hom. Batr. 179) *ἰσχάζονται* Lyc. 21, *ἡλθεσαν* LXX. Pa. 79. 1, *ἰδολοῦσιν* Rom. 3. 13. So, in the Opt., *ἴσωνται* Pa. 35. 25, *ποιήσονται* Deut. 1. 44, for *ἴσωνται*, *ποιήσονται* (d) Rare instances occur in the poets of *-αισι* in the Perf. with a short penult (cf. § 45. 5); thus the old reading *λελόγγασιν* λ. 304, *νιύνησιν* Antim

(e) In the nude Impf. and 2 Aor., and in the Aor. pass., the Ep. and Dor. often retain the older ending *-ν* (§ 181. γ); as, *ἴσων* A. 535, Pind. P. 4. 240 (*ἴσωνται* N. 488), *ἴν* M. 33, Pind. I. 1. 34, *εἴθεν* Id. P. 3. 114, *ἰδόν* Hom. Cer. 437, *ἴγρον* Pind. P. 4. 214, and *ἴγρον* Ib. 9. 137, *ἴφθιν* λ. 481, Pind. P. 1. 82, *ἡγρέθιν* A. 57, *εράφιν* 251, *φάνθιν* 200, Mosch. 2. 33, *ἰφλάθιν*, Theoc. 7. 60, *φάνιν* Pind. O. 10. 101. So, in imitation of the Ep., *ἐκέρειθιν* Ar. Pax, 1283, *ἰκευφθιν* Eur. Hipp. 1247. We even find, as 3 Pera. pl., *ἡμίδιν* Ap. Rh. 4. 1700, *ῥδιν* 2. 65.

(f) In the Ion., the endings *-άται* and *-έται*, for *-νται* and *-νται* (§ 213. ε), are the common forms in the Perf. and Plup., are very frequent in the Opt., and are also employed in the Impf., 2 Aor., and nude Pres. ind. Before these endings, a short vowel in the root is not lengthened (§ 218), except in the poets for the sake of the metre, the connective *-σ-* is used instead of *-σ-* (§ 209), *α* and sometimes *ι* become *ε*, and consonants are changed according to § 213. R. Thus, *οἰάται* Hdt. i. 142, for *οἶανται*, *ἵαται* Γ. 134, Hdt. ii. 86, *ἵαται* (§ 47. N.) B. 137, *ἵαται* H. 414, *ἵαται* Γ. 149, for *ἵνται*, *ἵνται*, *σιφοῖαται* Φ. 206; *ἰβουλίαται* Hdt. i. 4, for *ἰβούλιανται*, *ἀπικίαται* 152; *δυνίαται* Id. ii. 142, *ἰδύνιαται* iv. 114, *ἀναπαστῆνται* ix. 9, for *δύνανται*, &c.; *κίαται* A. 659, Hdt. i. 14, *κίαται* Ω. 527, *κίαται* Hdt. i. 167, *κίαται* φ. 418, *ἀποικιολίαται* Hdt. ix. 50, for *κύνται*, &c. (so, with an intervening consonant, *ιερείδαται* Ψ. 284, *ιερείδαται* η. 95, from *ιερίδω*); *τιντρίφαται* (r. τριβ-) Id. ii. 93, *διδίαται* (r. δια-, Ion. δια-) 65 (yet *ἀπικίαται* vii. 209, cf. § 69. α), *κικυρῖδαται* i. 140, *ἰσικυρῖδαται* vii. 67 (so, as if from verbs in *-ζω*, *ἰληλάδαται* η. 86, *ἀκηχῖδαται* P. 637, *ἰρηάδαται* η. 354, *-το* M. 431, *ἰσταλάδαται* Hdt. vii. 89); *βουλοίαται* Hdt. i. 3, *πικρῖαται* iv. 139, *γυνεαίαται* ii. 47. The Opt forms in *-αται* are likewise used by the Att. poets; as, *διξάιαται* Soph. Oed. C 44, *πικρῖαται* 602, *αυθῖαται* 921.

(g) In the Imperative, a third form is found in Dor. inscriptions, made by prefixing *ν* to the flex. ending of the Sing. (cf. § 172); as, *ποιούντω* (compare Lat. *faciunto*), cf. § 177) *διδόντω* Inscr. Corcyr.

d. For the Subj. forms in *-μι* and *-σι*, see § 181. β. For the Dor. Sing. 3 in *-σι*, see § 181. α. For the Dor. Sing. 1 in *-μην*, and Du. 3 in *-σιν*, *-σιν* (for *-ην*, *-την*, *-σθην*), cf. §§ 44. 1, 243. c. β.

§ 249. c. *Iterative Form.* The Ion., especially the Ep., to express with more emphasis the idea of repeated or continued action, often prolongs the flex. endings of the Impf. and Aor., in the sing. and the 3d Pers. pl., to *-σκον*, *-καις*, *-σαις* (ν), *-σκον* in the subjective inflection, and to *-σκόμεν*, *-καις* (*-ιαι*, *-ου*), *-σκοντα*, *-σκοντα* in the objective. This form, which is called the *iterative* (itero, to repeat) is likewise used by the Dor. poets, and sometimes in lyric portions by the tragic. It sometimes appears to be used for metrical effect, rather than for special emphasis. It commonly wants the augment. Thus, Impf. *ἴχισκον*, I was in the habit of carrying, N. 257, *ἴχισκας* E. 472, *ἴχισκας* 126, Hdt. vi. 12, Pl. 3 *ἴχισκον* λ. 627, for *ἴχον*, *-σι*, *-σι*, *-ον*, *ὀφθαίσκοντα*, she kept wearing, β. 104, *ἀλλύσκοντα* 105, *πῆμσκοντα*, *πῆμσκοντα* Hdt. i. 100,

*φίρσσι* Theoc. 25. 138, *σπίρσσι* Soph. Ant. 963, *μαχίσσι* H. 140, *πιλίσσι* X. 433, *ιμισγίσσιν* v. 7, *ζωνύσσι* E. 857; 2 Aor. *ἴδισσι* Γ. 217, *λάξισσι* Hdt. iv. 78, *ιλάξισιν* 190, *δύσσι* Θ. 271, *γνίσσι* λ. 208, *ἰλίσσι* 586 1. Aor. (only poet.), *σφρίψασιν* Σ. 546, *ῥασσι* λ. 599, *μινσάσσι* Δ. 566

NOTES. (a) That the connecting vowel before *-σσι* is *ι* rather than *ε*, follows from § 203. (b) Before *-σσι*, a short vowel remains, and *ε* takes the place of *ι*; as, *στάσσι* Γ. 217, for *ἴσση* (r. *στα-*), *δύσσι* I. 331, *ἀνίσσι* Hes. Th. 157, for *ἀνίη*, *φάνισσι* Δ. 64, for *ἴφάνη* (§ 199), *ἴσσι* H. 153, for *ἴη*, *κάλισσι* Ap. Rh. 4. 1514, for *ικάλι* (*καλίσσι* ζ. 402, for *ικάλι*), *καλίσσιν* O. 338, for *ικαλίητα*, *πίσσι* φ. 41, for *ἴπισσι*. (c) Verbs in *-άω* have commonly the iterative Impf. in *-ασσιν*, sometimes doubling the *α* for the sake of the metre (cf. 242. b); as, *ἴασσι* T. 295, for *ἴλας*, *ναιτάσσιν* B. 533; so *Pl. 1 νικασσιν* λ. 512, for *νικῶσιν*. (d) There appears to be a blending of Impf. and Aor. forms (or formation as if from a theme in *-άω*), in *πρῶσσι* Θ. 272, *ῥίπασσιν* O. 23, *ῥοίζασσι* Hes. Th. 835, *ἀνασσίσιν* Hom. Ap. 403, from *πρῶστω*, *ῥίπτω*, *ῥοίζω*, and *ἀνασίσω*.

§ 250. f. *Infinitive*. In the Inf., instead of *-ναι*, the Dor. and Æol. commonly retain the old ending *-ν* (§ 176), or, with the Ep., reduplicate this ending to *-μιν* (cf. §§ 174, 176), which may be still farther prolonged (chiefly by the poets) to *-μιναι*. (a) Thus the Æol. forms the Aor. pass. inf. in *-ν*, the Dor. in *-ήμιν*, and the Ep. (which also employs the common form) in *-ήμιναι*; as, *μεθύσθην* Alc. 28(29), *ἐμνάσθην* (for *ἀναμνησθῆναι*) Theoc. 29. 26; *διακρηθῆμιν* Th. v. 79; *ἰμνωσθήμιναι* A. 187. (b) In other tenses, the *puide* Inf. has commonly in the Dor. the form *-μιν*, in the Æol. *-ν* and *-μιναι*, and in the Ep. *-ναι*, *-μιν*, and *-μιναι*; as, *θίμιν* Theoc. 5. 21, Pind. P. 4. 492, λ. 315, *θίμιναι* Inscr. Cum., B. 285, Pind. O. 14. 15, *θίμιν* Δ. 26 (cf. 57), *θόμιν* Pind. O. 1. 55, *δόμιν* Th. v. 77, Δ. 379, *δίμιναι* A. 98, 116, α. 317, *δύμιν* 316, *γνώμιναι* α. 411; *νίμιν* (§ 251. 2) Alc. 86(15), *ἄντλην* 11(3); *τινῶμιν* O. 497, *τινῶμιναι* Ω. 225, *ῥέμιν* Δ. 719, *ῥέμιναι* N. 273. So *ἰσπάμιναι* Hdt. i. 17. Before *-μιν* and *-μιναι*, a short vowel in the 2 Aor. does not pass into a diphthong (§ 224. E.). (c) In like manner the non-Attic poets employ, for *-ειν* (originally *-ειν*, § 176), the prolonged *-ίμιν* and *-ίμιναι*; as, (*ἐκπῶ-ειν*) *ἐκπώμιν* A. 547, Pind. O. 3. 44, Theoc. 8. 83, *ἐκπώμιναι* λ. 380, *ἔξιμιν* Ψ. 111, *ἔξιμιναι* 50, *χολωσίμιν* A. 78, *ἰλθίμιναι* 151. (d) So, in the Perf., *πειληγίμιν* Π. 728. For the Perf. inf. in *-ειν* or *-ην*, see § 246. 2. The common form in *-ίμιναι* first occurs in Hdt. (e) Verbs in *-άω* and *-ίω* have a contract form in *-ήμιναι*; as, (*γοά-ειν*) *γοήμιναι* Ξ. 502, *σπινῆμιναι* v. 137, *καλῆμιναι* K. 125, *σπινῆμιναι* ε. 174, from *γοάω*, *σπινάω*, *καλῶω*, *σπινῶω*. Yet (*ἄμιναι*) *ἄμιναι* Φ. 70. In *ἀγνίμιναι* v. 213, from *ἀγνίσω*, and *ἄρῶμιναι* Hes. Op. 22, from *ἄρῶω*, the connecting vowel is omitted.

g. *Participle*. For the Æol. contraction into *αι* and *ου* in the Part., see § 45. 5; thus, *νίρταις* Alc. 27, *ρίψταις* Pind. P. 1. 86, *σφρίψταις* 8. 37, *ξυῖψταις* Sapph. 1. 9, *ἴχουσα* 77(76), Pind. P. 8. 4, Theoc. 1. 96. For the Fem. *-ουσα*, the Laconic uses *-ουα*; as, *ἐκλιπῶα*, *κλιῶα*, *σφραδδῶα* (§ 70. V.), for *ἐκλιπῶσα*, *κλιῶσα*, *σφραδδῶσα*, Ar. Lys. 1297, 1299, 1313. So *Μῶα* 1298 (§ 45. 5).

#### E. VERBS IN *-μι*.

§ 251. 1. The Ion. and Dor. employ more freely than the Att. the forms with a connecting vowel (§ 225), especially in the Pres. sing. of verbs whose characteristic is *ι* or *ε*; as, *τιθίς* Pind. P. 8. 14, *τιθῶ* α. 192, Hdt. i.



133, *ἰδοῖς* I. 164, *ἰδοῖ* 519, Hdt. i. 107; *ἰσθῆ* Ib. iv. 103, Imp. *καθίστα* I 202; *προβίους* (unredupl., for *προβιδίους*) A. 291; 2 Aor. Opt. *προβίαιον* Hdt. i. 53; Inf. *συνίεν* Theoc. 565, *ἰδῶν* (§ 244. a) Theoc. 29. 9.

2. On the other hand, the Æol., Dor., and Ep. retain the form in *-μι* in some verbs, which in the Att. and in Ion. prose have only the form in *-ω*; as *πάλῃς* Sapph. l. 16, *ἔχημι* 2. 11, *φίλημι* 79(23), *αἶνῃμι* Hes. Op. 681, *ἴκημι* Theoc. 7. 40, for *καλῶν*, *ἰράν*, &c.; *ἀνίχῃσι*, *φίχῃσι*, *βρίθῃσι* v. 111, 112, for *ἀνίχῃ*, &c. (unless rather Subj. *ἀνίχῃσι*, &c.); *φορῆναι* B. 107.

3. The Ion. changes a characteristic before another *α* to *ι* (cf. 242. a), and sometimes inserts *ι* before *α* (§ 48. 1); as, (*ἰσάδαι*, § 58) *ἰσάδαι* Hdt. v. 71, *δυνάσται* (§ 248. f), *ἰστιάστω* Hdt. iv. 166. So, in the nude Perf., *ἰστιάσθαι* Hdt. i. 200, *ἰστιάται* v. 49.

4. The Ep. sometimes differs from the common language in the length of the characteristic vowel (§ 224); as, Inf. *τράχμεναι* Ψ. 247, *ἰδοῦναι* Ω. 425, *ζευγνύμεναι* Π. 145, for *τρίβιναι*, &c.; Part. *τράχμενον* K. 34; Imp. *ἴληθι*, *ἰδῶθι* γ. 380 (so nude Perf. *ἴστανται* Δ. 243, 246, for *ἴστανται*): 2 Aor. *βῆσαν* M. 469, *βῆσαν* A. 327, for *ἴβησαν*, &c.

5. For the Impf. *ἰσῖν* and *ἴν*, the Ion. has *ἰσῖναι* Hdt. iii. 155, and *ἴν* β. 313, unaugmented *ἴν* Δ. 321, Hdt. ii. 19. So *ἴας* Hdt. i. 187, *ἴν* A. 381, *ἴανται* Hdt. iv. 119, *ἴσαν* ix. 31. Cf. §§ 179, 201. N, 252. b.

§ 252. 6. *Dialectic forms of ἰμί, to be* (§ 55). (a) Those which arise from different modes of lengthening the radical syllable (§ 230. 3): *ἰμί* Theoc. 20. 32, Sapph. 2. 15, *ἰσῖ* (i assumed after the analogy of the other persons) A. 176, Theoc. 5. 75, & 3 *ἰσῖ* (i inserted instead of *ε*) Id. l. 17, *ἰμῖν* E. 873, Hdt. i. 97; Inf. *ἴμην* (for which some give the form *ἴμης*, cf. § 70. 3) Theoc. 2. 41. (b) Uncontracted forms, and forms like those of verbs in *-ω*: *ἴσεν* B. 125, *ἴω* A. 119, Hdt. iv. 98, *ἴγῃ* B. 366, *ἴωσι* I. 140, Hdt. i. 155, *ἴωσι* I. 284, *ἴω* 142, Hdt. vii. 6, *ἴω* B. 27, Hdt. i. 86, *ἰούσα* Γ. 159, *ἰούσα* Pind. P. 4. 471, Theoc. 2. 64, *ἰόσα* 76, (*ἰ-νσα*, § 58) *ἰάσα* or *ἰασσα* Tim. Locr. 96 a, *ἴω* A. 762, *ἰούσα* Theoc. 2. 3. (c) Various protracted forms: *ἴην* (1 P.) A. 762, (3 P.) B. 642, Hdt. vii. 143, *ἴης* Theoc. 19. 8, *ἰνῶσα* X. 435, *ἴην* A. 808, *ἴω* Ψ. 47; Impf. iter. (§ 249. b), *ἴενον* (1 P.) H. 153, (3 P.) Hdt. i. 196, *ἴεναι* Ib., E. 536, Æsch. Pers. 656. (d) Middle forms: *ἴεα*, commonly *ἴεσα* a. 302, Sapph. l. 28, *ἴεστω* v. 106 (for *ἴετω*, cf. S. l. ἴμην - others read *ἴεστω*, Ep. for *ἴετω* from *ἴμην*). (e) Old short and unaugmented forms: *ἴμιν* Call. Fr. 294, *ἴων* A. 267, Pind. P. 4. 371, *ἴεων* Id. O. 9. 79a (f) For *ἴς* Π. 515, Hdt. vii. 9, see § 230. a; for P. 3 *ἴσῖ* Pind. O. 9. 158, Th. v. 77, Theoc. 5. 109, § 181. a; for *ἴα*, *ἴη*, *ἴας*, *ἴι*(ν), *ἴανται*, *ἴασται*, § 251. 5; for *ἴσι* T. 202, and *ἴγῃ*, § 181. β; for *ἴνῶσα* Theoc. 715, *ἴνῶσα*, § 182; for *ἴμης*, *ἴμης* Theoc. 15. 9, *ἴμης* 14. 29, § 247 b; for Impf. S. 3 (*ἴεω*) *ἴς* Theoc. 2. 90, § 250. γ; for Inf. *ἴμην* Δ. 299, *ἴμηναι* Γ. 40, *ἴμηναι* Pind. O. 5. 38, Theoc. 7. 28, Soph. Ant. 623, *ἴμηναι* A. 117, Sapph. 2. 2, *ἴμην* Theoc. 2. 41, *ἴμην* (for which some write *ἴμης*, cf. a above) Th. v. 79, Tim. Locr. 93 a, *ἴμηναι* or *ἴμηναι* Ar. Ach. 775, § 250. b; for *ἴσμεναι* Δ. 267, *ἴσμεναι* Δ. 164, Æsch. Pers. 121 (*ἴσμεναι* A. 211), § 71; for *ἴσται* A. 563, *ἴσται* Σ. 95, § 243; for *ἴσθῃ* Theoc. 10. 5, *ἴσῶται* Eur. Iph. A. 782, *ἴσῶται* B. 393, Theoc. 7. 67, *ἴσῶται* Th. v. 77, § 245. 2.

7. *Dialectic Forms of ἰμι, to go* (§ 56). (a) The protraction of *ι* to *αι* (§ 224) likewise appears in P. 3 *ἴσι* (or *ἴη*, or perhaps *ἴσι* from *ἰμί*, to be)

Hea. Sc. 113, Theog. 116, *ἴδω* only Sophr. 2 (23), *ἴδω* (by some ascribed to *σιμί*, to be) ξ. 496, Ω. 139, *ἴδωμαι* Ξ. 8, *ἴδωτο* Δ. 138, *ἴδωτο* O. 415, *ἴδωτο* 544. (b) In the Impf., we find both nude forms and forms with a connecting vowel, from the root *i-*, both unaugmented, doubly augmented (§ 189), and doubly augmented with contraction; thus, (*ἴδω*, cf. 251. 5) *ἴδω* (from which may be formed by contr. the Att. *ἴδω*, § 231. b) δ. 427, Hdt. i. 47, *ἴδω* A. 47, Hdt. i. 65, *ἴδω* M. 371, *ἴδω* B. 872, *ἴδωμαι* x. 251, *ἴδω* A. 494, *ἴδω* K. 197, Hdt. i. 62, *ἴδω* ψ. 370, *ἴδω* A. 347. (c) The Opt. *ἴδω* (only T. 209) is formed, as if from the root *i-* (cf. § 231. d). (d) The Inf. *ἴδω* Ath. 580 c, is the regular nude form. (e) For *ἴδω* see § 230. a; for *ἴδω* K. 450, *ἴδω* K. 67, § 182; for *ἴδω* I. 701, § 181. β; for *ἴδω* B. 440, § 246. 3; for *ἴδω* A. 170, Pind. O. 6. 108, *ἴδω* T. 32, *ἴδω* 365, § 250. b.

## F. PERFECT PARTICIPLE.

§ 253. 1. In Perf. Participles ending in *-ός* pure, the Ep. more frequently lengthens the preceding vowel; and the Part. is then declined in *-ότος* or *-ώτος*, according to the metre. If the preceding vowel remains short, the form in *-ώτος* is commonly required by the metre. Thus, *βιβαζέμενός* γ. 139, *βιβαζέμενός* Δ. 801, *βιβαζέμενός* x. 31. See, also, §§ 237, 238.

2. In some fem. forms, the antepenult is shortened on account of the verse, as, *λελλεῖα* μ. 85 (*λελλεῖα* X. 141), *μαρμαῖα* Δ. 435 (*μαρμαῖα* K. 362) *ἀρῆα* Γ. 331, *τελλεῖα* I. 208.

## CHAPTER X.

## ROOT OF THE VERB.

§ 254. The root of the Greek verb, although not properly varied by inflection, yet *received many changes* in the progress of the language. These changes affected the different tenses unequally, so that there are but few *primitive* verbs in which the root appears in only a single form.

NOTE. The earlier, intermediate, and later forms of the root may be termed, for the sake of brevity, *old*, *middle*, and *new* roots. The final syllable of the earliest form of the root is commonly short; and the oldest roots of the language are monosyllabic.

§ 255. The tenses may be arranged, with respect to the degree in which they exhibit the *departure of the root from its original form*, in the following order.

## I. THE SECOND AORIST AND SECOND FUTURE.

REMARKS. a. The 2d Aor. act. and mid. is simply the Impf. of an *old root*

(§ 178. 2); thus *ἔλπειν* and *ἐλπίζω* (§ 37) are formed from the old root *λεω-* in precisely the same way as *ἔλπειν* and *ἐλπίζω* from the new root *λπω-*.

β. The 2d Aor. and Fut. *pass.* are chiefly found in *impure* verbs which want the 2d Aor. *act.* and *mid.* They affix *-ης* and *-ησθαι* (§ 180) to the simplest form of the root.

γ. These tenses (except the nude 2 Aor. *act.*, § 224. 2) have commonly a short syllable before the affix (§ 254. N.).

δ. In a few verbs, the original root appears to have received some change even in the 2 Aor.; chiefly, in accordance with the prevailing analogy of the tense, to render the root *monosyllabic*, or its *last syllable short* (§ 254. N.), or to enable it to receive the *nude form* (§ 227. β).

§ 256. II. THE PERFECT AND PLUPERFECT PASSIVE. These tenses have not only a more complete, uniform, and simple formation than the Perf. and Plup. *act.* (§§ 179, 186, 235), but are likewise more common, and are formed in some verbs (see *τρέφω*, § 263, *φθείρω*, § 268, &c.) from an earlier root.

III. THE PERFECT AND PLUPERFECT ACTIVE. For the various formations of these tenses, see §§ 179, 186, 234–238

#### IV. THE FIRST AORIST AND FUTURE.

V. THE PRESENT AND IMPERFECT. These tenses, with very few exceptions, exhibit the root in its latest and most protracted form.

§ 257. REMARKS. 1. The 2 Aor. and 2 Fut. are widely distinguished from the other tenses by their *attachment to the original form of the root*; while the Pres. and Impf. are distinguished no less widely by their *inclination to depart* from this form. The other tenses differ comparatively but little from each other in the form of the root. If the verb has *three roots*, they are commonly formed from the *middle root*. See, for example, *λαμβάνω* (§ 290).

2. Many verbs are DEFECTIVE, either from the want of a complete formation, or from the disuse of some of their forms. In both cases, the defect is often supplied by other verbs having the same signification (§ 301). In the poets, especially the older, we find many fragments of verbs belonging to the earlier language. These occur often in but a single tense, and sometimes in only a single form of that tense; as, 2 A. S. 3 *ἔρχαμι*, *rang*, Δ. 420, *διῶτο* (r. *δια-*), *appeared*, ζ. 242, 1 A. *ἐάπυσεν*, *breathed*, X. 467, *λίγχι*, *twanged*, Δ. 125, Pf. Pt. *κακωφόνειν*, *gasping*, E. 698.

3. On the other hand, many verbs are REDUNDANT, either through a *double formation* from the same root, or the use of forms from *different roots*. It should be observed, however, that two or more forms of the same tense, with few exceptions, either,

(a.) Belong to *different periods, dialects, or styles of composition*; thus, *πρίνω*, and later *πρίνυμι* (§ 295); *τάσσω* (§ 274. γ), A. P. *ἐτάχθην*, and later *ἐτάχην* · *καίω* (§ 267. β), A. P. *ἐκαίδην*, and Ion. *ἐκάην* · *πυνθάνομαι* and poet. *πύθωμαι* (§ 290); *πύθω* (§ 39), A. *ἔπυσα*, and poet. *ἔπυον*.

Or, (β.) Differ in their use; thus, 1 Pf. *πίσυναι*, transitive, *I have persuaded*, 2 Pf. *πίσθεα*, intransitive, *I trust* (§ 39); 1 A. *ἵστηα*, trans. *I placed*, 2 A. *ἵστην*, intrans. *I stood* (§ 48). The second tenses are more inclined than the first to an intransitive use. From the prevalence of this use in the 2d Perf. and Plup., these tenses were formerly called the *Perf.* and *Plup. middle*.

Or, (γ.) Are supplementary to each other. See §§ 201. N., 237. a.

NOTE. From the various changes which take place in the root, many verbs, together with their common themes, have others, either derived or collateral. In regard to some forms, it seems doubtful whether they should be rather viewed as redundant forms of the same verb, or as the forms of distinct but kindred verbs.

§ 258. The changes in the root of the Greek verb are of three kinds; EUPHONIC, EMPHATIC, and ANOMALOUS.

NOTE. The lists which follow are designed both to exemplify the various changes of the root, and likewise to present, in a classified arrangement, all those verbs upon whose inflection farther remark seemed to be required. It will be observed, that some of the words might have been arranged with equal propriety under other heads, from their exhibiting more than one species of change in the root.

## A. EUPHONIC CHANGES.

§ 259. 1. Radical vowels are sometimes changed by PRECESSION (§ 28), *a* becoming *ε*, and *ε* and *ο* becoming *ι*.

### a. Change of *a* to *ι*.

NOTE. If the *a* is preceded or followed by a liquid, it is sometimes retained in the Perfect, particularly the Perfect passive.

*ἰδερμαι* (τ. *δαρε*-, *διε*-), and 2 Pf. *ἰδεραι*, to see, poet., Γ. 342, Soph. CEd. T. 389, 2 A. *ἰδραον* (§ 262) Eur. Or. 1456, 1 A. P. *ἰδερχθην*, Æsch. Pr. 53, 2 A. P. *ἰδράων*, Pind. N. 7. 4.

*ἰεω* (τ. *δαε*-), to slay, F. *διεῶ*, A. *ἰδωα*, Pf. P. *ἰδωμαι*, 2 A. P. *ἰδάνην*, iii. 5. 9. Poet. and Ion. *δαίω*, Ar. Nub. 442, *δαίω*, Hdt. ii. 39.

*δρίτω*, to pluck, poet. *δρίπτω* (§ 272), Mosch. 2. 69, F. *δρίψω*, A. *ἰδρίψα*. 2 A. *ἰδραπν*, Pind. P. 4. 231.

*πλίων*, to wreath, F. *πλίζω*, A. *ἰπλιζα*, Pf. P. *πίπλιγμαι*, 1 A. P. *ἰπλιχθην*, 2 A. P. *ἰπλάων*, A. M. *ἰπλιζάμην*. In Hipp., Pf. *ἰμ-πίπλιχα*, δια-*πίπλοχα*.

*στρίφω*, to twist, F. *στρίψω*, A. *ἰστρίψα*, Pf. P. *ἰστραμμαι*, 1 A. P. *ἰστρίφθην*, 2 A. P. *ἰστράφην*. Pf. *ἄν-ἰστραφα*, Ath. 104 c. 1 A. P. Ion. and Dor *ἰστράφθην*, Hdt. i. 130, Theoc. 7. 132. Extended forms, chiefly poet., *στρωφάω*, ζ. 53, *στρωφάμαι*, Eur. Alc. 1052, Hdt. ii. 85, F. *στρωφήσομαι* Theog. 837; *στρωφίω*, Ar. Pax, 175.

*τρέτω* (Ion. *τρέπω* Hdt. ii. 92), to turn, F. *τρέψω*, A. *ἰτρίψα*, Pf. *τίτρεφα* (§ 236. a) and *τίτραφα*, Pf. P. *τίτρεμμαι*, 1 A. P. *ἰτρίφθην*, 2 A. P. *ἰτράων*, 1 A. M. commonly trans. *ἰτρίφάμην*, 2 A. M. intrans. *ἰτρανίμην*. 2 A. Ep. *ἰτρατον*, E. 187, F. Pf. *τίτρεψομαι* Hesych.

b. Change of *i* and *e* to *ι*.

The change of *i* and *e* to *ι* is almost wholly confined to syllables which become long in the Pres. and Impf., by the addition of one or more consonants as, *τίπτω* (§ 272. β), *κίρηνι* (§ 278. δ), *ἀμείλιεω* (§ 280).

## § 260. 2. Some roots are CONTRACTED; as,

*ᾄδω*, to sing, F. *ᾄσομαι*, A. *ᾄσω*, Pf. P. *ᾄσμαι*, A. P. *ᾄσθην* · contr. from *ᾄιδω*, A. 1, *ᾄίσομαι*, γ. 352 (*ᾄίσω* Theoc. 22. 26, Eur. Herc. 681), &c. For *ᾄίστις*, see § 185. ι.

*ῥίπτω* or *ῥίπτω* (§ 70. 1), to rush, F. *ῥίψω*, A. *ῥίξω* · contr. from *ῥίσις*, Θ. 88, &c. A. P. *ῥίχθην*, Γ. 368.

*λούω*, to wash, F. *λούσω*, A. *λούσω*, Pf. P. *λούσμαι*, A. P. *λούσθην* · contr. from Ep. *λοίω*, δ. 252, F. *λοίσω*, &c. From the old r. *λο-*, we have the Ep. Impf. or 2 A. *λοίς* π. 361, *λόισ* Hom. Ap. 120, Mid. Inf. *λούσθαι* or *λοίσθαι* Hes. Op. 747; and from the same root, or from *λου-* with the omission of the connecting vowels, are the common shorter forms of the Impf. act. and Pres. and Impf. mid.; as, (for *ιλόομαι* or *ιλούομαι*) *ιλοῦμαι* Ar. Pl. 657, *λοῦμαι*, *λοῦται* Cyr. i. 3. 11, *λοῦσθαι* ζ. 216.

§ 261. 3. Some roots are SYNCOPATED in the *theme*, chiefly in cases of *reduplication*; as, (r. *γίγεν-*, *γίγν-*) *γίγνομαι*, *πίπτω*, *μίμνω* (§ 286); others in the 2d Aor. (§ 255. δ); as, (r. *έγερ-*, *έγρ-*) *ήγρόμην* (§ 268), *ήλθον* (§ 301. 3), Ep. defect. (r. *τεμ-*) *έτετμον* (§ 194. 3), *found*: others in *other tenses*; as,

*καλώ*, to call, F. *καλίσω*, *καλῶ* (§ 200. 2), A. *ινάλισα*, Pf. (r. *καλι-*, *κλι-*) *κίκληκα*, Pf. P. *κίκλημαι*, F. Pf. *κικλήσομαι*, Ar. Av. 184, A. P. *ικλήσθην* (*ικαλήσθην*, Hipp.). Poet., *κικλήσκω* Æsch. Sup. 217, *προ-καλίζομαι*, Γ. 19.

*μίλω*, to concern (§ 222. 2); Ep. Pf. P. *μίμωλιται*, -ισθι, T. 343, Plup. *μίμωλιτο* Φ. 516. See § 64. 2, 222. α.

NOTE. In regard to some forms, it seems doubtful whether they are best referred to syncope, or to metathesis with, in some cases, contraction; thus, (r. *καλι-*, *κλαι-*, *κλη-*) *κίκληκα*.

§ 262. 4. In some roots, METATHESIS takes place, chiefly by changing the place of a *liquid*. This occurs, (a) in the *theme*; as, *βλώσσω*, *θνήσσω*, *θρώσσω* (§ 281): (b) in the 2d Aor. (§ 255. δ); as, *εύκλην* (§ 227. β), *έτην* (§ 301. 2), *έδρακον* (§ 259. α), *έπραθον* (§ 288): (c) in *other tenses*; ια, *βιβλήκα*, *εβλήθην*, *κείμεκα* (§ 223).

§ 263. 5. A few roots are changed to avoid a DOUBLE ASPIRATION (§ 62); as,

*τρέφω* (r. *θρεφ-*, *θριφ-* § 259, *τρεφ-*, *τριφ-*), to nourish (Old *τρέφω*, Pind. P. 4. 205), F. *τρέψω*, A. *τρέψω*, Pf. *τίτρεφα*, Pf. P. *τίτραμμαι*, 1 A. P. *ίτρίφην*, commonly 2 A. P. *ίτράφην*. Ep. 2 Aor. intrans. or pass. *ίτραφω* E. 555, Pf. *συν-ίτρεφθι* Hipp.

NOTE. See, also, *ίχω* (§ 300), *θάπτω*, *θρύπτω* (§ 272), *θάω* (§ 219),

τρέχω (§ 301), τρέφω (§ 270). A few other roots have both aspirated and unaspirated forms; as, *τυχ-* and *τυν-* (§§ 270. 9, 285, 290), *χαδ-* and *παδ-* (§ 275. ζ), *ψύχω*, to cool, F. ψύξω, &c., 2 A. P. ψύγην, Ar. Nub. 151, and ψύχην, Æsch. Fr. 95.

6. In a few cases, a consonant is DROPPED OR ADDED for the sake of euphony or the metre; as, *λείδω*, to pour out, Ep. εἶδω, II. 11; *δουπέω*, to sound, A. εδούπησα, i. 8. 18, Δ. 504, and *εγδούπησα*, Δ. 45; *λείχω*, to lick, Pf. P. λειλιχμῶς Hes. Th. 826. So, in reduplicated forms, *πιμπλημι*, *πιμπρημι* (§ 284), and in the Att. Redupl., *εγρήγορα* (§ 268), ἡμύω, to bow down, ἐμνήμυ- κε X. 491 (for ἐμνήμυκε, ἐμ- being prefixed according to analogy, § 191. 2, although the η is radical). With *χολόομαι*, -ώσομαι, to be angry, we have also the Ep. *χοόομαι*, § 29. α) *χῳόμαι*, *χῳόομαι*, Δ. 80 (see Γ. 413, 414).

§ 264. 7. In some verbs, the omission of the DIGAMMA (§ 22. δ) has given rise to different forms of the root; as,

*ἀλιών* (r. ἀλιF-, ἀλι-, ἀλιω-), to avert, poet. Æsch. Prom. 568, F. ἀλιύσω Soph. Fr. 825, A. ἡλυσσα, Æsch. Sept. 87; Mid. ἀλιόμαι and ἀλιύομαι, to avoid, Σ. 586, α. 29, A. ἡλιάμην and ἡλιύάμην (§ 201. 2). Deriv., ἀλλίσινω, Δ. 794, ἀλύσσω (§ 273. α).

*ἀνα-πνίω*, Ep. ἀμ-πνίω (§ 48. 2; r. πνιF-, πνι-, πνιω-, πνι-, πνιν- § 277), to recover breath, X. 222, A. P. ἀμπνύθην, E. 697, nude 2 A. M. ἄμπνυτο Δ. 359. From the root πνι- are formed the extended πνύσσω and πνύσσω, to make wise, Æsch. Pers. 830, Σ. 249, and the Pf. P. πινύσμαι, to be wise, Ω. 377, referred by some to πνίω, by others to πνύσσω.

*ρίω* (r. ριF-, ρι-), to flow, F. ρύσσομαι (§ 220), A. ῥύσσω, and better Att. F. M. (or 2 F. P.) ῥύσσομαι, 2 A. P. (or 2 A. Act. r. ρι-) ῥύσσειν, Pl. ῥύσσεσθαι. Ion. Pres. Pl. ῥιύσμαι Hdt. vii. 140. Late F. ρύσσω.

*εἴσομαι* and *εἴσομαι* (r. ειF-, ει-, ει-, whence εο- § 28), to rush, poet. Soph. Tr. 645 (§ 246. α), Æsch. Pers. 25, A. εἰσάμην (§ 201. 2) H. 208, Pf., as Pres., ἰσῶμαι, Z. 361, A. P. ἰσῶθην or ἰσῶθην, Eur. Hel. 1302, Soph. Aj. 294, 2 A. M. ἰσῶμην or ἰσῶμην, Eur. Hel. 1162, Σ. 519. Ep. A. Act. ἰσῶμαι E. 208. Lacon. 2 A. P. ἀπ-ισσῶμαι H. Gr. i. 1. 23, for ἀπισσῶ. Observe the augm. and redupl.

*χίω* (r. χιF-, χι-), to pour, F. χίω (§ 200. 2), A. ἵχια (§ 201. 2), rare and doubtful ἵχθω, Pf. P. κίχθμαι, A. P. ἵχθην. Ep. F. χιύσσω, χιύω β. 222, A. ἵχισσα, ἵχισσα, Δ. 269, 2 A. M. ἵχῶμην, Δ. 526, Æsch. Cho. 401. Late Pf. κίχθω, Anth. Late form, χύνω.

NOTE. See, also, *θίω*, *νίω*, *πλίω* (§ 220), *δαίω*, *παίω*, *πλάίω* (§ 267. 3). An Ep. and Ion. form of *πλίω* is *πλάω*, -άσω, &c., ι. 240, Hdt. vi. 97, 2 A. ἰπλάω, γ. 15; extended, *πλωίζω*, Th. i. 13.

## B. EMPHATIC CHANGES.

§ 265. Most impure roots and many pure roots are PROTRACTED in the Present and Imper-

*fect*, to express with more emphasis the idea of *continued action*. This protraction takes place,

§ 266. 1. By LENGTHENING A SHORT VOWEL as follows.

In *mute* verbs, *ā* becomes *η*; in *liquid* verbs, and in some *mute* verbs, *ī* and *ū* are *simply lengthened*; in other cases, the short vowel is usually changed to a *diphthong*.

In *mute* verbs, the change commonly extends to all the *regular tenses* (§ 215. 1).

### 1. Change of *ā* to *η*.

*rotō* (r. *rot-*, *rot-*), to rot, trans., F. *rotō*, 2 Pf. intrans. (§ 257. β) *rotō*, iv. 5. 12, 2 A. P. *rotō*.

*mekō*, to melt (Dor. *mēko* Theoc. 2. 28), F. *mēko*, A. *mēko*, 2 Pf. intrans. *mēko*, iv. 5. 15, 1 A. P. *mēko*, commonly 2 A. P. *mēko*. Pf. F. *mēko* Anth.

### § 267. 2. Change of *ā* to *αι*.

*diōmai* (r. *di-*, *di-*), to divide, chiefly poet., a. 140, F. *diōmai*, A. *diōmai*, Ec. 7. 24, *diōmai*, A. 125, *diōmai*, a. 23. Kindred, *diō*, -*diō*, to rend, Esch. Ag. 207, *diōmai*, to divide, S. 264, Hdt. i. 216, A. *diōmai* (§ 201. 2).

*kathairō* (r. *kath-*), to purify, F. *kathairō*, A. *kathairō* (sometimes written *katēirō*, cf. § 56. a), Pf. P. *kathairō*, A. P. *kathairō*.

*ainō*, to kill, chiefly poet., F. *ainō*, 2 A. *ainō*.

*naō* (r. *na-*), to dwell, poet., Soph. Tr. 40, F. *naō* (§ 71) Ap. Rh. 2. 747, A. *naō*, built, S. 174, Pf. P. *naō*, Herod. Att., A. P. *naō* Eur. Med. 166. Ep. deriv. *naō*, Δ. 45.

*ōphainō*, to weave, F. *ōphainō*, A. *ōphainō*, Pf. P. *ōphainō* (§ 217. β), A. P. *ōphainō*. From the pure root *ōph-*, Ep. *ōphō* (§ 242. b) η. 105.

*phainō* (§ 42), to show, F. *phainō*, &c. The Pf. *phainō* is late, first occurring in Dinarch., who employs it in composition with *ēmi*. Kindred poet. verbs, *phainō*, to shine, μ. 383; from r. *ph-*, Impf. *phai* §. 502, F. *phainō* P. 155; from r. *phai-*, Pt. *phaiō* A. 735, Soph. El. 824.

*chaireō* (r. *ch-*, *ch-*), to rejoice, F. *chaireō* (§ 222. 2), Pf. *chaireō*, Pf. P. *chaireō* and *chaireō*, 2 A. P. *chaireō*. Ep., redupl. F. *chaireō*, *chaireō* (§ 239. b), 2 A. M. *chaireō* (§ 194. 3), 1 A. M. *chaireō*, H. 270, 2 Pf. Pt. *chaireō* (§ 253. 1), H. § 12. Late, 1 Aor. *chaireō*, 2 F. P. *chaireō*.

### 3. Various Changes of *α*.

*daio* (r. *daF-*, *da-*, *da-*), to burn, poet. Esch. Ag. 496, 2 Pf. as Pres. intrans., *daio*, T. 18, 2 A. M. *daio*, T. 316, Pf. P. *daio*, Call. Ep. 52.

*naio* and *nāo* (r. *nāF-*, *na-*, *na-* § 259, *na-*, *nā-*), to burn, F. *naio* and *naio*, A. *naio* and poet. *naio* (§ 201. 2), Esch. Ag. 849 (Ep. *naio* A. 40, *naio*, φ. 176), Pf. *naio*, Pf. P. *naio*, A. P. *naio*. Ion. 2 A. P. *naio*, Hdt. ii. 180.

πλαῖν and πλαῖν, to weep, F. *πλάυνομαι* or *πλυνούμαι* (§ 200. 3), and *πλαῖν* or *πλάην* (§ 222), A. *πλυνω*, Pf. P. *πύπλυνμαι*, 3 F. *πύπλυνομαι*, Ar. Nub. 1436. F. *πλάυνω*, Theoc. 23. 34. Late, A. P. *πυπλύνθη*, Pf. P. *πύπλυνμαι*, Anth.

NOTE. *Κἄν* and *πλᾶν* are Att. forms, and are not contracted (§ 216. β). For *καῖνω*, *πλύνομαι*, *διδάωμαι*, from *κάψω*, *κλάψομαι*, *δίδαψμαι*, &c., see § 220.

*τρώγω* (τ. *τρωγ-*, *τρωγ-* § 28. 1), to eat, F. *τρώβομαι*, 2 A. *τρώγων*, Pf. P. *τίτρωμαι*. Ion. 1 A. *τρωξα* Hom. Batr. 126.

## § 268. 4. Change of *i* to *u*.

*ἀγίρω* (τ. *ἀγιρ-*, *ἀγιρ-*), to collect, F. *ἀγίρῃ*, A. *ἄγιρα*, A. P. *ἀγίρην*. Ep., Pf. P. *ἀγρήγισμαι*, Δ. 211, 2 A. M. *ἄγριμην*, B. 94, Pt. sync. *ἀγρόμιστοι*, H. 134. Ep. forms, *ἀγρίδομαι*, Γ. 231, *ἀγρίδομαι*, K. 127; later Ep. *ἀγίρμαι* Ap. Rh. 3. 896.

*αἰρώ* (τ. *αἰρ-*, *αἰρ-*), to raise, poet. and Ion., F. *αἰρῷ*, contr. *ἄρῷ*, Æsch. Pers. 795, A. *ἄρα*, Pf. P. *ἄραι* (for *αἰρω*, see § 246. d), A. P. *ἠέρθην* commonly *αἰρω* (τ. *ἄρ-*, sync. from *αἰρ-* § 261, *αἰρ-* § 267), F. *ἄρῃ*, A. *ἄρα*, Subj. *ἄρῃ* (§ 56. α), Pf. *ἄρα*, Pf. P. *ἄραι*, A. P. *ἠέρθην*, 1 A. M. *ἠέρην*, *ἄρωμαι*, *ἄραμην*, Eur. Or. 3, 2 A. M. poet. *ἠέρην*, *ἄρωμαι*, *ἄραμην* Soph. El. 34. Æol. *ἠέρην*, Sapph. 44(73). Poet. deriv., *ἠερίδομαι*, Γ. 108, *αἰρωτάζω*, Ap. Rh. 1. 738, *ἄρῃμαι* Soph. Ant. 903, *αἰρῷμαι* (§ 293. 3), ξ. 144.

*ιγίρω* (τ. *ιγιρ-*, *ιγρ-* § 261, *ιγυρ-*), to rouse, F. *ιγίρῃ*, 2 Pf., as Pres. intrans., (the sync. root prefixed by a peculiar Att. redupl., § 263. 6) *ιγρήγορα*, Pf. P. *ιγρήγισμαι*, A. P. *ἠγίρην*, 2 A. M. *ἠγρόμην*. For *ιγρήγορα*, *ιγρηγόρεαι*, see § 238. β. 2 Pf. Pl. 3 *ιγρηγόρεαι* (as from τ. *ιγιρ-*) K. 419. Hipp. has *ἔξ-ἠγρηγο* and *ιγίρω*. Deriv., Ep. *ιγρηγοράω*, υ. 6, *ιγρήσω* υ. 33; late *ιγρηγοίω*.

*ῥίλω* (τ. *ῥλ-*, *ῥλ-* § 259), to roll up, press hard, Ep. E. 203, A. *ῥίλω* (§ 56. β) A. 409, Pf. P. *ῥίλωμαι*, Ω. 662, 2 A. P. *ῥίλων*, N. 408. Att. forms, *ῥίλω* or *ῥίλων*, Ar. Nub. 761, Th. ii. 76, and *ῥίλων* Soph. Ant. 340. Deriv. *ῥίλιον* or *ῥίλιον*, *-ήων*, *ῥίλιον*, *-ύων* (Ep., A. P. *ῥίλιον*, Ψ. 393; Deriv. *ῥίλιον*, A. 156, *ῥίλιον*, γ. 492), *ῥίλιον*, *-ίτων* (poet. and Ion. *ῥίλιον* or *ῥίλιον*, Æsch. Pr. 1085, Hdt. ii. 38), *ῥίλιον*, *-ίτων*, Ep. A. 530.

*θίρω*, to smite, poet., F. *θίρῃ*, 2 A. *θίρων*, Ar. Av. 54, 1 A. *θίρων*, T. 481.

*κίρω* (τ. *καρ-*, *κρ-* § 249), to shear, F. *κίρῃ*, A. *κίρα*, Pf. P. *κίραμαι*. F. *κίρω*, Mosch. 2. 32, A. *κίρα*, π. 456, *κίραμην*, Æsch. Pers. 952 (§ 56. β), 1 A. P. *κίρην*, Pind. P. 4. 146, 2 A. P. *κίρα*, Anth.

*μύρωμαι* (τ. *μαρ-*), to obtain, chiefly poet., I. 616, 2 Pf. *ῖμρω*, A. 278, Pf. P. *ῖμαρται* (191. 1), it has been fated, Pl. Rep. 566 a, Pt. *ῖμαρμένος*, later Ep. *μυρώμαι* Ap. Rh. 1. 646, Dor. *μυρώμαι* Tim. Locr. 95 a.

*ὀφίλω*, to owe, ought (Ep. *ὀφίλλω* 9. 462), F. *ὀφίλιον* (§ 222. 2), 1 A. *ὀφίλιον*, 2. A., used only in the expression of a wish, *ὀφίλιον*, Pf. *ὀφίλιον*. Kindred verbs, *ὀφίλλω*, to assist, poet. (for *ὀφίλλω*, see § 245. 5), *ὀφλιπέναι*, to incur (§ 249), *ὀφίλιον*, to assist.

*πίρω* (τ. *παρ-*), to pierce, F. *πέρῃ*, Pf. P. *πίραμαι*. A. *πίρα*, A. 465, 2 A. P. *πέρην*, Hdt. 4. 94, Ath. 349 c.

*στίρω*, to sow, F. *στίρῃ*, A. *ῖστω*, Pf. P. *ῖστωμαι*, 2 A. P. *ῖστών*.

*τίνω* (τ. *ταν-*), to stretch, F. *τινῷ*, A. *τίνω*, Pf. *τίνακα* (§ 217. α), Pf. P. *τίναμαι*, A. P. *τίσθην*. Kindred Ep. forms, *τινῶμαι*, B. 890, A. Pt. *τινῶμαι*.



N. 534; *φανός* P. 390, F. *φανόσω*, &c.; Imp. *εἵ* (contr. from *ταί*, r. *τα-*; *Ξ.* 219; 2 Aor. Pt. *εἵταγών* (§ 194. 3; r. *ταγ-*) A. 591.

*φθίρω*, to destroy, F. *φθίρω*, A. *ἴφθιμα*, 1 Pf. *ἴφθαμα*, 2 Pf. *ἴφθα*, Pf. P. *ἴφθαμαι*, 2 A. P. *ἴφθάρην*. F. *φθίρω*, N. 625, F. M. *φθαρίμαι* Hdt. viii. 108, *φθίριμαι* ix. 42, 2 A. M. *ἴφθαρίστο* (§ 248. f) Id. viii. 90.

### § 269. 5. Change of *ι* to *ε*.

*κλίνω*, to bend, F. *κλινῶ*, A. *ἑκλινε* (§ 56), Pf. P. *κίπλιμαι* (§ 217. α) 1 A. P. *ἐκλίνην* and *ἐκλίνην*, 2 A. P. *ἐκλίνην*.

*ερίβω*, to rub, to wear, F. *ερίψω*, A. *ἱτριψα*, Pf. *τίτριφα*, Pf. P. *τίτριμμαι*, 1 A. P. *ιτριβην*, commonly 2 A. P. *ιτριβην*.

### 6. Change of *ι* into *υ*.

*ἀλείφω* (r. *ἀλεφ-*, *ἀλυφ-*), to anoint, F. *ἀλείψω*, A. *ἄλυψα*, Pf. *ἀλήλιφα* (§ 191. 2) and *ἄλυφα*, Pf. P. *ἀλήλιμμαι* and *ἄλυμμαι*, 1 A. P. *ἀλείφην*, 2 A. P. *ἄλιφην*.

*ῥεῖνω*, to break, F. *ῥεῖξω*, 1 A. *ῥεῖξα*, Ar. Vesp. 649, and *ῥεῖξα*, Hipp., 2 A. *ῥεικον*, P. 295, Pf. P. *ῥέριγμαι*, Hipp. Collat., Ep. *ῥέχθω*, i. 83.

*ῥεῖπω*, to cast down, F. *ῥεῖψω*, A. *ῥεψα*, A. P. *ῥεῖφθην*. 2 A., comm. intrans. *ῥεπιτον*, E. 47, Plup. P. *ῥέριπτο* *Ξ.* 15, late Pf. P. *ῥέριμμαι*.

See, also, *λίτω* (§ 37) and *τίθω* (§ 39).

### 7. Change of *ε* into *ου*.

*ἀκούω* (r. *ἀκο-*, *ἀκου-*), to hear, F. *ἀκούσεμαι*, A. *ἤκουσα*, 2 Pf. *ἀκήκουα*, 2 Plup. *ἤκηκούην* (§ 191. 2), A. P. *ἠκούσθην*. Late, F. *ἀκούσα*, Pf. P. *ἠκουσμαι*. Ep. *ἀκουάζω*, Hom. Merc. 423.

### § 270. 8. Change of *υ* into *ε*.

*ἀλγύνω*, to afflict, F. *ἀλγυνῶ*, A. *ἄλγυνε*, A. P. *ἀλγύνθην*.

*ᾄδωμαι* and *ᾄδωμαι*, to lament, F. *ᾄδουμαι*, A. *ᾄδωμένη*.

*πλύνω*, to wash, F. *πλυνῶ*, A. *ῥεπνε*, Pf. P. *τίπλυμαι* (§ 217. α), A. P. *ἑπλύνην*.

*τίφω* (r. *ῥυφ-*, *τυφ-* § 263), to fumigate, to burn, F. *τίψω*, Pf. P. *τίθυμμαι*, 2 A. P. *ἑτίφην*.

### 9. Change of *υ* into *ου*.

*κρύβω* (r. *κρυ-*, *κρυ-*), to hide, poet. *ἄσχη* Pr. 571, F. *κρύσω*, 1 A. *ἱκρυσα*, α. 263, 2 A. *ἱκρυον*, γ. 16 (*κίκρυον*, § 194. 3), 2 Pf. *κίκρυθα*, Soph. El. 1120. Ep. *κρυβάνω*, Γ. 453.

*εἰρύχω*, to prepare, poet., F. *εἰρύξω*, A. *ἱτιύξα*, Pf. P. *τίτυγμαί*, A. P. *ἑτίυχθην*. Pf. Pt. intrans. *τιτυχώς* μ. 423, Pf. P. *τιτιύχεται* (§ 248. f) β. 63, Plup. *ἑτιτιύχαστο* Λ. 808, Pf. P. Inf. *τιτιυχῆσθαι* χ. 104, F. Pf. *τιτιύξομαι*, M. 345, A. P. *ἑτιύχην*, Hipp. Kindred verbs, *τυγχάνω* (§ 290), *τιτύσκομαι* (§ 285).

*φύγω*, and sometimes *φυγγάνω* (§ 290), to flee, F. *φύξομαι* and *φύξομαι*. (§ 200. 3), 1 A. *ἱφύξα*, commonly 2 A. *ἱφύγον*, 2 Pf. *τίφωγα*. Ep. Pf. Pt. *εἰφυζέσσι* (cf. 274. δ) Φ. 6, *εἰφυγμίνας* α. 18.

10. Change of *ι*, in the diphthong *υ*, to *η*.

*κλίω* and *κλήω*, to shut, F. *κλίσω* and *κλήσω*, A. *ἔκλισα* and *ἔκλησα*, Pf. P. *πέκλισσμαι*, *πέκλιμμαι*, and *πέκλημαι*, F. Pf. *πεπέκισσμαι*, Ar. *Ἰνυ*. 1072, A. P. *ἐκλείσθην*. Ion. *κλήϊω*, -*ίω*, Hdt. iii. 117; Dor. F. *πλεῖζω* or *πλεῖζω* Theoc. 6. 32, A. *ἔκλεξα*, &c., as from *πλεῖζω* or *πλεῖζω* (§ 245. 1).

## § 271. II. By the ADDITION OF CONSONANTS, usually either *τ*, *σ*, *ν*, *σν*, or *ζ*.

Of these consonants, *τ* is chiefly added to *labial* roots; *σ*, to *palatal* and *lingual* roots; *ν* (without further addition, § 289. 2), to *liquid* and *pure* roots; *σν*, *ζ*, &c., to *pure* roots. In a few instances, the *close terminations* are affixed to the protracted root.

### § 272. I. ADDITION OF *τ* (see § 52).

#### a. To Labial Roots.

*ἄπτω* (r. ἄφ-, ἄπτ-), to fasten to, to set on fire, F. *ἄψω*, A. *ἤψα*, Pf. P. *ἤμμαι*, A. P. *ἤφθην* (*ἄφθην*, Hdt. i. 19, *ἰάφθην*, v. 543). Kindred, *ἄφάν*, to handle, Ion. *ἄφάσσω*, A. *ἤφασα*, Hdt. iii. 69, *ἑπαφίσσω* (§ 296).

*βάπτω* (r. βαφ-, βαπτ-), to dip, F. *βάψω*, A. *ἔβαψα*, Pf. P. *βίβαμμαι*, 1 A. P. *ἰβάφθην*, commonly 2 A. P. *ἰβάφθην*.

*βλάπτω* (r. βλαβ-,), to hurt, F. *βλάψω*, A. *ἔβλαψα*, Pf. *βίβλαφα*, Pf. P. *βίβλαμμαι*, 1 A. P. *ἰβλάφθην*, 2 A. P. *ἰβλάφθην*. F. Pf. *βιβλάψομαι*, Hipp. Ep. *βιβάσομαι*, T. 82.

*δρύπτω* (r. δρυφ-,), to tear the flesh, post. Eur. *El.* 150, F. *δρύψω*, 1 A. *ἰδρυψα*, Il. 324, 2 A. *Ort.* *ἀποδρύφω* Ψ. 187, A. P. *ἰδρύφθην*, i. 435.

*θάπτω* (r. θαφ-,), to bury, F. *θάψω*, A. *ἔθαψα*, Pf. P. *τίθαμμαι*, 3 F. *τιθάψομαι*, Soph. *Aj.* 577, 2 A. P. *ιτάφθην* (§ 263). 1 A. P. *ιτάφθην*, Hdt. ii. 81. From the r. *θαφ-* in another sense, come the Ep. and Ion. 2 Pf., as Pres., *τίθηται*, to be amazed, Δ. 243, Hdt. ii. 156, 2 A. *ἰταφον*, I. 193; and the late 1 Pf. trans. *τίθαφα*, Ath. 258 c.

*θρύπτω* (r. θρυφ-,), to break in pieces, F. *θρύψω*, Pf. P. *τίθρυμμαι*. A. *ἰθρυψα*, Hipp., 1 A. P. *ἰθρύφθην*, Anth., 2 A. P. *ιθρύφθην* (§ 263), I'. 363.

*κάπτω* (r. καμτ-,), to bend, F. *κάμψω*, A. *ἔκαμψα*, Pf. P. *κίκαμμαι* (§ 217. γ), A. P. *ἰκάμφθην*. Kindred, *γνάμπτω*.

*κλέπτω* (r. κλαπ-, κλιπ- § 259), to steal, F. *κλέψω*, A. *ἔκλεψα*, Pf. *κίκλοφα* (§ 236. α), Pf. P. *πέκλιμμαι*, 1 A. P. *ἐκλίφθην*, commonly 2 A. P. *ἐκλάτθην*. Late 2 A. *ἔκλατον*.

*κόπτω* (r. κοτ-,), to cut, to strike, F. *κόψω*, A. *ἔκοψα*, Pf. *κίκοφα*, Pf. P. *κίκομμαι*, 3 F. *κικέψομαι*, Ar. *Ran.* 1223, 2 A. P. *ἐκόπθην*. 2 Pf. *Pt.* *κικοσώ* N. 60.

*κρύπτω* (r. κρυβ-,), to hide, F. *κρύψω*, A. *ἔκρυψα*, Pf. P. *κίκρυμμαι*, 1 A. P. *ἐκρύφθην*, sometimes 2 A. P. *ἐκρύβθην*. In Hipp., Pf. *κίκρυφα*, F. Pf. *κικρύφομαι*. For *κρύπτασθαι*, see § 249. d.

*ῥάπτω* (r. ραφ-,), to stitch, F. *ῥάψω*, A. *ἔρραψα*, Pf. P. *ἱῥαμμαι*, 2 A. P. *ἱῥάφθην*.

*μαίρω* (r. μαρτ-,), to seize, post., F. *μάρψω*, O. 137, 1 A. *ἔμαρψα*, Ar. *Eq*

197, Ep. 2 A. *μίμασθαι*, shortened *μίμασθαι* (§§ 194. 3, 255. 3, 263. 6), and *ίμασθαι*, Hes. Sc. 231, 2 Pf. *μίμασθαι*, Id. Op. 202.

*τύπτω* (r. *τυπ-*, *τυπτ-*), F. *τυπτός* (§ 222. 1), 2 A. *τύπται*, Pf. P. *τύπτομαι* and *τύπτομαι*, 2 A. P. *τύπται*. Ion. 1 A. *τύπται*, Δ. 531, *τύπτομαι* Hdt. ii. 40. For *τυπτοίμαι*, see § 194. 3.

### β. To Other Roots.

*ἀνύω*, *ἀνύτω* (r. *ἀνυ-*, *ἀνυτ-*), to accomplish, F. *ἀνύω*, A. *ἤνυα*, Pf. *ἤνυα* Pf. P. *ἤνυσμαι*. A. P. *ἠνύσθην*, Hes. Sc. 311. The simpler form *ἄνω* likewise occurs in the Pres. and Impf. For *ἠνύα*, &c., see § 246. α

*εἵκτω* (r. *εἵκ-*, *εἵκτ-* § 259), to begot, to bring forth, F. *εἵκτω*, commonly *εἵκμαι*, 1 A. *εἵκται*, commonly 2 A. *εἵκται*, 2 Pf. *εἵκται*, A. P. *εἵκται*. Late Pf. P. *εἵκτομαι*. For *εἵκτομαι*, see § 200. γ.

## § 273. 2. ADDITION OF σ.

This letter is sometimes *simply prefixed* or *affixed* to the characteristic, but commonly *unites* with it, if a *palatal*, to form σσ (ττ, § 70. 1), or less frequently ζ, and, if a *lingual*, to form ζ (§ 51. N.), or less frequently σσ (ττ).

NOTES. (1.) Palatals in -ζω are mostly onomatopoes. (2.) Linguals in -ζω are mostly derivatives, wanting the second tenses, and, by reason of euphonic changes, nowhere exhibiting the root in its simple form. The characteristic may, however, be often determined from another word. It is most frequently ζ, and may be assumed to be this letter, if not known to be another. (3.) In a few instances, σ unites with γγ to form ζ, and even with a labial to form ζ or σσ.

### α. Prefixed.

*ἀλύω* (r. *ἀλυ-*, *ἀλυτ-*), to avoid, poet., F. *ἀλύω*, A. *ἤλυα*. Extended Ep. forms, *ἀλυσάζω* Z. 443, *ἀλυσάβην* χ. 330.

*ἴσω* (r. *ἴσ-*, *ἴσ-* § 260, *ἴσν-*), to liken, Ep. Γ. 19<sup>5</sup> (also *ἴσω* Δ. 279), Pf. P., as Pres., *ἴσμαι*, to be like, Eur. Alc. 1063, Plup P. *ἴσμαι*, Δ. 796. The common trans. form is *ἰσάω*, -άω, &c., and the common intrans., the pret. *ἴσκα* (§ 238. β), for which are also used the simplex *ἴσκα* (having in the 3d Pers. pl. the irregular form *ἴξαι* Ar. Av. 96; cf. *ἴδω*, § 237. δ), and Ion. *ἴσκα*, Hdt. i. 155; Plup., as Impf., *ἴσκων* (§ 189. 5), F. *ἴξω*, Ar. Nub. 1001. Ep. Impf. intrans. (or Pf.) *ἴσκα* Σ. 520.

*ἰνύω* and *ἰνύτω* (r. *ἰνυ-*, *ἰνυτ-* § 259, *ἰνυσ-*), to speak, ἔψ. poet. A. 643, B. 761, Soph. Œd. T. 350, F. *ἰνύω*, H. 447, and *ἰνυσάτω* (§ 222) ε. 98, 2 A. *ἰνύσων*, Eur. Sup. 435. Kindred, *ἰνύω* and *ἰνύσσω* (§ 276. θ), to reproach, Ep. Γ. 438, O. 198, 2 A. *ἠνύσων* and *ἰνύσων* (§ 194. 3). Related to *ἴσων* (§ 301. 7).

*λάλω* (r. *λαλ-*), to sound, to utter, poet., F. *λαλήσωμαι* (§ 222), A. *ἠλάλησα*, commonly 2 A. *ἠλάλουν*, 2 Pf. *ἠλάλουν* (§ 236. E.). 2 A. M. *ἠλάλουντο* (§ 194. 3). For *ἠλάλουντο*, see § 253. 2. Deriv. forms, *ἠλῆσις*, θ. 379 Dor. *ἠλῆσις*, Theoc. 2. 24, Att. *ἠλάλῳ*, Esch. Sup. 872.

### β. Affixed.

*ἀλίζω* (r. *ἀλι-*, *ἀλιξ-*), to ward off, poet. in the Act., F. *ἀλιξήσω*, Z. 109, 1 A. *ἠλίζησα*, γ. 346, and *ἠλίζα*, Esch. Sup. 1052, 2 A. *ἠλάλουν* (§§ 194. 3,

261), *ἄλασθον* (§ 299) *Æsch. Fr. 417*; *Mid. to repel*, *F. ἀλεξέσθαι*, vii. 7. 3 *A. ἡλιζέμεν*, i. 3. 6.

*ἰδέσθαι*, *to bide*, *Ion.* and *Poet.*, *F. ἰδεσέσθαι*, *Hipp.*, *A. ὠδαζέμεν*, *Anth.*, *Pf. P. ἰδωμαι*. *Act. ἰδέω*, *to smart from a bite*, *Symp. 4. 27*.

### § 274. γ. Unitng with a Palatal to form σσ (σσ).

*ἀλλάσσω* or *ἀλλάττω* (γ. ἀλλαγ-), *to change*, *F. ἀλλάξω*, *A. ἄλλαξω*, *Pf. ἄλλαγμα*, *Pf. P. ἄλλαγμα*, 1 *A. P. ἄλλάχθην*, 2 *A. P. ἄλλάγην*.

*πλήσσω* (γ. πληγ-), *to strike*, in composition with *ἐκ* or *παρά*, *to strike with* *baton*, *F. πλήξω*, *A. ἰπλήξω*, 2 *Pf. πείπληγα*, *Pf. P. πείπληγμα*, 3 *F. πειπλήξομαι*, *Ar. Eq. 272*, 1 *A. P. ἰπλήχθην*, commonly 2 *A. P. ἰπλήγην*, but *ἱπ-πλήγην*, *πειππλήγην* (-ήγην, *Γ. 31*, *Σ. 225*). For *πείπληγον*, &c., see § 194. 3. The form *πλήγνυμαι* (§ 299) occurs *Th. iv. 125*. In the simple sense *to strike*, the *Att.* writers associate the *Act.* of *πατάσσω* with the *Pass.* of *πλήσσω* (§ 301).

*πτόσσω* (γ. πτασ-, πτην- § 266), *to crouch from fear*, *F. πτήξω*, 1 *A. ἰπτηξω*, *post. 2 A. ἰπτακον*, *Æsch. Eurp. 252*, *Pf. ἰπτηγα*. *Ep.*, from γ. πτα-, 2 *A. D. 3 πτήσθην* *H. 136*, *Pf. Pt. πειπτησάς* (§ 259. 1), *B. 312* (cf. § 248. α). Kindred, *πτώσσω*, *Δ. 371*, *πτωσκάζω*, *Δ. 372*.

*ταράσσω* (γ. ταραχ-), *to disturb*, *F. ταράξω*, *A. ἰτάραξω*, *Pf. P. τετάραγμα*, *A. P. ἰταράχθην*. From *ταράσσω* is formed, by metathesis, contraction, and the aspiration of τ before ρ (§ 65. N.), *θράσσω* *ταρασσο-*, *τραασσο-*, *θράσσο-*, *F. θράξω*, *A. ἰθράξω*, *A. P. ἰθράχθην*. *Ep. Pf.*, as *Fr. intrans.*, *τίτρηχα* (§ 62), *H. 346*.

*τάσσω* (γ. ταγ-), *to arrange*, *F. τάξω*, *A. ἰταξω*, *Pf. εἰταχα*, *Pf. P. τίταγμα*, *F. Pf. τετάξομαι*, *Th. v. 71*, 1 *A. P. ἰτάχθην*, rare 2 *A. P. ἰτάγην*.

*φρίσσω* (γ. φριζ-), *to shudder*, *F. φρίζω*, *A. ἰφρίζω*, 2 *Pf. τίφρινα*. For *πιφρίπονται*, see § 246. 2.

### 3. Unitng with a Palatal to form ζ.

*πράζω* and 2 *Pf. κίπραγα* (§ 238. β), *to cry*, *F. Pf. κινεράξομαι* (§ 239. c), 2 *A. ἱπραγον*. Kindred, *πλάζω* (277. α), *πρώζω*, -ώζω, *κλώζω*.

*οἰμώζω* (γ. οἰμωγ-), *to bewail*, *F. οἰμώξομαι*, *A. ὅμωξα*, *Pf. P. ὀμωγμα* (§ 189. 4). *A. P. Pt. οἰμωχθείς* *Theog. 1204*, late *F. οἰμώζω*, *Anth.*

*ἰλολύζω* (γ. ἰλολυγ-), *to shout, to shriek*, *F. ἰλολύξομαι*, *A. ἀλόλυξα*.

*στεινάζω*, and *post. στυνάχω*, *to groan*, *F. στυνάξω*, *A. ἰστυνάξα*. *Poet. forms*, *στυναχίω*, *Soph. El. 133*, *στυναχίζω* or *στυναχίζω*, *B. 781*, *A. ἰστονάχισα*, *Σ. 124*.

*σφάζω* and *σφάντω* (γ. σφαγ-), *to slay*, *F. σφάξω*, *A. ἰσφαξω*, 1 *A. P. ἰσφάχθην*, commonly 2 *A. P. ἰσφάγην*. *Pf. P. ἰσφαγμα*, *Σ. 532*. The shorter root σφ- appears in the *Ep. Pf. P. τίφῶμαι*, *E. 531*, *F. Pf. τιφῶμαι*, *N. 829*. Hence (γ. σφ-, φιν- §§ 259, 277), the *poet. 2 A. ἱσφον* (§ 194. 3, 261).

### α Unitng with γγ to form ζ.

*πλάζω* (γ. πλαγγ-), *to cause to wander*, *poet. (= πλανᾶν)*, *B. 132*, *A. ἰπλαγξω*, *Σ. 307*; *Mid. πλάζομαι*, *to wander*, *Soph. Aj. 886*, *F. πλάγξομαι* *Σ. 312*, *A. P. ἰπλάγχθην* *Eur. Hipp. 240*.

*σαλπίζω* (γ. σαλπιγγ-), *to sound a trumpet*, *F. σαλπίζω*, *A. ἰσάλπιγξω*. Late *F. σαλπίσω*, &c.

See, also, *κλάζω* (§ 277. α).

## § 275. ζ. Uniting with a Lingual to form ζ.

*καθίζω* (r. ι-, ιδ- § 282, ιζ-, ιζ- § 259), *to seat, to place*, F. *καθίσαι*, *καθίσαι* (§ 200. β), A. *καθίσαι* and *καθίσαι* (§ 192. 3), Ar. Ran. 911. Mid. *καθίζομαι*, and rarely *καθίζομαι*, Pl. Ax. 371 c, *to sit*, F. *καθίζομαι* (§ 222), Pl. Phædr. 229 a, and *καθιδύμαι* (§ 200. γ), Pl. Theæt. 146 a, 1 A. commonly trans. *καθισάμην*, Dem. 897. 3, and *καθισάμην* (§ 189. 3), Eur. Hipp. 31 2 A. intrans. *καθίζομαι*, i. 5. 9. Late, A. P. *καθισθην*, Anth., F. M. *καθισομαι*, Diog. Laert. ii. 72. The simple forms are chiefly poet. and dialectic *ἴζω*, *to seat, sit*, B. 53, Æsch. Eum. 18 (extended *ἴζων*, Th. ii. 76), A. *ἴζω*, B. 549, Pt. *ἴζω*, κ. 361 (Ion. *ἰπ-ἴζω* Hdt. iii. 126); Mid. *ἴζομαι*, Γ. 162, and rarely *ἴζομαι*, Soph. Oed. T. 32, F. *ἰφ-ἴζομαι* L. 455, later *ἴζομαι* Ap. Rh. 2. 807, 1 A. *ἴζομαι*, Theog. 12, *ἴζομαι*, Pind. P. 4. 363, *ἴζομαι*, ξ. 295, 2 A. *ἴζομαι*, Æsch. Eum. 3; Pf. P. *ἴζω*, *to sit* (§ 59), A. 134, Eur. Alc. 604, of which the comp. *κάθωμαι* is also common in Att. prose. Deriv. *ἰζών*, *ἴζω*, &c., A. P. *ἰζύθην* and *ἰζύθην* (§ 278. γ).

*ὀνομάζω* (r. ὀνομα-), *to name*, F. *ὀνομάσαι*, A. *ὀνομάσαι*, Pf. *ὀνόμακα*, Pf. P. *ὀνόμακα*, A. P. *ὀνομάσθην*. Ion. *ὀνομάζω* (§ 44. 4), Hdt. iv. 6, Æol. *ὀνομάζω* (§ 44. 5), Pind. P. 2. 82, chiefly Ep. *ὀνομαίνω*, B. 488.

*φράζω* (r. φραδ-), *to tell*, F. *φράσαι*, A. *φράσαι*, Pf. *πίφρακα*, Pf. P. *πίφρακα*, A. P. *πίφρασθην*. Pf. P. *πρ-πιφραδμένος*, Hes. Op. 653. For *πίφραδο*, &c., see § 194. 3. Extended, 1 A. *φράδατος* Pind. Nem. 3. 45.

*χάζω* (r. χαδ-, καδ- § 263. N.), *to drive back, retire* (*ἀνα-χάζω* iv. 1. 16), more frequently, but chiefly Ep., Mid. *χάζομαι*, *to retire*, F. *χάσσομαι*, 1 A. *ἰχασσάμην*, Δ. 535. Ep. 2 A. Pt. *κικαδών*, 2 A. M. *κικαδόντο* (§ 194. 3), F. *κικαδών* (§ 239. b).

## η. Uniting with a Lingual to form σσ (σσ).

*ἀνήσσω*, *to be unused*, Ep. K. 493, A. *ἀνήσαι*, Ap. Rh. 1. 1171.

*ἀεμίζω*, and Att. *ἀεμίττω* (r. ἀεμιδ-), F. *ἀεμίσαι*, *ἀεμινομαι*, Dor. A. P. *ἀεμιχθην*, Diog. Laert. viii. 85.

*βλίσσω* or *βλίττω* (r. μιλιτ-, μιλιτ- § 261, βλιτ- § 64. N.), *to take honey from the hive*, F. *βλίσαι*, A. *ἴβλιναι*.

*κορύσσω* (r. κορυθ-), *to arm, post.*, Pf. P. *κικορυθμένος* (§ 53), Γ. 18 Eur. Andr. 279. A. M. Pt. *κικορυθμένος* (§ 71) T. 397, Dor. A. *κικορύζω* (§ 245. 1), Theoc. 3. 5.

*πάσσω*, *to sprinkle*, F. *πάσαι*, A. *ἴπασαι*, A. P. *ἰπάσθην*.

*πλάσσω*, *to fashion*, F. *πλάσαι*, A. *ἴπασαι*, Pf. P. *πίπασμαι*, A. P. *ἰπλάσθην*.

## Θ. Uniting with a Labial to form ζ or σσ.

*νίζω* (r. νφ-), *to wash*, F. *νίψω*, A. *ἴνιψαι*, Pf. P. *νίπμαι*, A. P. *νίπθην*, Hipp. Late *νίστω*, Plut., but *ἀπο-νίσσασθαι* σ. 178.

*πίσσω* or *πίττω* (r. πισ-), *to cook*, F. *πίψω*, A. *ἴπιψαι*, Pf. P. *πίπιμαι*, A. P. *ἰπίπθην*. Late *πίστω*.

See, also, *νίσσω* (§ 273. α), *λίζομαι* (§ 290).

§ 276. REMARK. As verbs in -ζω and -σσω are formed from both palatal and lingual roots, and as pure verbs often pass into verbs in -ζω, it is not strange that in some verbs there should be an intermingling of forms. Thus,

*ἀρπάζω*, to *snatch*, F. *ἀρπάσσω*, A. *ἄρπασα*, Pf. *ἄρπακα*, Pf. P. *ἄρπασμαι*, A. P. *ἄρπάσθην*. Non-Att. F. *ἀρπάξω*, X. 310, A. P. *ἄρπάχθην*, Hdt. ii. 90, &c. Late 2 A. M. Pt. (r. *ἀρπα-*, § 227) *ἀρπάμηνος*, Anth.

*ἵαριζω*, to *slay, strip*, poet., F. *ἵαριζω*, A. 191, A. *ἱάριξα* P. 187, and *ἡάρισσα*, Anacr., Pf. P. *ἡάρισμαι*, Soph. Aj. 26, *ἡαρίσθην*, Æsch. Cho. 347. Primitives, *ἱαίρω* O. 296, 2 A. *ἡαρον*, Soph. Ant. 871, 1 A. M. *ἱηράμην*, E. 43.

*ἰδω* (or *ἰδω*) and *ῖζω* (r. *ιγγ-*, *ιιγ-* § 262, *ιρδ-*), to *do*, poet. and Ion. Æsch. Sept. 231, Φ. 214, F. *ἰεζω* i. 360, and *ῖζω*, Eur. Alc. 262, A. *ἰεξα* Æsch. Sept. 924, and *ἱῖριξα* or *ἰεῖξα*, L. 536, Soph. Oed. C. 539 (observe the augment), 2 Pf. *ἰεργα*, B. 272, 2 Plup. *ἰώργην* (§ 189. 5), δ. 693, *ἰεργια*, Hdt. i. 127, A. P. Pt. *μυχθίσι*, L. 250.

*μερμηρίζω*, to *ponder*, poet., F. *μερμηρίζω* π. 261, A. *μερμηρίξα*, A. 189, and *μερμηρίσσα*, Ar. Vesp. 5.

*παίζω*, to *play*, F. *παίζομαι*, *παίζομαι* (§ 200. 3), A. *ἴπαισα*, Pf. *τίπαισα*, Pf. P. *πῑπαισμαι*. Later, *παῖζω*, *ἴπαιξα*, *τίπαιχα*, *τίπαιγμα*, *ἰπαιχθην*.

NOTE. See § 245. 1. The Dorics sometimes extend the palatal forms to other tenses, besides the Fut. and Aor. act. and mid.; as, *ἰλυγίχθης* (for *-ιέθης*) Theoc. 1 98, *τίθλαγμα* (9λάν) Id. 22. 45, *ἀρμύχθην* (§ 275. η).

### § 277. 3. ADDITION OF ν.

In *impure roots*, ν is commonly *prefixed* to the characteristic, but in *pure roots*, *affixed*.

NOTE. In a few poetic forms, ν is prefixed to a characteristic. For the changes of ν before a consonant, see § 54. A short vowel is sometimes lengthened before ν.

#### α. Prefixed to a Consonant.

*ἄλλομαι* (r. *ἄλ-*, *ἀλ-*, *ἄλλ-*), to *leap*, F. *ἀλοῦμαι*, A. *ἡλόμην*, Subj. *ἄλωμαι* (§ 56. α), &c., 2 A. *ἡλόμην*, Subj. *ἄλωμαι*, &c. Ep. nude 2 A. S. 2 *ἄλσο* π. 754, 3 *ἄλσο* 755, Pt. *ἄλμινος* A. 421 (§§ 13. 4, 185. δ).

*βάλλω* (r. *βαλ-*, *βλα-* § 262, *βολι-* §§ 28, 288), F. *βαλῶ*, &c., see § 223. Ep., F. *βλήσομαι*, T. 335, 2 A. *ἱβλην* (§ 227. β), φ. 15, *ἱβλήμην*, Ξ. 39, commonly pass. A. 675, Opt. S. 2 *βληῶ* or (r. *βλι-* § 259, cf. *χρείν*, *πλείμην*, § 284) *βλιῶ* N. 288, Inf. *βλησθαι* Δ. 115, &c.; Pf. P. *βεβόλημαι*, L. 9.

*κλάζω* (r. *κλαγ-*, *κλαγγ-*, *κλαζ-* § 274. ε), to *clang*, to *scream*, F. *κλάγξω*, 1 A. *ἱκλαγξα*, 2 A. *ἱκλαγον*, Pf., as Pres., *κίκλαγγα* or *κίκλαγγα*, Ar. Vesp. 929 (*κίκλαγγα*, B. 222, see § 246. 2), F. Pf. *κικλάγξομαι* (§ 239. c). Extinct forms, *κλαγγίω*, Theoc. Ep. 6. 5, *κλαγγαίνω*, Æsch. Eum. 131, *κλαγγάνω* Soph. Fr. 782.

*σφάλλω* (r. *σφαλ-*), to *deceive*, F. *σφαλῶ*, A. *ἱσφηλα*, Pf. P. *ἱσφαλμαι*, 2 A. P. *ἱσφάλην*.

*στίλλω* (r. *σταλ-*, *στιλ-* § 259), to *weep*, F. *στιλῶ*, A. *ἱστυλα*, Pf. *ἱστυλα*, Pf. P. *ἱστυλμαι*, 2 A. P. *ἱστάλην*, rarely 1 A. P. *ἱστάλθην*. For *ἱστυλάδα*, see § 248. f.

#### β. Affixed to a Consonant.

*δάκνω* (r. *δακ-*, *δηκ-* § 266), to *bite*, F. *δήξομαι*, 2 A. *ἰδακον*, Pf. P. *δῖδηγμα*, A. P. *ιδήχθην*. Poet. Mid. *δαντάζομαι*, Æsch. Pers. 571.

τίμνω (r. τιμ-, τιμ- § 259), to cut, F. τιμῶ, 2 A. τιμῶμαι and τιμιον, Pf. τίμηκα (§ 261), Pf. P. τίμημαι, 3 F. τιμήσομαι, A. P. τιμήσω. Ion. τάμνω, l'. 105. For τιμήσθην, see § 234. β. Kindred Ep. τιμήγω, Il. 390 (τιμήσω, Mosch. 2. 81), F. τιμήξω, 1 A. τιμήξω, 2 A. τιμαγόν, 2 A. P. τιμήξω, later τιμήγην. Some read τίμι, as Pres., N. 707.

See, also, πάμνω (§ 223).

### § 278. γ. Affixed to a Vowel.

βαίνω, and poet. βάσκω (§ 279; r. βα-), to go, F. βάσσωμαι, 2 A. ἴβη (§ 57; see § 227, 242. b, 251. 4), Pf. βίβηκα (see § 238. a). Poet. and Ion., F. βήσω, I will cause to go, Eur. Iph. T. 742, 1 A. ἴβησα, Hdt. i. 46. In composition, Pf. P. βίβημαι and βίβησομαι (§ 221. a), A. P. ἴβησθην. For βήσω, &c., see § 185. i. Kindred forma, βάω in Dor. ἰαβῶντας Th. v. 77. Ep. βιβάω, Γ. 22, βίβημι, H. 213, βιβάσθην N. 609; Ion. βιβάσσω, Hipp.; the common causative βιβάζω; and apparently the Ep. Pres. used as Fut. (§ 200. b) βίβημι, I shall walk, live, O. 194, X. 431 Pl. βιβάσθε (or βιβίστε) Hom. Ap. 528.

δύνω (r. δυ-), to enter, F. δύσομαι, 2 A. ἴδην (§ 57; see §§ 227, 226. 4), Pf. διδύκα. For δυνίονται, see § 243. 4. The primitive δύνω is commonly causative, to make to enter (yet = δύνω, i. 272), F. δύσω, A. ἴδωσα, Pf. ἀποδιδύκα v. 8. 23, Pf. P. διδύμαι, A. P. ἴδύσθην. Chiefly Ep. and Ion., Pres. M. δύμαι, E. 140, A. M. ἰδυάμην, B. 578, 2 A. P. ἴδωη, Hipp. For δύναιτο, &c., see § 185. i. Later Ep. form, δύστω, Ap. Rh. i. 1008, A. P. δύψαι 1326.

ἰλάω, commonly ἰλαύνω, to drive, F. ἰλάσω, ἰλῶ (§ 200. 2), A. ἴλασα, Pf. ἰλάκα (§ 191), Pf. P. ἰλάμαι, A. P. ἴλάσθην. Ion., Pf. P. ἰλήλαμαι Hipp., A. P. ἴλάσθην, Hdt. iii. 54. For ἰληλάδατο, see § 248. f. Ion. and Poet. ἰλαστρίω, Σ. 543.

μάμαι and μαιόμαι (r. μα-, μαι- § 267, μιν- § 259), to seek after, poet. Soph. Œd. C. 836, v. 367, Ep. F. μάσομαι (§ 71) Δ. 190, A. ἱμασάμην, v. 429, 2 Pf. μίμονα (§ 238. a). Pres. Imp. μῶτο (§ 242. b) Mem. ii. 1. 20 (Epich.), Inf. (as from r. μα-) μῶσθαι Theog. 769. Extended, μαμῶω, ἴσω, Soph. Aj. 50.

πίνω (r. πο-, πι- § 259), to drink, F. πίνομαι (§ 200. b), later πιούμαι (§ 200. 3), 2 A. ἴπον (§ 227. a), Imp. πίε, commonly πῖθι, Pf. πίτωκα, Pf. P. πίτομαι, A. P. ἰπώθην.

τίνω (r. τι-), to pay, to expiate, F. τίσω, A. ἴτισα, Pf. τίτινα, Pf. P. τιτίνομαι, A. P. ἰτίσθην. Mid. τίνομαι, and τινύμαι or τινύμαι (§ 293), to avenge, to punish, chiefly poet. Γ. 279, 366, Eur. Or. 323, 1172, Hdt. v. 77. Poet. τίω, to pay honor to, F. τίσω I. 142, ἴτισα, Soph. Ant. 22, Pf. P. P. τιτιμίνος, T. 426.

φθάνω (r. φθ-), to anticipate, F. φθῶ, commonly φθίσσομαι (§ 219), 1 A. ἴφθωσα, 2 A. ἴφθην (§ 227), Pf. ἴφθικα. Ep. 2 A. M. P. φθίμινος E. 119.

φθίω (r. φθ-), to perish, to destroy, F. trans. φθίω, φθῶ, Soph. Aj. 1027, intrans. φθίσομαι, A. trans. ἴφθισα, Pf. P. ἴφθιμαι, Plup. P. and 2 A. M. (§§ 227, 226. 4) ἴφθικην. Ep., φθίω, Σ. 446, β. 368, A. P. ἴφθισθην, ψ. 331, 2 A. Act. ἴφθιδον (cf. § 299) E. 110. Extended poet. form, φθινύθην, A. 491, a. 250.

### δ. Prefixed to α.

See δάμνομαι (§ 298), κίεσθαι, κρήμνομαι, πύεσθαι, σκίδεσθαι (§ 293), πύεσθαι (§ 285), πύλαω, πύλαμαι (§ 282).

§ 279. 4. ADDITION OF *ea*.

The addition of these letters is commonly attended with the *precession* or *protraction* of the preceding vowel, with *metathesis*, or with the *loss of a consonant*.

## a. Without further Change.

*ἀρέσκω* (r. *ἀρε-*), to please, F. *ἀρέσκω*, A. *ἡρέσα*, A. P. *ἡρέσθη*. See *ἀραρίσκω* (§ 285).

*γηράω* and *γηράσκω*, to grow old, F. *γηράσκω* and *γηράσσομαι*, 1 A. *ιγήρεσα*, 2 A. *ιγήρεᾶν* (§ 227), Pf. *γιγήρεκα*.

*ιλᾶσσομαι* (r. *ιλα-*), to propitiate, F. *ιλᾶσσομαι*, A. *ιλᾶσάμην*, A. P. *ιλᾶσθη*. Kindred Att. forms, *ιλιόμαι* *Æsch.* Sup. 117, *ιλιόμαι*, Pl. Leg. 804 b. Ep., *ιλᾶομαι*, B. 550, Pf. *Subj. ιλῶμαι*, φ. 365, *Orb. ιλῶομαι*, Hom. Ap. 165; forms as from *ἴλημι*, Imp. *ἴλῃ*, Ap. Rh. 4. 1014, *ἴληε* (§ 251. 4), Mid. *ἴλῃμαι* Hom. Hym. 20. 5; later Ep., F. *ιλᾶζομαι* Ap. Rh. 2. 808, A. *ιλᾶζάμην*, 1. 1093.

*μεθύσκω* (r. *μεθυ-*), to intoxicate, F. *μεθύσκω*, A. *ιμίδυσκα*, A. P. *ιμίδυσθη*. The intrans. *μεθύω*, to be drunk, occurs in the Pres. and Impf.

## § 280. β. Vowel changed by Precession.

*ἀμείλιον*, commonly *ἀμείλισκω* (r. *ἀμελο-*, *ἀμελισκω* - § 259), to miscarry, F. *ἀμείλισκω*, A. *ἡμέλωσα*, Pf. *ἡμέλωκα*, Pf. P. *ἡμέλωμαι*. 2 A. *ἡμέλων* in Suid. Ion. *ἡμέλίσται* Hipp.

*ἀναλίω*, commonly *ἀναλίσκω* (r. *ἀλω-*, *ἀλωσκω*), to expend, F. *ἀναλίσκω*, A. *ἀνήλωσα*, Pf. *ἀνήλωκα*, Pf. P. *ἀνήλωμαι*, A. P. *ἀνήλῃσθην*. This verb often retains *a* in the augment (§ 189. 4), especially in the older Att.; and sometimes, in double composition, augments the second preposition (§ 192. 3); thus, A. *ἀνέλωσα*, Soph. Aj. 1049, *κατηνέλωσα*, Isoc. 204 b.

## γ. Vowel Lengthened.

*βιάσσομαι* (r. *βιο-*, *βιωσκω*), chiefly in the comp. *ἀνα-βιάσσομαι*, to rouse, both trans. and intrans., F. *βιάσσομαι*, 1 A. trans. *ἰβιωσάμην*, 2 A. intrans. *ἰβίων* (§ 227), *βιῶ*, *βιῶν* (§ 226. 2), *βίωθι*, *βιῶναι*, *βιούς*. Primitive, *βίω*, to live, Fut. *βιώσω*, commonly *βιόσσομαι*, 1 A. *ἰβίωσα*, commonly 2 A. *ἰβίων*, Pf. *βεβίωκα*, Pf. P. *βεβίωμαι*. Shorter Ep. forms, *βιόμισθα* (*βιόμισθα* Wolf, § 278) Hom. Ap. 528, F. *βάσις* Ap. Rh. 1. 685. For *βίω*, we commonly find, in the Pres. and Impf., *ζάω*, which again in the other tenses (F. *ζήσω* or *ζήσομαι*, A. *ζήσῃ*, &c.) is rare or late. For the contraction of *ζάω*, see § 33. a. From the contr. forms of the Impf. (*ἰζαίς*, *ἰζης*, *ἰζῃ*), appears to have arisen a 1st Pers. *ἰζῶν* Eur. Alc. 295, and a late Imp. *ζῆθι* Anth. The prolonged *ζάω* and *ζῶω* (§ 242. b) have given rise to A. *ἰπ-ἰζῶναι* Hdt. i. 120, Inf. *ζῶναι* Simon. Fr. 231. 17.

## § 281. δ. Metathesis.

*βλόσκω* (r. *μολ-*, *μλο-*, *βλο-* § 64. N.), to go, to come (in the Pres., Ep. and found only in composition, σ. 466), F. *μολῶμαι*, 2 A. *ἰμολον*, Pf. *μίμολωκα* (§ 223)

*θνήσκω* (r. *θαν-*, *θνα-*), to die, F. *θαναῶμαι*, 2 A. *ἰθανον*, Pf. *τίθηκα* (§ 237), F. Pf. *τίθιζω* and *τινέζομαι* (§ 239. a). See *πνέω* (§ 295).



ὑρέσκω (r. *ὑερ-, ὑερ-*), to leap, F. *ὑερῶμαι*, 2 A. *ὑερων*. Collat. *ὑίρῶμαι*. Hdt. iii. 109.

### a. Consonant Dropped.

χάσκω (r. *χαν-*, § 55), to gape, F. *χανῶμαι*, 2 A. *ἵχανον*, 2 Pf. *νίχνησ*. Late *χάινω*. Extended *χασκάζω*, Ar. Vesp. 695.

πάσχω (r. *παθ-, σιν-*, §§ 259, 277, *παθεν-, πασχ-*, the aspiration of the *θ*, which is dropped before *σ*, being transferred to the *π*, which thus becomes *χ*), to suffer, F. *πίσσωμαι* (§ 58), 2 A. *ἰπαθεν*, 2 Pf. *πίπειθα*. Poet. 1 A. *Πτ. πάσας* (but *σπασίας* Dind.) Æsch. Ag. 1624, Ep. Pf. *Πτ. σπασάβην* (§ 253. 2) ε. 555, Dor. Pf. *πίπεισχα*, Epich. 7(2). For *πίπειθε*, see § 238. β.

## § 282. 5. ADDITION OF *λ*, *ζ*, *σ*, AND *χ*.

ἀμίσσω and ἀμείδω (r. *ἀμιε-*), to deprive, poet. Pind. P. 6. 27, τ. 18, F. *ἀμίσσω*, A. *ἡμίσσα*, S. 64, A. P. *ἡμίσθην*, X. 58.

δίσσω and διδω (r. *δι-, διδ-*, § 269. 6) both Ep. I. 433, A. 470, commonly *δίδω* or *δίδωκα* (§ 58, § 237), to fear, F. Ep. *δίσσωμαι*, O. 299, A. *ἰδισα*, Cyr. I. 4. 22; Mid. *δίσσω*, to frighten, poet. E. 763, Æsch. Eum. 357. Deriv. *διδίσσωμαι* or *διδίττωμαι*, to frighten, *διδώω* (§ 299), and Ep. *δίημι*, to chase.

νίσσω (r. *νι-, νισ-*, § 266), to spin, F. *νίσσω*, A. P. *νίσθην*. Ep. *νίσω*, Hes. Op. 775, A. *ἵνισα*, T. 128, *ἵνισάμην*, η. 198. Late Pf. P. *νίνισμαι*.

οὐτάζω (r. *οὐτα-*), to wound, F. *οὐτάσω*, &c. Ep. *οὐτάω*, χ. 356, F. *οὐτάσω*, 1 A. *οὐτήσα*, 2 A. S. 3 *οὐτά* (§ 224. E.), Inf. *οὐτάμην*, -άμηναι, E. 192, 2 A. M. *Πτ.*, as Pass., *οὐτάμηναι*, A. 659.

πιάζω, and poet. *πιλάω*, Eur. Rh. 555, or *πλάω*, Soph. El. 220 (r. *πιλα-, πιλαζ-, πιλάω-, πλιάω-, πλάω-*, §§ 260, 262), to approach, F. *πιλάω*, *πιλώ* (§ 200. 2), A. *ἱπιλάω*, A. P. *ἱπιλάσθην* and poet. *ἱπιλάω* (§ 261. N.), Æsch. Pr. 896. Ep., *πιλάω*, Hom. Bac. 44, Pf. P. *πίπλημαι* μ. 108, 2 A. M. *ἱπιλάμην*, Δ. 449; *πιλνέω*, to bring near, Hes. Op. 508, *πίπλημαι*, to approach, T. 93.

πρίω and πρίζω, to saw, F. *πρίσω*, A. *ἱπρίσα*, Pf. P. *πίπρισμα*, A. P. *ἱπρίσθην*.

σάζω (r. *σαι-, σω-*, § 261), to save, F. *σάσω*, A. *ἵσωσα*, Pf. *σίσωκα*, Pf. P. *σίσωμαι* and *σίσωμαι*, A. P. *ισώθην*. Ep., *σαίω*, Call. Del. 22, *σασέω*, A. 83, &c.; Pres. Imp. (*σάοι*, *σάου*, *σῶ*, § 242. b) *σάω* γ. 230, Impf. S. 3 (*ισάοι*) *ισάω* or *σάω* Π. 363, Φ. 238; contr. *σάω*, Ap. Rh. 4. 197; *σάω*, in the Subj. *σάης* I. 681, *σάη* 424.

τρίω, to afflict, F. *τρίσω*, Pf. P. *τίτρωμαι* and *τρίχω* (r. *τρυ-, τρυχ-*, *τρυχο-*, § 298), F. *τρίχω*, Pf. P. *τιτρώχωμαι*, Th. iv. 60. So *τίω* (§ 220), to swim, poet. *νήχω*, ε. 375; *ψάω* and *ψήχω*, to rub.

## § 283. III. By INCREASING THE NUMBER OF SYLLABLES, either, 1. by reduplication, or 2. by syllabic affixes, or 3. by exchange of letters.

### 1. REDUPLICATION.

Reduplication in the root is most frequent in verbs in *-μι* and *-σκω*. It is of three kinds:

a. *Proper*, which belongs to roots beginning with a *single consonant*, with a *mute and liquid*, or with *μν*, and which prefixes the *initial consonant* with *ι*, or rarely with *ε*. See *διδομι*, *μικρομι* (§ 284); *βιβρώσκω*, *μυμνήσκω* (§ 285).

ḡ. *Attic*, which belongs to roots beginning with a *short vowel* followed by a *single consonant*, and which prefixes the *two first letters*. See *απαλαίω* (§ 285).

Inst. 1 of repeating the initial vowel, *ι* is sometimes inserted, in imitation of the proper reduplication. See *διίημι* (§ 284).

c. *Improper*, which belongs to roots not included above, and which simply prefixes *ι* with the *rough breathing*.

Compare §§ 190, 191. 2. 4.

### § 284. a. Verbs in -μι.

*ῥίω*, to bind, rarely *διῥημι* (r. *δι-*, *διδ-*), v. 8. 24 (Impf. *διῥη* A. 105), F. *ῥήσω*. See §§ 219, 216. β.

*δίδομι* (r. *δο-*, *διδ-*), to give, F. *δάσω*, Ep. *διδῶμι*, v. 358. See ¶ 51.

*ἵημι* (r. *ι-*, *ιι-*), to send, F. *ἥσω*. See ¶ 54, § 229.

*ἵστημι* (r. *στα-*, *ιστα-*), to place, F. *στήσω*. See ¶ 48. Poet. 1 A. *ιστῶσα*, M. 56. Late Pf. trans. *ιστῶσα* Anth., Dor. 1 A. P. *ιστάσθην* Call. Lav. 83. Kindred forms, *ιστῶσα* in composition only, Dem. 807. 6; rare *ιστήσω* (§ 246. N.) Ath. 412 e; late *στήσω*, Rom. 14. 4; *στῆμι* (§ 246. α).

*μίσχηνμι* (r. *χρε-*, *μίσχ-* § 62), to lend, F. *χρήσω*, A. *ἰχρήσα*, Pf. P. *μίσχηνμαι*. Mid. *μίσχῃμαι*, to borrow. The primitive sense of the root *χρε-* appears to be to supply need. Hence we have,

1. *μίσχηνμι*, to supply the need of another, by lending him what he requires. Mid. *μίσχῃμαι*, to supply one's own need by borrowing.

2. *χρεῖω* (§ 218. α), to supply the need of one who consults an oracle, by answering his inquiries, F. *χρήσω*, A. *ἰχρήσα*, Pf. P. *μίσχηνμαι* and *μίσχηνμαι*, A. P. *ἰχρήσθην*. Mid. *χρεῖσμαι*, to consult an oracle. Poet. *χρηῖζω* or *χρηῖζω*, Eur. Hel. 516.

3. *χρησμαι*, to supply one's own need by making use of a thing, F. *χρήσμαι*, Pf. *μίσχηνμαι*, A. P. *ἰχρήσθην*, A. M. *ἰχρησάμην*. In the Att. contract forms of *χρεῖω* and *χρεῖσμαι*, η takes the place of α (§ 93. α), which, on the other hand, is commonly retained by the Ion.; as *χρηῖ* Hdt. i. 55.

4. *χρη* (3 Pers. sing., for *χρεῖω* or *χρηῖν*), it supplies need, i. e. it is useful or necessary, it must or ought to be, impers.; Subj. *χρηῖ*, Opt. (*χρε-*, *χρη-* § 259) *χρηῖν*, Inf. *χρηῖναι*, and poet. (*χρεῖναι*) *χρηῖν*, Part. Neut. (*χρεῖν*, inserted after contraction, § 35) *χρηῖν* · Impf. *ιχρηῖν* (with *ι* paragoge, for *ιχρηῖν*, or *ιχρη*, cf. § 211. N.) or unaugm. (§ 194. 1) *χρηῖν* · Fut. *χρήσω*. The participle *χρηῖν* is sometimes used as an indeclinable noun; thus, *τοῦ χρηῖν*. Personally, S. 2 *χρηῖναι* (§ 182), you must, Ar. Ach. 778 (Meg.) : Pf. P., as Pres., *μίσχηνμαι*, to need, want, Eur. Iph. A. 382, α. 13, F. Pf. *μίσχηνμαι*, Theoc. 16. 73. Kindred, *χρηῖζω*, to want, desire, Ion. *χρηῖζω* Hdt. i. 41, Dor. *χρηῖδω* Theoc. 8. 12, and *χρηῖδω*, Ar. Ach. 734 (§ 70. V.); Ion. depon. *χρηῖσμαι*, Hdt. iii. 117.

5. ἀνί-χερ, *it fully supplies and, i. e. it suffices, it is enough*; Inf. ἀνι-χερῖν. Impf. ἀνίχερ, F. ἀποχέραι, A. ἀνίχεσαι. Ion. ἀποχερῖν. -χερῖν, &c. (see 3 above), Hdt. ix. 79. So ἀνιχερίτε (§ 242. a) Id. viii. 14, κατα-χερῖ i. 164, ιε-χερῖν iii. 137. These verbs are also used personally.

ὠνίημι (r. ὠν-, ὠναι-), *to benefit*, F. ὠνίσαι, A. ὠνισα, A. P. ὠνίσην, 2 A. M. ὠνίσαν and ὠνίσαν (§ 244. 3), Opt. ὠνίσαιμι, Inf. ὠνίσθαι, Ep. and Ion. Imp. ὠνισατο. 68, Inf. ὠνίσθαι Hipp., Pt. ὠνίμαιος β. 33. Doubtful 2 A. Act. Inf. ὠνίσαι Pl. Rep. 600 d; late 1 A. M. ὠνίσάμην, Anth.

πῖμπλημι (r. πλ-, πι-μπλ- § 263. 6), *to fill*, F. πλήσαι, A. ἔπλησα, Pf. ἐπέπληκα, P. ἐπέπληκα (Plur. ἐπέπληκατο Iys. 180. 4), A. P. ἐπλήσθην, 2 A. M. ἐπλήμην (§ 244. 3), Opt. (πλη-ι-μην) πλήμην or (πλ-, πλ-ι- § 259) πλήμην (cf. χρεῖν, 4 above, βλάττω § 277. a), Imp. πλῆσε, Part. πλήμηνος. Imp. ἱμ-πέπληθι (§ 251. 4) Φ. 311, Pt. (r. πλ-) ἱμ-π-πλήσι, Hipp. Collat. Ion. forms, πῖμπλέω, -ίω, Hes. Th. 880, πῖπλω, Hes. Sc. 291 Gaisf., πῖμπλόμαι I. 679. Kindred, πλῆρω, and the intrans. πλῆθω (2 Pf. ἐπέπληθα, Theoc. 22. 38), whence πλῆνίω and πλῆθύνω.

πῖμπερμι (r. περ-, πιμπερ-), *to burn*, F. περῖσαι, A. ἔπερσα, Pf. P. ἐπέπερμαι or ἐπέπερην, A. P. ἐπέπερην. Pf. ὕπο-πέπερκα, Hipp., F. Pf. ἐπέπερμαι, Hdt. vi. 9, A. ἔπερσι Hes. Th. 856, Ep. Subj. (as from πῖμπερ) πῖμπερσι (§ 181. β) Ar. Lys. 248. Rare Ep. form, περῖω, I. 589.

NOTE. The epenthetic *μ* of πῖμπλημι and πῖμπερμι is commonly omitted, when these verbs, in composition, are preceded by *μ*; thus, ἱμπίμπλημι, but ἱνίπῖμπλημι.

πίθημι (r. πι-, πιθε-, § 62), *to put*, F. θέσω. See ¶ 50.

REMARK. Φημί (§ 58) is the only verb in -μι having a monosyllabic root, and beginning with a consonant, which is not reduplicated.

### § 285. β. Verbs in -εω.

ἀρεῖσθαι (r. ἀρ-, ἀρε-, ἀρεσθ- § 296), *to sit*, Ep. ε. 28, 1 A. ἄρεα, H. 167, a. 280, 2 A. ἄρεαν Δ. 110, Soph. El. 147 (§ 194. 3), 2 Pf. intrans., as Pres., ἄρεα, N. 800, also Att. ἄρεα, Aesch. Prom. 60, H. Gr. iv. 7. 6, A. P. ἄρεθην Π. 211. Pf. P. ἀρήριμαι, Hes. Op. 429, Ap. Rh. i. 787. For ἀρερεῖα, see § 253. 2. Deriv., ἀρεῖσθαι (§ 279), ἀρεῖν and ἀρεῖναι, &c.

βίβρωσθαι (r. βρο-, βιβρωσθ-, § 280. γ), *to eat* (the Pres. rare), Pf. βίβρωκα (see § 238. α), Pf. P. βίβρωμαι. Ep., 2 A. ἔβρων, Hom. Ap. 127, 2 Pf. Opt. (see βρω-; or from new Pres. βιβρώμεν) βιβρώμεν Δ. 35, F. Pf. βεβρώμεμαι, β. 203; Ion. A. P. ἔβρωθην Hdt. iii. 16; late Ep. 1 A. ἔβρωθα, Ap. Rh. 2. 271; late F. βρώξομαι. The deficiencies of this verb are supplied by ἰσθίω (§ 298) and τρώγω (§ 267. 3).

γινώσκειν (r. γν-, γινω-, § 280. δ), *to know*, F. γινώσκω, 2 A. ἔγνων (§ 57), Pf. ἔγνωναι, Pf. P. ἔγνομαι, A. P. ἔγνωνθην. 2 A. M. Opt. συγ-γινώτε Aesch. Sup. 216, Ion. 1 A. ἐν-ἔγνοσα, persuaded, Hdt. i. 68.

NOTE. The Ion. (not Hom.) and the later Greek softened *γ* γινώσκω and γίγνομαι (§ 286) to γινώσκω and γίνομαι.

διδάσκειν (r. δα-, διδαχ-, διδασκ-), *to teach*, F. διδάσκω, A. ἰδδάξα, Pf. διδδάχα, Pf. P. διδδάγμα, A. P. ἰδδάχθην. Ep., 1 A. ἰδδάσκησα, Hom. Cer. 141, 2 A. ἰδδον, Ap. Rh. 3. 529, διδδον (§ 194. 3). From the r. δα- are also formed, with the sense *to learn*, the poet. F. δαδάσκειν (§ 222), γ. 187, Pf. διδάσκα, β. 61, διδάσκειν, Theoc. 8. 4, διδάσκειν, γ. 519 (hence διδάσκειν π. 316).

§ 246. 2), 2 A. P. ἰδάν, Soph. EL 169. Hence, likewise, the Ep. F. contr. (δαίω, δαίω, § 200. 2) δῖω, I. 418.

διδάσκω (r. δει-), to teach, used only in composition with ἀντ, διδ, or ἰξ, F. δέδορμαι, 1 A. διδάσκω, 2 A. διδάσκει (¶ 57), Pl. διδάσκει. Kindred, δεσπάζω, Lys. 117. 35, δεσπούνω, Hdt. iv. 79.

μυμνήσκω (r. μυν-), to remind, F. μνήσκω, A. ἰμνήσκω, Pf. P. μίμνημαι (see § 234. β), 3 F. μυμνήσκειμαι, Cyr. iii. 1. 27, A. P. ἰμνήσκειν. As from μίμνημαι and μίμνημαι, Imp. μίμνεις Hdt. v. 105, Pl. μυμνόμενος Archil. Fr. 1, Opt. Pl. 3 μυμναιέτω Pind. Fr. 277. Prim. Mid. μνάομαι, to remember (Ep. λ. 106), to woo, vii. 3. 18. Collat. forms, μνήσκω, Orph. Hym. 77. 6, μνήσκειμαι, Anacr. Fr. 69.

πιτρώσκω, and poet. τίτρωμι (r. τιρα-, τιρά- § 261, τιρα- § 278. δ), to sell, Pf. πῑτρώσκω, Pf. P. πῑτρώμαι, 3 F. πῑτρώσκειμαι, vii. 1. 36, commonly used for the rare πῑτρώσκειμαι (Ath. 160 f), A. P. ἰπῑτῶσθην. Ep., Fut. Inf. (πῑτῶσθαι) πῑτῶσθην (§ 245. 3) Φ. 454, A. ἰπῑτῶσθαι O. 428, Pf. P. P. πῑτῶσθην Φ. 58. The Fut. and Aor. of this verb are supplied by ἀποδώσκειμαι and ἀποδίδωμι, mid. tenses of ἀποδίδωμι.

τιτρώσκω (r. τρω-), to wound, F. τρώσκω, A. ἰτρώσκω, Pf. P. τίτρωμαι, A. P. ἰτῑρῶσθην. Kindred, τρώω, Ep. φ. 293, τῑρώω, to pierce, Ep. Hom. Merc. 283, F. τῑρώσκω, Ib. 178, 1 A. ἰτῑρώσκω, E. 337, 2 A. ἰτῑρώσκει, A. 236 (for τίτρωσθην) and τίτρωσθαι, see §§ 194. 3, 239. b), τῑρώω, Ar. Thesm. 986, τίτρωσθην (§ 286).

τιτυμύσκω (r. τυμ-, §§ 263. N., 273. α), to prepare, Ep. Φ. 342, 2 A. τιτυμύσκει (¶ 194. 3) α. 77, τιτυμύσκειν, A. 467.

### § 286. γ. Other Verbs.

ἀπαχίζω (r. ἀχ-, ἀπαχ-, ἀπαχίζ- § 297), to afflict, Ep. π. 492, F. ἀπαχίζω, 1 A. ἀπάχνησα, commonly 2 A. ἡπαχων, Pf. P. ἀπάχνημαι and ἀπάχνημαι (P. 3 ἀπαχίζωσθαι § 248. f). Collat., ἀχέωμαι τ. 129, and ἀχύνωμαι, Soph. Ant. 627, to sorrow; Pres. Pl. ἀχίω B. 694, ἀχύνω E. 869.

γίγνομαι (r. γα-, γιν- §§ 259, 277, γίγνομαι, γίγν- § 261), to become, F. γίγνομαι (§ 222), 2 A. ἰγνίμην, Pf. γίγνημαι, 2 Pf. γίγνηται (see § 238. α), F. P. γινῑθήσκειμαι, 1 A. trans. ἰγνίμην, I begot or bore. Ion. and late A. P. ἰγνίθην, Hipp. For γίγναι, see § 185. δ; for 1 Pf. Dor. γίγνηται, § 246. 2; for ἰγνίγνεται, § 245. 3; for γίγνομαι, § 285. N. Kindred, γίγνομαι, Ep. X. 477, γινῑάω, -ήσω, to beget.

λελλίσκω (r. λα-, λιλ-, § 267), to desire earnestly, Ep. N. 253, Pf. P. (one λ dropped, § 263. 6) λελίσκω, Δ. 465. The prim. λάω is used by the Dorics; Theoc. 1. 12.

μίνω, and poet. μίμνω, Æsch. Ag. 74, F. μινῶ. See § 222. 2. Ep. deriv. μιμνάω, B. 392.

πίπτω (r. πτε-, πτε- § 273. β, πτετ-), to fall, F. πτεῶμαι (§ 200. 3), 1 A. ἵπτεω, commonly 2 A. ἵπτεω, Pf. (πτετ-, πτετ-) πτετ- § 236. α) πῑπτεω (see § 238. α). Dor. 2 A. ἵπτεω, Pind. O. 7. 126; late Pf. πῑπτεω, Anth. Poet. forms, πῑπτεω, Soph. Œd. C. 1754, and perhaps πῑπτεω (Eur. Ph. 293) and πῑπτεῶν (Pind. I. 2. 39), with which some connect πῑπτεῶν as 2 Aor.

τιτῑρῑναι (r. τῑρ-, τιτῑρῑναι- § 277), to bore, F. τῑρῑναι, A. ἰτῑρῑναι, Pf. P. τίτῑρῑναι, A. P. ἰτῑρῑναι, A. M. ἰτιτῑρῑνῑμην. F. τιτῑρῑναι, Hdt. iii. 12, A. ἰτιτῑρῑναι ε. 247, A. P. ἰτιτῑρῑνῑναι, Anth. Late or doubtful, τιτῑρῑναι, τιτῑρῑναι, τιτῑρῑναι.

## 2. SYLLABIC AFFIXES.

§ 287. The syllables which are most frequently affixed to protract the root are α, ε, ᾶν, νε, νυ, ισx, and ιζ.

## a. ADDITION OF α AND ε.

REMARKS. (1.) When α is affixed, ε in the preceding syllable usually becomes ω; but, when ε is affixed, ε. See στεμφάω and στεμφῶν (§ 259. a). (2.) The vowel which is added is more frequently retained before the close terminations.

## a. Addition of α.

βρυχάομαι (r. βρυχ-), to roar, F. βρυχήσομαι, A. ἰβρυχυσάμεν, A. P. ἰβρυχίσθην, 2 Pf., as Pres., βίβρωχα. Kindred, βρύκω, later βρύχω (Hipp.), to gnash the teeth. Similar onomatopoes are βληχάομαι and μυκάομαι, to bleat, and μυκάομαι, to low, F. -ήσομαι, Ep. 2 Pf. μίμνηκα, K. 362, μίμνυκα, Σ. 580, 2 A. ἱμᾶνον, Π. 469, ἱμῶνον, E. 749.

γούα (r. γε-), to bewail, Ep. Ω. 664, F. γούήσομαι, 2 A. ἴγουον, Z. 500. Mid. γούομαι, also Att., Soph. CEd. T. 1249.

νορέω, F. νορήσω, poet. for νίμω (§ 222. 2), to distribute. Also Ep. Impf. νομίδοντο A. 635.

πίτομαι, poet. πίνωμαι, Pind. P. 8. 128, and ποτάομαι, B. 462, Æsch. Sept. 84, later ἴπταμαι, Eur. Iph. A. 1608 (r. σιν-, σιτα-, ποτα-, πτα- § 261, ἴπτα- § 283. c), to fly, F. πιτήσομαι, commonly πτήσομαι, 2 A. ἴπτην, 2 A. M. ἴπτάμεν, commonly ἴπτόμεν (§ 261), Pf. P. πσιπτήμαι, A. P. ἰπσιπτήην. F. ποτήσομαι, Mosch. 2. 141. Other collat. forms, ποτίομαι, T. 357, ποτῶομαι, M. 287, τινάομαι, Hdt. iii. 111.

## § 288. β. Addition of ε.

αἰδίομαι, and poet. αἰδομαι, Æsch. Eum. 549 (r. αἰδ-, αἰδε-), to respect, F. αἰδίομαι, A. M. ᾔδισάμεν, Pf. ᾔδισμαι (P. 3 προ-ᾔδισατο, § 248. f, Hdt. i. 61), A. P. ᾔδισθην.

ᾄω, ε. 478, and ᾄημι, I. 5 (r. ᾄ-, ᾄε-), to breathe, blow, Ep.; Imp. ᾄήτω, Inf. ᾄῆναι, Pt. ᾄεις. Pass. ᾄημαι, ζ. 131. Deriv., ᾄω, O. 252, and αἰδῶ, Π. 468, to breathe out, expire. Kindred, A. αἰσα, to breathe in sleep, to sleep, γ. 151, contr. δεα, τ. 367.

γαμῖω (r. γαμ-), to marry, said of the man, F. γαμῶ, A. ἴγημα, Pf. γηγάμηκα, Pf. P. γηγάμημαι. Mid. γαμίομαι, to marry, said of the woman, F. γαμοῦμαι, A. ἰγημάμεν. Late F. γαμήσω, A. ἰγάμησα, A. P. ἰγημήσθην (γαμιβῆσα Theoc. 8. 91). Ep. F. M. γαμίσσομαι, will provide a wife for, I. 394.

διζω, to doubt, consider, poet. and Ion. Π. 713, Mid. διζομαι, commonly διζήμαι (§ 224. 3; r. διζ-, διζε-), to seek, Theoc. 25. 37, λ. 100, Hdt. i. 95, F. διζήσομαι, A. διζήσάμεν.

δοκῶ (r. δοκ-), to seem, to think, F. δόξω, A. ἰδοξα, Pf. P. δίδαγμα, A. P. ἰδόχθην. Poet. and Ion., F. δοκήσω, A. ἰδοκῶσα, Pf. διδοκῶσα, Pf. P. διδοκῶμαι A. P. ἰδοκήσθην. Impers. δοκεῖ, it seems, F. δέξω, &c.

ἰσιμῖομαι and ἰσιμιλίομαι (r. μιλ-, μιλι-), to take care of, F. ἰσιμιλήσομαι, Pf. P. ἰσιμιλίμαι, A. P. ἰσιμιλήσθην.

κτυσίω, to sound, to crash, poet., F. κτυήσω, 1 A. ἐκτύσῃσα, 2 A. ἐκτυ-  
ων.

κυλίω and κυλιδίω, to roll, F. (κυλιδ-σω, § 58) κυλίω, A. ἐκυλίω  
Pf. P. κυλίωμαι, A. P. ἐκυλίσθην. Late F. κυλιδήσω. Rare Pres. κυλίω,  
Ar. Vesp. 202. Kindred, καλιδίωμαι, to be busied in, Cyr. i. 4. 5, ἀλιδίω or  
ἐλιδίω, A. ἤλιστα, Ar. Nub. 32, Pf. ἤλιστα, Ib. 33.

κύρω and κύρω, to meet with, to chance, chiefly poet. and Ion. Eur. Hipp.  
746, Med. 23, F. κύρω (§ 56. β), Soph. Œd. C. 225, and κυρήσω, Eur. Heracl.  
252, A. κύρωσα, Γ. 23, and κύρησα, Hdt. i. 31, Pf. κυρήσῃσα, Pf. P. κυρή-  
σμαι.

κασίωμαι (r. κατ-), to taste, Ion. and Poet. Hdt. ii. 37, F. κᾰσώμαι, A. ἐκᾰ-  
σάμην, A. 464, Soph. Ant. 202, Plup. κισάσῃσιν Ω. 642.

κέρβω (r. κερβ-, κερβ- § 259, κερβι-), to lay waste, F. κερθήσω, Pf. κιστή-  
θηκα, &c. Poet. κέρβω, F. κέρσω, Soph. Ph. 114, 1 A. κίρσω, α. 2, Ep. 2 A.  
κίρσθην (§ 262), A. 367. For κέρβω, see § 246. β.

κίπτω and κίπτω (r. κίφ-, κίπτ- § 272), to thron, F. κίψω, A. κίψω, Pf.  
κίψω, Pf. P. κίψωμαι, 1 A. P. κίψθην, 2 A. P. κίψθην. For κίπτεσθαι, see  
§ 249. d. Deriv. κίπτω.

κρίσσωμαι, commonly κριτίω or κριτίωμαι (r. κριτ-), F. κριτίωμαι, A. ἐκ-  
κρίσῃσιν, Pf. κριτίωμαι, F. Pf. κριτίωμαι, Pl. Rep. 392 c.

ώβω (r. ώβ-), to push, F. ώβω, and poet. ώθήσω, A. ώβω (§ 189. 2), Pf. P.  
ώβωμαι, A. P. ώβω. Late Pf. ώβω, Plut.; Ep. and Ion., A. ώβω, A. 220  
(πρώσας, for προ-ώσας, Anth.), Pf. P. ώβωμαι, Hdt. v. 69; άπ-ώβην Hipp.  
Deriv. ώστίζωμαι, to justify, Ar. Ach. 42.

## § 289. b. ADDITION OF *av*.

REMARKS. (1.) Roots which receive *av* without further change are mostly double consonant. (2.) Mute roots receiv-  
ing *av* commonly insert *v* before the characteristic. (3.) Roots  
which do not insert *v* sometimes prolong *av* to *αιν* or *αῦν*.

### a. Without further Change.

αἰσθάνομαι, and rarely αἰσθόμαι (r. αἰσθ-, αἰσθαν-), to perceive, F. αἰσθήσομαι  
(§ 222. 1), 2 A. ἡσθίμην, Pf. P. ἡσθήμην.

ἀλφάνω (r. ἀλφ-), to find, poet. Eur. Med. 298, 2 A. ἡλφον Φ. 79.

ἡμαρτάνω (r. ἡμαρτ-), to err, to miss, F. ἡμαρτήσομαι, 2 A. ἡμαρτεον, Pf.  
ἡμαρτήκα, Pf. P. ἡμαρτήμαι, A. P. ἡμαρτήσθην. F. ἡμαρτήσω, Hipp., 1 A.  
ἡμαρτήσω, Orph. Arg. 646, Ep. 2 A. (ἡμαρτ-, ἡμαρτ- § 262, ἡμαρτ-, § § 13. 4,  
28, 64. 2) ἡμαρτεον, E. 287 (ἡμαρτ Δ. 491). Hence (μ dropped, cf. ἀπλα-  
κόν, § 296) ἡμαρτάζω, only in A. Subj. ἡμαρτάξῃσιν K. 65.

ἀσυχθάνομαι, and sometimes ἀσίχθωμαι (r. ιχθ-), to be hated, F. ἀσυχθήσο-  
μαι, 2 A. ἀσυχθίμην, Pf. ἀσίχθημην.

αὔξω and αὔξανω, poet. and Ion. αἰξω (r. αἰγ-, αὔγ-, αἰγ-, § 22. δ, αἰξ-,  
αἰξ-, § 273), Z. 261, to increase, F. αἰξήσω, &c. See ¶ 43, and cf. Lat.  
augere.

βλαστάνω, and poet. βλαστῶ (r. βλαστ-), to sprout, to bud, F. βλαστήσω,  
2 A. βλαστειν, Pf. βλαστήκα (§ 190; Plup. βλαστήσῃσιν Th. iii. 26). 1 A.  
βλαστήσω, Ap. Rh. i. 1131.

*δασάω* (r. *δασ-*), to sleep, usually in composition with *νομή*, 2 A. *δασον* Pf. *διδάσθηνα*, 2 A. P. poet. *ιδάσθην*. Ep. 2 A. *ιδασον* S. 296, 2 A. P. *ιδράσθην*, c. 471 (§ 262).

*ἰφλισμένω* (r. *ἰφλ-*, *ἰφλισκ-* § 296), to incense, F. *ἰφλάσκω*, 1 A. *ἰφλίσκω* commonly 2 A. *ἰφλσκω*, Pf. *ἰφλίσκω*. Ion. Impf. or 2 A. *ἰφλσκω* (§ 243. 4) Hdt. viii. 26. See *ἰφρίσκω* (§ 268).

§ 220. β. With the Insertion of *ν* (see § 54).

*αἰδέω* (r. *αἰδ-*, *αἰ-ν-δαν-*), to please, poet. and Ion. B. 114, Soph. Ant. 504 F. *αἰδέω*, Hdt. v. 39, 2 A. *αἰδω*, Id. i. 151, Subj. *αἰδω*, &c., 2 Pf. *αἰδω*, I. 173 (*αἰδω*, Theoc. 27. 22; 1 Pf. *αἰδω*, Hippon.). For the augm., see § 189. 2. Kindred, *ἡδω*, to please, commonly *ἡδομαι*, to be pleased, F. *ἡδίστομαι*, A. *ἡδον* (A. M. *ἡδονο* c. 353).

*ἰεργάω* (r. *ἰεργ-*), to disgorge, 2 A. *ἰεργον*. Ion. *ἰερίγομαι*, O. 621, F. *ἰερίγομαι*, Pf. *ἰεργωμαι*, Hipp.

*θιγγάνω* (r. *θινγ-*), to touch, F. *θίγομαι*, 2 A. *θιγγον*. Lat. *tango*.

*αἰχᾶω* or *αἰγχᾶω* (r. *αἰχ-*), to find, poet. Eur. Alc. 477, F. *αἰχίστομαι*, Soph. Oed. C. 1487, 2 A. *αἰίχων*, Eur. Alc. 22. Ep. *αἰχᾶω*, P. 672, and *αἰχίω* c. 284 (Mid. Pt. *αἰχίμενοι*, E. 187), F. *αἰχίστω*, Ap. Rh. 4. 1482, 2 A. (from r. *αἰχι-*, or Pass. with sense of Act.) *αἰίχων*, c. 379, Subj. (*αἰχῶ*) *αἰχίω* (§ 243. b), A. 26, &c. 1 A. M. *αἰχιστάμην*, Δ. 385.

*λαγχάνω* (r. *λαχ-*, *λαχ-* § 266, *λαγχ-* §§ 259, 277, *λαγγαν-*), to obtain by lot, F. *λάξομαι*, 2 A. *ἰλαχον*, Pf. *ἔλαχα* (§ 191. 1) and *αἰλογγα*, Pf. P. *ἔλαγγαμαι*, A. P. *ἰλάχθην*. Ion. F. *λάξομαι*, Hdt. vii. 144. For 2 Aor. Subj. *αἰλάχων*, causative, see § 194. 3.

*λαμβάνω* (r. *λαβ-*, *λαβ-*, *λαμβ-*), to take, F. *λήψομαι*, 2 A. *ἰλαβον*, Pf. *ἔλαβον* (§ 191. 1), Pf. P. *ἔλαβωμαι*, and poet. *αἰλίστομαι*, Eur. Iph. A. 363, A. P. *ἰλάβθην*. Ion., F. *λάμψομαι*, Hdt. i. 199, Pf. P. *αἰλαμμαι*, iii. 117, A. P. *ἰλάμψθην*, ii. 89, Pf. A. *αἰλάβηκα* (§ 222), iv. 79. For *αἰλαβίσθην*, see § 194. 3. Poet. forms, *λάζομαι* and *λάζωμαι*, Δ. 357, Ar. Lys. 209.

*λανθάνω*, and sometimes *λήθω* (r. *λαθ-*, *ληθ-*), to lie hid, to escape notice, F. *λήσω*, 1 A. *ἰλησα*, commonly 2 A. *ἰλαθον*, 2 Pf. *αἰληθα*. Mid. *λανθάνομαι* and *λήθομαι*, to forget, F. *λήσομαι*, 2 A. *ἰλαθίμην*, Pf. *αἰλησμαι*, F. Pf. *αἰλήσομαι*, Eur. Alc. 198. Ep. Pf. P. *αἰλασμαι*, E. 834, late 1 A. M. *ἰλανθάνω*, Quint. 3. 99, Dor. A. P. *ἰλάσθην*, Theoc. 2. 46. For *αἰλαθον*, &c., see § 194. 3 Collat. *ἰν-ληθάνω*, η. 221.

*λείπω* (r. *λει-*, *λει-*), to leave, and sometimes in composition *λειπᾶν*, Th viii. 17, F. *λείψω*, &c. (§ 37). Late 1 A. *ἰλειψα*.

*μαθάνω* (r. *μαθ-*), to learn, F. *μαθήσομαι* (§ 222), 2 A. *ἰμαθον*, Pf. *μεμάθηκα*. For *μαδιώμαι*, see § 200. γ.

*αἰνέσθωμαι*, and poet. *αἰνέομαι* Aesch. Ag. 988 (r. *αἰνδ-*, *αἰνδ-* § 270), to inquire, F. *αἰνέομαι* (*αἰνυίσθην* Aesch. Pr. 988, § 200. 3), 2 A. *ἰαυέομαι*, Pf. *αἰνυομαι*. Ep. 2 A. Opt. *αἰνυίοντο* (§ 194. 3), Z. 50.

*τυγχάνω* (r. *τυχ-*, *τυχ-*), to happen, to obtain, to hit, F. *τύξομαι*, 2 A. *ἰτυχον*, Pf. *εὔτυχκα* (§ 222), rarely *εὔτιυχα*, Ath. 581 a. Ep. 1 A. *ἰτύχονα*, Δ. 106. See *εὔτυχ* (§ 270).

*χυνᾶν* (r. *χυν-*, *χυν-*, *χυνδ-* § 259), to contain, poet. Ar. Ran. 260, F. *χύνδομαι*, § 58) *χύνδομαι*, c. 17, 2 A. *ἰχυνδον*, Δ. 24, 2 Pf. *αἰχυνδω*, Ψ. 268.

§ 291. γ. With *α* prolonged.

ἀλδαίνω (r. ἀλδ-), to nourish, poet. *Æsch.* Pr. 540, 2 A. ἡλδανον, *σ.* 70. Also ἀλδήσκω, to nourish, to grow, *Υ.* 599, late A. iter. ἀλδήσασκεν *Orph. Lith.* 364.

ἄλισκω or ἄλισκω (r. ἄλκ-), to sin, poet., *Hes. Op.* 239, 328, 1 A. ἔλίσκησεν, *Orph. Arg.* 647, 2 A. ἡλίσκω, *L.* 375, *Pf. P. Pt.* ἄλιστήμινος *δ.* 807.

οἰδῶ and οἰδαίνω (r. οἰδ-, οἰδ- § 288), to swell, *F.* οἰδήσω, *A.* οἰδήσω, *Pf.* οἰδήσας. Also οἰδάνω, trans., *L.* 554.

ἐλισθάνω and ἐλισθαίνω (r. ἐλίσθ-), to slide, to slip, *F.* ἐλίσθησω, 2 A. ἐλίσθεν. 1 A. ἐλίσθησεν and *Pf.* ἐλίσθησας, *Hipp.* Also ἐλίσσάζω, *Ath.* 236 a.

ὀσφραίνομαι, rarely ὀσφραίμαι, *Ath.* 299 e (r. ὀσφρ-, ὀσφρ- § 287), to smell, *F.* ὀσφρήσομαι, 2 A. ὠσφρέμην, *A. P.* ὠσφρέσθην. *Ion.* 2 A. ὠσφρέμην, *Hdt.* *L.* 80, late 1 A. ὠσφρεσάμην.

See, also, *ικάνω* (§ 292), *κίχάνω* (§ 290).

§ 292. c. ADDITION OF *ν*.

βύνω (or βύω), to stop up (r. βυ-), *F.* βύσω, *A.* βύσω, *Pf. P.* βύσωμαι. Also Pass. βύνομαι, *Hdt.* ii. 96.

ινίωμαι, and poet. ἱκάνω (r. ἱκ-, ἱκάν- § 291), to come, *F.* ἴκωμαι, 2 A. ἱκάνω, *Pf.* ἴγωμαι. *Ep.* ἴκω, *K.* 142. For ἴκω and ἴξω, see § 185. *δ.* i.

κυνίω (r. κυ-), to kiss, *F.* κυνήσομαι, *A.* κινύσω. The comp. *πρεσυνίω*, to worship, is regular: *F.* πρεσυνήσω, *A.* πρεσυνήσω, and poet. *πρεσινύσω*, *Δ.* *Eq.* 156.

ὀπιοσχεύωμαι (r. σχ-, ὀσχ-), to promise, *F.* ὀπιοσχεύομαι (§ 292), 2 A. ὀπιοσχεύομαι, *Pf.* ὀπιοσχεύομαι, rare *A. P.* ὀπιοσχεύομαι, *Pl. Phædr.* 235 d. Poet. and *Ion.* ὀπιοσχεύομαι *Æsch. Eum.* 804, *Hdt.* vii. 104. See ἴχω (§ 300).

§ 293. d. ADDITION OF *ν*.

- (1.) If *α*, *ε*, or *ο* precede, the *ν* is doubled, *ο* becoming *ω*.  
 (2.) If *λ* precede, the *ν* becomes *λ*. (3.) A *lingual* or *liquid* preceded by a *diphthong* is dropped before *ν*.

## a. To Pure Roots.

ἱννῶμι (r. *Fi*-, *i*- § 22. *δ*), to clothe, poet., chiefly *Ep.*, *F.* ἱνῶμι (§ 71), *α.* 337, *A.* ἱνῶμι, *E.* 905, *Pf. P.* ἱνῶμαι and ἱνῶμαι, *τ.* 72, *Hdt.* i. 47. Prose form, ἀμφιόννῶμι, *F.* ἀμφιόννῶμι, ἀμφιῶν (§ 200. 2), ἀμφιῶσα (§ 192. 3), *Pf. P.* ἀμφιόννῶμαι. *Ion.*, κατα-ἱννῶμι *Υ.* 135, κατα-ἱννῶσθαι *Hdt.* iv. 64.

ζώννῶμι (r. ζο-), to gird, *F.* ζώνω, *A.* ζώνω, *Pf. P.* ζώνωμαι. Late *Pf.* ζώνω, *Anth.*

κτεννῶμι (r. κτε-, κτε- § 261, κτεν- §§ 259, 278. *δ*), to mix, *F.* κτενῶμι, *A.* κτενῶμι (κτενῶσι *η.* 164), *Pf. P.* κτενέσσομαι, *Ath.* 576 a, commonly κτενέσσομαι, *A. P.* κτενέσθην and κτενέσθην. *Ep.* κτενῶ, *Ω.* 363 (κτενῶσι, § 242. b), *Subj.* κτενόνται *Δ.* 260, as from κτενέσσομαι. Poet. and *Ion.*, κτενέσσομαι, *Ar. Eccl.* 641, and κτενῶν, *Hdt.* iv. 52.

κοριννῶμι (r. κορι-, to satiate, *F.* κορίσω, *A.* κορίσω, *Pf. P.* κορινέσσομαι, *A. P.* κορινέσθην. *Ep.*, *F.* κορίσω (§ 245. 3), *Θ.* 379, 2 *Pf.* intrans. κορινέσθαι (§ 253. 1), *σ.* 372; *Ion.* *Pf. P.* κορινέσσομαι *Σ.* 287. The verb κορίσω, to satiate, is regular.

περιμνῶμι (r. περιμ-, to surround, *F.* περιμῶμι, *περιμῶ* (§ 200. 2), *A.* περι-



μῆσα, A. P. *κηρύσσων*, Mid. *κηρύσμαι* (Act. Pt. *κηρύσσων*; Ath. 25 d), and poet. *κηρύσμαι* (§ 278, δ), Ar. Nub. 377, to hang, F. *κηρύσσομαι*. Also *κηρύσσομαι*, Hom. Bac. 39, Pt. *κηρύσας*, Pind. P. 4. 41, late *κηρύσας*.

*σπέννυμι* (r. *σπεν-*), to spread, F. *σπένω*, σπένω, A. *σπένω*, Pf. P. *σπένωμαι* (§ 261), A. P. *σπένω*. Ion. Pf. P. *σπένωμαι*, Hdt. i. 62. Ep., *σπένω*, λ. 392, *σπένω*, Hes. Sc. 291 Göttl.; late *σπένω*.

*βύννυμι* (r. *βυν-*), to strengthen, F. *βύνω*, A. *βύνω*, Pf. P. *βύνωμαι*, A. P. *βύνω* (§ 221. α).

*σβέννυμι* (r. *σβεν-*), to extinguish, F. *σβένω*, 1 A. *σβένω*, A. P. *σβένω*. Mid. *σβένωμαι*, to be extinguished, to go out, F. *σβένωμαι*, 2 A. Act. *σβένω* (§ 227), Pf. Act. *σβένω*.

*σπιδάννυμι* (r. *σπιδαν-*), to scatter, F. *σπιδάω*, σπιδάω, A. *σπιδάω*, Pf. P. *σπιδάωμαι*, A. P. *σπιδάω*. Collat. forms, chiefly poet., *σπιδάω*, Ap. Rh. 4. 500, *σπιδάωμαι*, Id. 2. 626, *σπιδάννυμι*, Anth., A. *σπιδάω*, E. 88; *σπιδάω* (§ § 259, 278. δ), Hes. Th. 875, Th. vi. 98, *σπιδάω*, Hdt. vii. 140, Eur. Rec. 916.

### § 294. β. To Palatal Roots.

*δαίνυμι* (r. *-ανγ-*), to break, F. *δαίνω*, A. *δαίνω* (§ 189. 2), 2 Pf. intrans. *δαίνω*, to be broken, 2 A. P. *δαίνω* (Att. *δ*, Ep. comm. *δ*). Ion., A. *δαίνω*, Ψ. 392, 2 Pf. *δαίνω*, Hdt. vii. 224, *δαίνω*, Hipp.; Ep. A. Opt. (*κατα-δάσσει*, κατὰ *δάσσει*, §§ 22. 3, 48. 2) *καταδάσσει* Hes. Op. 664. In the comp. *καταδάσσει* the *σ* of the augm. is sometimes found out of the Ind.; as, A. Part. *καταδάσσει* Lys. 100. 5.

*ἀνείργω* and *ἀνείργνυμι* (r. *είργ-*), to open, Impf. *ἀνείργων* (§ 189. 2), Π. 221, v. 5. 20, and later *ἀνείργων*, H. Gr. i. 1. 2 (Ion. *ἀνείργων*, Ξ. 168), F. *ἀνείργω*, A. *ἀνείργω*, and later *ἀνείργω*, Pf. *ἀνείργω*, Pf. P. *ἀνείργωμαι*, A. P. *ἀνείργω*, and later *ἀνείργω*, Acts, 12. 10. 2 Pf. *ἀνείργω*, to stand open, Hipp. The simple *είργω* and *είργνυμι* are poet., Æsch. Pr. 611, F. *είργω*, A. *είργω* Ω. 457, *είργω*, Ω. 446.

*δείκνυμι* (r. *δεικ-*), to show, F. *δείκω*. See ¶ 52. Ion. (r. *δεικ-*) *δείκω*, *δείκω*, &c., Hdt. iii. 122. Mid. *δείκνυμαι*, Ep. to greet, I. 196, Pf. *δείκνυμαι* (§ 47. N.), η. 72. The primary sense of *δείκνυμι* is to stretch out the hand, and kindred verbs are *δίσκομαι* (Ion. *δισκομαι*, Hdt. vii. 177, § 69. I.), to receive F. *δίσκομαι*, A. *διδέσκειν*, Pf. *διδέσκειν*, F. Pf. *διδέσκειν* (for *διδέσκειν*, &c., see § 185. δ), and the poet. *διδέσκειν*, *διδέσκειν*, *δισκάνω*, *δισκάνω*.

*είργνυμι* (r. *είργ-*, *είργ-* § 268), to shut in, to confine, F. *είργω* and *είργω*, A. *είργω*, Part. *είργων* and *είργων*, Pf. P. *είργωμαι*, A. P. *είργω*. This verb appears to have been originally the same with *είργω*, to shut out, and the distinction which afterwards arose, and which was marked by the difference of breathing, appears not to have been always observed. Ion., in both senses, *είργω*, -ξω, Hdt. iii. 48, Θ. 325 (Ep. *είργω*, B. 617), and *είργνυμι* or *είργνυμι*, Hdt. ii. 86, iv. 69.

*ζεύγνυμι* (r. *ζευγ-*, *ζευγ-* § 270), to yoke, F. *ζεύξω*, A. *ζεύξω*, Pf. P. *ζεύγνυμαι*, 1 A. P. *ζεύγνυμι*, 2 A. P. *ζεύγνυμι*.

*μίγνυμι* (r. *μιγ-*), to mingle, to mix, F. *μίξω*, A. *μίξω*, Pf. P. *μίγνυμαι*, 3 F. *μίγνυμαι*, Æsch. Pers. 1052, 1 A. P. *μίγνυμι*, 2 A. P. *μίγνυμι*. The older form *μίγγω* (§ 273) is always used in the Pres. and Impf. by Hom. and Hdt. For *μίγγω*, &c., see § 185. δ.

*στέγνυμι* (r. *στυγ-*, *στυγ-* § 266), to fasten, to fix, F. *στέξω*, A. *στέξω*, 2 Pf.

intrans., as Pres., *πίσημα*, 1 A. P. *πρήχθην*, commonly 2 A. P. *πρήγην*. Ep 2 A. M. S. 3 *πίσητο* (§ 185. δ) Δ. 378. For *πρήγνυσα*, see § 226. 4. Late *πίσσω*, Pf. *πίσηγμαι*.

*πρήγνυμι* (r. *παγ-, πηγ-*), to break, F. *πρήξω*, A. *πρήξα*, 2 Pf. intrans. *πρήγην* (§ 236. b), 2 A. P. *πρήγην*. Ep., *πρήσω*, Z. 571, Pf. P. *πρήγμαι*, S. 137; Ion. 1 A. P. *πρήχθην*, Hipp. Kindred, *πρήσω* and *πρήσσω*, *ξω*, to smite.

*φράσσω*, and rarely *φράγνυμι*, Th. vii. 74 (r. *φραγ-, φρασ-* § 274), to fence, F. *φράξω*, A. *φραξα*, Pf. P. *φίφραγμαι*, A. P. *φράχθην*. Late 2 A. P. *ιφράγην*.

### § 295. γ. To Lingual and Liquid Roots.

*δαίνυμι* (r. *δαιτ-, δαιν-*), to entertain, to feast, poet. Ψ. 29, F. *δαίσω*, Æsch. Eum. 305, A. *δαίσα*, A. P. *δαίσθην*. For Opt. *δαίνυσα*, see § 226. 4.

*παίνυμι* (r. *παδ-, παιδ-* § 267), to excel, poet. γ. 282, Pf. *πίασμαι*, Eur. El. 616, Pt. *πιασμένος* Δ. 339, and *πιαδμένος*, Pind. O. 1. 42.

*κτείνω*, and later *κτείνυμι* or *κτείνυμι* (r. *κτα-, κταν-* § 278, *κτιν-* § 259, *κτιν-* § 268, *κτινυ-* § 259. b, *κτινυ-*), to slay, usually in composition with *ἀν* or *κατά*, F. *κτινῶ*, 1 A. *κτιναι*, poet. 2 A. *κτανειν* Soph. Ant. 1340 (also in Xen., who was partial to poet. forms, iv. 8, 25), and poet. *κτανῶ* (§ 224. E.), Soph. Tr. 38, 2 Pf. *κτανειν*, 1 Pf., less classic, *κταναι* or *κταναια* and *κτινῶναι*, 2 A. M. poet. *κτανῶναι*, Æsch. Pers. 923. Ep., F. *κταίω*, Z. 409, 1 A. P. *κταῖθην*, δ. 537; late *κτανέθην*, Anth. For the passive of *κτείνω*, the Attic writers employ *θνήσκω* (§ 281).

*ἄλλωμι* (r. *ἄλ-, ἄλιν-*), to destroy, F. *ἄλίσω* (§ 222. α), commonly *ἄλῶ*, A. *ἄλιστα*, 1 Pf. *ἄλῶλιστα*, 2 Pf. intrans. *ἄλωλα*, 2 A. M. *ἄλόμην*. Poet. *ἄλινω*, A. 10, Soph. Ant. 1286; Impf. iter. *ἄλινισκιν* (or *ἄλινεσκιν*, as from *ἄλιν*) T. 135.

*ῥμνυμι* (r. *ῥμ-*), to weave, F. *ῥμοῦμαι*, A. *ῥμοσα* (§ 222. β), Pf. *ῥμώμοσα* (§ 191. 2), Pf. P. *ῥμώμομαι* and *ῥμώμομαι* (§ 221. α), A. P. *ῥμώσθην* and *ῥμώσθην*. Pres. Pt. *ῥμοῦντις* Hdt. i. 153; late F. *ῥμῶσα*, Anth.

*ῥμογνυμι* (*ῥμογν-*), to wipe off, poet. E. 416, F. *ῥμορξω*, A. *ῥμορξα*, Eur. Or. 219, A. P. *ῥμορχέθην*, Ar. Vesp. 560, A. M. *ῥμορξάμην*, Σ. 124. Collat. *ῥμοργάζω*, Hom. Merc. 361, late *ῥμογνυμι*.

*ῥρίγω*, to stretch out, and Ep. *ῥρίγνυμι*, A. 351, F. *ῥρίξω*, A. *ῥριξα*, A. P. *ῥρίχθην*, Pf. P. *ῥριγμαι*, Hipp., *ῥρίγμαι*, Π. 834.

*ῥρῶμι* (r. *ῥρ-*), to rouse, F. *ῥρῶ* (§ 56. β), A. *ῥρσα*, 2 Pf. intrans., as Pres., *ῥρῶσα*. Ep., F. M. *ῥρῶμαι*, Y. 140, 2 A. *ῥρῶρον* (§ 194. 3), 2 A. M. *ῥρῶρην*, M. 279 (see § 185. δ, ε); from r. *ῥρ-*, Impf. *ῥρῶμην*, B. 398, Pf. P. *ῥρῶμαι* (§ 191. 2), r. 377, *Sulj.* *ῥρῶται* M. 271. Kindred, chiefly poet., *ῥρῶμαι*, *ῥρίνω*, *ῥρῶνυμι*, *ῥρῶν* Lat. *orior*.

*πτάρῶμι* (r. *πταρ-*), to sneeze, 2 A. *πταρῶν*. 2 A. P. Pt. *πταρῶν*, Hipp. *σπῶρῶμι*, *σπῶρῶνυμι*, and *σπῶρῶνυμι* (r. *σπῶρ-, σπῶρ-* § 238, *σπῶρ-* § 262), to strain, F. *σπῶρῶ* and *σπῶρῶ*, A. *σπῶρῶ* and *σπῶρῶ*, Pf. P. *σπῶρῶμαι*, A. P. *σπῶρῶθην* (*σπῶρῶθην*, Hipp.).

### § 296. α. ADDITION OF *ισ*.

*ἁμπλῶναι* (r. *ἁμπλῶν-*), to err, poet. 2 A. *ἁμπλῶν* Soph. Ant. 910 Pt. *ἁμπλῶν* and, to shorten the initial α (§ 263. 6), *ἁπλῶν* Eur. Ak 241.

*ἀπαθίσκω* (r. ἀθ-, ἀπαθ-), to deceive, Ep. λ. 217, F. ἀπαθήσω, A. ἀπάθησα, Hom. Ap. 376, commonly 2 A. ἡπάθων, ξ. 379.

*γίγναι* and *γίγναισκα* (r. γιν-, γιγν- § 283, γιγναι- § 288, γιγναισκα-) to call aloud, F. γιγνῆσθαι, A. ἰγινῶσθαι, 2 Pf., as Pres., γίγναται, Subj. γίγνεται, Imp. γίγναι (§ 235), &c. Ep. Imp. or 2 A. ἰγίγναι (or Pf. γίγναι) ζ. 469. See § 246. N.

*ἰσχυρίζομαι* (r. εὐρ-, to get), to get at, to reach, to enjoy, poet. and Ion N. 731, F. ἰσχυρίζομαι, 2 A. ἰσχύω, A. 572, 2 A. M. ἰσχυρόμην Eur. Hel. 469, 1 A. M. ἰσχυράμην, Hipp. Also ἰσχυρίζω, Theog. 111, and ἰσχυρίω, Hes. Op. 417. From the same root, ἀσχυράω (§ 287. α), to get from, to take away, poet. A. 490, 1 A. M. ἀσχυράμην, Æsch. Pr. 28; and from the kindred εὐρ- (§ 28), Ep. Aor. Pt. εὐρούρας A. 356, εὐουράμην, Hes. Sc. 173.

*ὀρίζω* (r. ὀρ-,), to find, F. ὀρήσω (§ 222. 2), 2 A. ὀρῶ or ὀρῶν (§ 188. N.), Pf. ὀρῆκα, Pf. P. ὀρῆμαι, A. P. ὀρέσθην (§ 219), 2 A. M. ὀρέμην, and less Att. 1 A. M. ὀράμην.

*στεινύνω* and *στεινύω* (r. στει-,), to deprive, F. στεινῶ, A. ἰστεινῶ, Pf. ἰστεινῶσα, Pf. P. ἰστεινῶμαι, 1 A. P. ἰστεινῶθην, poet. 2 A. P. Pt. στεινῶ Eur. Hel. 95. Mid. στεινύμαι, to want, F., often as Pass., στεινύομαι (ἀντι-στεινύοι Andoc. 19. 25). Ep. 1 A. ἰστεινῶ, v. 262.

### § 297. i. ADDITION OF ι.

*ἰσίζω* (r. ἰσ-,), to accustom, F. ἰσίσω, -ῶ (§ 200. β), Pf. ἰσίσκα (§ 189. 3) &c.; 2 Pf., as Pres. intrans., ἰσίσθαι (§ 236. c). Ep. Pres. Pt. intrans. ἰσίσω I. 540.

*ἰσπίζω* (r. ἰσπ-,), to hope, F. ἰσπίσω, -ῶ, &c.; Ep. ἰσπῶ, to give hope, β. 91, ἰσπομαι or ἰσπομαι, and 2 Pf. ἰσπῶ (§ 191. 3), to hope, H. 199, K. 105, T. 186, 2 Plup. ἰσπίων (§ 189. 5), T. 328.

*κοιλάζω* (r. κοιλά-,), to ring, Ep. B. 466, A. κοιλάζω, B. 334.

*παραίζω* (r. παρ-,), to furnish, F. παρίσω, -ῶ, Pf. παρίσκα, &c. Post., 2 A. ἰπαρῶ, Soph. Oed. T. 921 (see § 194. 3), Pf. P. ἰπαρῶναι (§ 223), it is fated, Σ. 329, Pt. παρῶναι, Soph. Ant. 1337, Mem. ii. 1. 33.

### § 298. g. ADDITION OF OTHER SYLLABLES.

*ἄω* (r. ἀ-, ἀδι-,), to be sated, to satiate, Ep., F. ἄω, A. 818, A. ἄω, E. 289, and ἄδω (Opt. ἀδῶναι or ἄδῶναι α. 134), Pf. Pt. ἀδῶναι, K. 98, F. M. ἄωμαι, Ω. 717, A. M. ἄωται T. 307. The F. ἄω and commonly the A. ἄω are trans., the other forms intrans. For Pres. Subj. (ἄωμι, ἄωμι) ἄωμι (also written ἰωμι, as if from ἰάω) T. 402, see § 242. a; for Inf. ἄωμαι, see § 250. c; for Pres. Mid. ἄωται, see § 242. 1. Deriv. ἄωσθαι, Theoc. 25. 240, A. P. ἠέσθην Hdt. iii. 41.

*δαμάζω* (r. δαμ-,), to subdue, F. δαμάσω, A. ἰδάμω, 1 A. P. ἰδαμῶσθην, and poet. ἰδαμῶθην (§ 223), Δ. 99, Eur. Alc. 127, 2 A. P. poet. ἰδάμην, Eur. Med. 647. Ep. Pres. and perhaps Fut. (§ 200. a) δαμάω, A. 61, Z. 368, Pf. P. διδάμωμαι, E. 878, F. Pf. διδάμωμαι Hom. Ap. 543. Collat. poet. forms, δαμῶναι, λ. 221, δάμνημι E. 893, Æsch. Pr. 164, δαμαλίζω, Pind. P. 5. 163. Lat. domo.

*ἴλω* (r. ἰλ-, ἰλν-,), to draw, F. ἴλῶ (ἰλῶσθαι, Hipp.), A. ἰλῶσθαι (§ 189. 3; ἰλῶ, Orph. Arg. 260), Pf. ἰλῶσθαι, Pf. P. ἰλῶσθαι, A. P. ἰλῶσθην. Ep. ἰλῶναι, P. 395, ἰλῶσθαι, ἡλῶσθαι, λ. 580.

*ἰσπῶ* (r. ἰσ-,), to ask, F. ἰσπῶσθαι and ἰσπῶμαι (§ 222), A. ἰσπῶσθαι,

Pf. ἡρώτησα, Pf. P. ἡρώτημαι, A. P. ἡρώτησθην, 2 A. M. ἡρόμην. Ep. and Ion., ἱρώμαι A. 553, Hdt. iii. 64 (ἱερόμινος Ib., § 243. 4), F. ἱερώσσομαι δ. 61; ἱερωτάω, -ίω, δ. 347, Hdt. iv. 145; ἱρίω, H. 128; ἱερίω Z. 145.

ἰσθίω, and poet. ἰσθω, Ω. 415, Æsch. Ag. 1597, or ἰδω, ε. 341, Eur. Cycl. 245 (r. ἰδ-, ἰσθ- §§ 282, 52, ἰσθι-), to eat, F. ἰδομαι (§ 200. b), Pf. ἰδῶσθαι (§ 236. c), Pf. P. ἰδῆσθαι (§ 222. a), Pl. Phædo, 110 e, A. P. ἠδίσθην. 2 A. ἰφαγον (r. φαγ-, § 301). Late F. φάγομαι (§ 247. d). Ep. 2 Pf. ἰδῶσα, P. 542, Pf. P. ἰδῶσθαι (§ 236. c).

ἰχθω, Soph. Aj. 459, ἰχθαίρω Eur. Alc. 179, and ἰχθραίω, Ages. 11. 5 (r. ἰχθ-), to hate, chiefly poet., F. ἰχθαεῶ, A. ἰχθήρα.

ἰνομαι (ἰν-, ἰν-), to acorn, Ion. and poet., ἰνοσαι, &c. (see ¶ 51), ε. 378 F. ἰνέσσομαι, A. ἰνέσσομαι P. 173, and ἰνάμην, P. 25, A. P. ἰνίσθην, Hdt. ii. 136. Deriv., ἰνιδίξω, and poet. ἰνιστάξω, Æsch. Sup. 11.

πιετίω, Ep. πείω (r. πιε-), to comb, shear, poet., Ar. Av. 714, ε. 316, F. πείω (§ 245. 2) Theoc. 5. 98, A. πείξα, πείξάμην, Ξ. 176, A. P. πείχθην, Ar. Nub. 1356.

φλίγω, and poet. φλεγίθω, Soph. Tr. 99, to burn, F. φλίξω, A. ἰφλίξα, A. P. ἰφλίχθην. Late 2 A. P. ἰφλίγην, Anth.

§ 299. REMARK. A few verbs obtain a 2 Aor. with a short penult (§ 255. δ), through an extension of the root; as, δύνω, to swim, ἰδιώκεθον, Ar. Vesp. 1203, Pl. Gorg. 483 a; ἵκνω, to yield, ἱκνέθον, Soph. CEd. T. 651; ἱεργω, to exclude, ἱεργάθον, Soph. CEd. C. 862 (ἱεργάθον, Λ. 437, ἱεργάθον, E. 147), ἱεργάδμεν, Æsch. Eum. 566; ἀμύνω, to ward off, ἡμύνεθον, Ar. Nub. 1323, ἡμύνεθμεν, Æsch. Eum. 438; κίω, to go, μετ-εκίεθον A. 52; ἡλκύνω (§ 273. β), ἡλκύνεθον (§ 300). Cf. ἰφθίον (§ 278). These extended Aorists, which are chiefly poet., are regarded by some as Imperfects, and are commonly so accented.

### § 300. 3. EXCHANGE OF LETTERS.

In the two following verbs, σ passes into ε aspirated (§ 50).

ἵτω (r. σπ-, ἱσ-), to be occupied with, Impf. ἵτων (§ 189. 3), F. ἵψω, 2 A. ἵσπον, Subj. σπῶ, &c. Mid. ἵτομαι, to follow, Impf. ἱπύμην, F. ἵφομαι, 2 A. ἱστόμην, Subj. σπῶμαι, &c. Poet. ἱσπομαι, δ. 826, Impf. (considered by some 2 A.) ἱστόμην, Γ. 239. A. P. περι-ἵφθην, Hdt. vi. 15. The act. ἵτω scarcely occurs except in composition.

ἵχω and ἵχωω (r. σχ-, ἵχ-, ἵχ- § 263, ἵσχ- §§ 283. c, 263), to have, to hold (in the sense to have, the forms ἵχω and ἵχωω are preferred; in the sense to hold, ἵχωω and σχήσω), Impf. ἵχον and ἵχων, F. ἵξω and σχήσω (§ 222); 2 A. ἵχον, Subj. σχῶ (comp. διάσχω or διασχῶ, r. σχ- or σχι-), Opt. σχοίην (§ 205. a), Imp. σχίς (σχι- § 288; compare Σίς, ἱ, § 210. 2), and rarely, in composition, σχί, Inf. σχῶν, Pt. σχών. 2 A. poet. ἵχιδον (§ 299), Æsch. Pr. 16; Pf. ἵχηναι, Pf. P. ἵχηναι, A. P. ἵχιδην, 2 A. M. ἵχόμεν. Ep. Pf. Pt. συν-σχομένοι (§§ 236. 1, 191. 2, 62) B. 218. For ἱσ-ώχαστο, see § 236. d; for ἱσ-ίχου, see § 243. 4. Ep. deriv. forms, ἵχάνω, Ξ. 387, ἵχάνω, E. 89. For the compound ὑπισχόμεναι, see § 292, for ἀνίσχομαι, § 301. 2. For the σ in ἀμυσίχω (ἀμφί, ἵχω), see § 62; and for the various forms of the augm. (Impf. ἡμω-σχομένη, 2 A. ἡμω-σχομένη, ἡμω-σχομένη, &c.), § 192. 3.

### C. ANOMALOUS CHANGES.

§ 301. Forms are sometimes associated, which must be

referred to roots *originally distinct, or widely removed* from each other (§ 257. 2); as,

1. *αἰρέω* (r. *αἰρ-*), to take, F. *αἰρήσω*, Pf. *ἔρηκα*, Pf. P. *ἔρημαι*, A. P. *ῥείθω* (§ 219); 2 A. *ἔλυν* (r. *ελ-*, § 189. 3), 2 A. M. *εἰλύμην*. Poet. 1 A. M. *ἔξηρατο* Ar. Thesm. 761. Doubtful or late F. *ελῶ*, *εἰλύμαι*. Ion. Pf. *ἄραιρηκα*, Hdt. v. 102, *ἄραιρημαι*, iv. 66; Ep. 2 A. M. S. 3 *γίντε* for *ἔλτε* (§§ 69. III., 185. 3) Θ. 43. In the sense to capture, the Pass. is commonly supplied by *ἄλίσκομαι* (r. *ἄλ-*, whence *ελ-* § 259, *ἄλο-*, *ἄλισκ-* § 280), Impf. *ἄλίσκομην*, F. *ἄλώσομαι*, 2 A. *ἔλυν* (§ 189. 2) and *ἔλυν*, Subj. *ἔλω*, &c., Pf. *ἔλωκα* and *ἔλωκα*.

2. *ἀνίχομαι*, to endure, a compound of *ἵχω* (§ 300), F. *ἀνίξομαι* and *ἀνασχέσομαι*, 2 A. *ἠνισχόμεν* (§ 192. 3); F. *πλήσομαι* (r. *ταλα-*, *πλα-* § 261), 2 A. *ἴταλν* (§ 227), Pf. *τίταλνα* (see § 238. α). Ep. 1 A. *ινάλασσα*, P. 166. Later Ep., *ἐταλίω*, Ap. Rh. 3. 769, *ἐταλίω*, 2. 1008.

3. *ἔρχομαι* (r. *ερχ-*), to go, to come, Imp. *ἔρχομαι*. F. *ἔλίσσομαι* (r. *ελυθ-*, *ελυθ-* § 270), 2 A. *ἔλυθον*, commonly *ἔλθον* (§ 261), 2 Pf. *ἔλγλυθα* (§ 191. 2). Ep. 2 Pf. *ἔλγλυθα*, Hes. Th. 660, *ἔλγλυθα* (§ 47. N.), Dor. 2 A. *ἦνδον* (§ 69. III.), Theoc. 1. 77, Lacon. *ἔλσον* (§ 70. 4), Ar. Lys. 105. The Pres. (except in the Ind.), the Impf., and the Fut. are commonly supplied in the Att. by the verb *εἶμι* (§ 231).

4. *ὁράω* (r. *ορα-*), to see, Impf. *ὠρών* (§ 189. 2), Pf. *ὠρέσκα* (*ὠρέσκα* Ar. Pl. 98), Pf. P. *ὠρέσμαι*. F. *ὄψομαι* (r. *οψ-*), Pf. P. *ὄψμαι*, A. P. *ὄφθην* (*οραθῆναι* Pl. Def. 411 a), 2 Pf. poet. and Ion. *ὄψωσα* Soph. Ant. 6, Hdt. iii. 63; 2 A. *ὀδον* (r. *ιδ-*, the augm. uniting with the *ι* to form *υ*), Subj. *ὀδω*, &c.; 2 A. M. *ὀδύμην*, Subj. *ὀδωμαι*, &c.; 2 Pf. *ὀίδα*, (*I have seen*) *Ἰ κνου* (§ 233); Mid., poet., *ὀιδόμαι* (r. *ιδ-* § 268), to seem, to resemble, *Æsch. Cho.* 178, 1 A. *ὀιδάμην*, β. 791.

NOTE. In the preteritive *ὀίδα* (§ 58, § 237), the root has four forms, (1.) *ιδ-*; *ἴσμεν* (Ion. *ἴσμεν* A. 124), *ἴσσι*, *ἴσθι*, *ἴστω* (Boeot. *ἴστω* Ar. Ach. 911), &c.; and Ep., Inf. *ἴσμεν* A. 719, *ἴσμεναι* N. 273, Pt. *ἴδωκα* A. 608, Plup. Pl. 3 (*ἴδ-αν*) *ἴσαν* S. 405: (2.) *ιδθ-*; *ἰδύναι*, *ἰδύς*, *ἦδιν*, *ἰδόμεναι*. and the Ep. Subj. *ἰδόμεν*, *ἰδόντι* (§ 246. 3): (3.) *οιδ-* (§ 236. 1); *οἶδα*, *οἶσθα*, &c.: (4.) *οιδι-* (§ 288); (*οιδίω*) *οἶδω*, *οἶδην*, *οἶδήσω* (rare, A. 546, Isoc. 5 b), *οἶδησα* (late). The Plup. is sometimes doubly augmented (§ 189); thus, Ep. *ἠοιδίς* or *ἠοιδης* X. 280, *ἠοιδίς* or *ἠοιδη* i. 206, Ion. *ἠοιδίς* Hdt. i. 45 (for *ἠοιδίς*, one *ι* dropped, cf. § 243. 2). In the Dor., we find the verb *ἴσάμην*, perhaps suggested by *ἴσσι*, (§ 237, *οἶδα*), Pind. P. 4. 441, *ἴσσι* Theoc. 13. 34, *ἴσάτι* 15. 146, *ἴσάμην* Pind. N. 7. 21, Pt. *ἴσσι*, Pind. P. 3. 52. The deficiencies of *οἶδα* are supplied by *γιγνώσκω* (§ 285).

5. *τρέχω* (r. *τριχ-*, *τριχ-* § 263), to run, F. *τρέξομαι*, commonly *δραμῶμαι* (r. *δραμ-*), 1 A. *ἴδριξα*, commonly 2 A. *ἴδραμν*, Pf. *διδράμνηκα* (§ 222), Pf. P. *διδράμηναι*. Ep. 2 Pf. *διδράμα*, s. 412. Late and rare F. *δραμῶ* Ath. 416 f, *δράμομαι* (§ 200. b), Anth. Deriv., *τροχάζω*, vii. 3. 46, Ep. *τροχάω*, α. 451, *τροχάω*, X. 163, *δραμῶ*, Hes. Fr. 2. 2.

6. *φίρω* (r. *φιρ-*), to bear, F. *οἶσω* (r. *οι-*), F. M. *οἶσομαι*, F. P. *οἶσθήσομαι*. 1 A. *ἠνιγκα* (r. *ινει-*, *ινεικ-* § 277), 2 A. *ἠνιγκον*, A. M. *ἠνιγκάμην*, Pf. *ἠνέγκω* (§§ 191. 2, 236. α), Pf. P. *ἠνέγκμαι*, A. P. *ἠνέχθην*, F. P. *ἠνέχθηναι*. Ion. (r. *ινεικ-* § 268; *συν-ινέκισται* Hes. Sc. 440) 1 A. *ἠνικα*, E. 885 Hdt. iii. 30, 2 A. Opt. *ἠνέκισται* S. 147, Inf. *ἠνέκισται* T. 194, Pf. P. *ἠνέγκμαι* Hdt. ii. 12, A. P. *ἠνέχθην*, i. 66; 1 A. Inf. (*ἀνα-οἶσαι*) *ἀνέσαι* Ib. 157 Late Pf. P. *πρε-οἶσαι* Luc. Paras. 2. For *οἶσι*, &c., see § 185. ε; for *φίρεται*,

§ 246. β; for φέρει, § 251. 2. Deriv., φέρω, to carry, -ήσω, &c. (φέρω § 251. 2), δια-, ει-, ἐκ-φέρω (φέρω, Ar. Vesp. 125), to let pass, -φέρω, -ίφηναι, -ιφείδην. Lat. *fero*. — The Aorists ἔνευκα and ἔνευκας are both common in the 1st Pers. sing. of the Ind., and in the Opt.; but in the 2d Pers. sing. of the Imp., in the Inf., and in the Part., the forms of ἔνευκα are preferred; and, elsewhere, those of ἔνευκα.

7. φημί and φάσκω (§ 53, § 228; r. φα-, φασκ- § 279), to say, to affirm, F. ἔφα (r. ἐ-, φη- § 262), Pf. ἔφακα (§ 191. 1), Pf. P. ἔφημαι, F. Pf. ἔφησμαι, Cyr. vii. 1. 9, A. P. ἔφησθην or ἔφησθην (Ion. ἔφησθην or ἔφησθην, Hdt. iv, 77); 1 A. ἔφα (r. ἐ-, φη- § 268), 2 A. ἔφας. Non-Att., Pres. ἔφα β. 162, ἔφας, Hes. Th. 38; Ion. 1 A. M. ἀπ-ισάμην, refused, Hdt. i. 205; Poet. 1 Aor. (ἔφισα) ἔφισα Pind. N. 9. 78, 2 A. ἔφισας K. 445; Ep. 2 A. (r. ἐ-, φη-) ἔφας § 273, cf. ἔφισα ἔφισας, B. 484. Redupl. forms, ἀφάσκειν Æsch. Eum. 620, ἀφάσκειν, Hes. Th. 655. — The forms of φάσκω, with the F. φήσω, the A. ἔφηναι, and the Mid. voice, have commonly the strengthened sense, to affirm. The 1st Aor. inf. ἔφας and part. ἔφας are not used by the Attics.

8. ἀνίσταμαι (r. ἀνι-), to buy, Impf. ἀνιστάμην (§ 189. 2), F. ἀνίσταμαι, Pf. ἀνίσταμαι, A. P. ἀνίσταμαι. 2 A. M. ἀνιστάμην (§ 49; r. ἀνι-). Ion. and late 1 A. M. ἀνιστάμην, Hipp.

## CHAPTER XI.

### FORMATION OF WORDS.

§ 302. The Greek, like all other original languages, is the development, according to certain natural laws, of a *small number of germs, or primary roots*. These primary roots (which may be termed *radicals*, to distinguish them from the mere roots of inflection) have a significance which is not arbitrary, but founded upon instinctive principles of the human constitution.

NOTE. The much agitated question, whether the radicals of language are *nouns* or *verbs*, has no propriety, inasmuch as the origin of these radicals was prior to grammatical distinctions, and the same radical was used as *noun*, *adjective*, *verb*, &c., as the case might require.

§ 303. Those words in which the radicals appear in their simplest forms are termed *primitive*; and all others are termed *derivative*; while, at the same time, a distinction must be made between simple derivatives, and those words which are formed by the union of other words, and which are termed *compound*.

NOTES. a. Of those words which are commonly distinguished as *primitive* and *derivative*, some are directly related to each other as parent and child, while others are merely formations from the same radical, which, however,

commonly appears in a simpler form in the one than in the other. It is important to observe this distinction, though the same language is commonly for the sake of convenience, employed in both cases.

β. In tracing derivations, it is sometimes convenient to assume a theme, either as a primitive, or as a link of connection. We must, however, be cautious in pronouncing that to have been essential in the actual formation of the language, which we find convenient in explaining that formation.

## I. FORMATION OF SIMPLE WORDS.

§ 304. Simple Words are divided in respect to their formation into three classes.

(I.) Those which consist of the mere radical, without change, except for euphony or emphasis.

(II.) Those which have, in addition, merely the affixes of inflection.

(III.) Those which receive farther modifications.

The Rules and Remarks which follow have respect chiefly to the third class.

### A. NOUNS.

§ 305. I. FROM VERBS. Nouns formed from verbs (or from common radicals, § 303. α) denote,

1.) The ACTION of the verb. These are formed by adding to the root of the verb,

a. *-σις* (Gen. *-σις*, fem.), or *-σις* (G. *-σις*, f.); as, *μιμί-σμαι*, to imitate, *μίμη-σις*, imitation; *πράσσω* (τ. *πράγ-*), to act, (*πράγ-σις*) *πράξις*, action; *θύω*, to sacrifice, *θύω-σις*, sacrifice; *δοκιμάζω*, to try, *δοκιμασία*, trial.

b. *-η*, *-α* (G. *-ης*, *-ας*, f.); as, *φεύγω* (τ. *φυγ-*), to flee, *φυγ-ή*, flight; *τρέφω*, to nourish, *τρέφ-η*, nourishment; *χαίρω* (τ. *χαρ-*), to rejoice, *χαρ-α*, joy; *φθείρω*, to corrupt, *φθερά*, corruption. Some verbs in *-ίζω* have abstracts in *-σία* (§ 92. β. α); as, *παιδίζω*, to instruct, *παιδία*, instruction.

c. *-ος* (G. *-ου*, m.); as, *λέγω*, to speak, *λόγ-ος*, speech; *σείω*, to sow, *σείος*, sowing.

d. *-της* (G. *-ου*, m.); as, *καπύ-ω*, to wail, *καπυ-ός*, wailing.

e. *-ος* (G. *-ος*, n.); as, *κηδ-ομαι*, to care, *κηδ-ος*, care.

f. *-μός* (G. *-μου*, m.), or *-μη* (G. *-μης*, f.); as, *θούρ-ομαι*, to lament, *θουρ-μός*, lamentation; *μή-μνη-μαι*, to remember, *μνή-μη*, remembrance.

REMARK. From the tendency of abstracts to pass into concretes, verbals of Class 1 often express not so much the action itself, as the effect or object of the action, and thus blend with Class 2; as, *γερμαμέ*, line.

§ 306. 2.) The EFFECT, or OBJECT of the action. These are formed by adding to the root of the verb,

*-μα* (G. *-ματος*, n.); as, *ποι-ω*, to make, compose, *ποίη-μα*, thing made,

*poem*; *σπείρω*, to sow, *σπείρωμα*, thing sown, seed; *γράφω*, to write, (*γράφ-μα*) *γράμμα*, letter. See also § 305. R.

3.) The DOER. These are formed by adding to the root of the verb,

a. *-της* (G. *-του*, m.); as, *βιά-μαι*, to behold, *βιά-της*, beholder; *ποιέω*, to compose, *ποιητής*, poet; *πρίω*, to found, *πρίστης*, founder.

b. *-της* (G. *-της*, m.), or *-τωρ* (G. *-τορος*, m.); as, *δίδωμι* (τ. *δο-*), to give, *δο-τής*, giver; *σώζω*, to save, *σωτήρ*, saviour; τ. *ῥι-*, to speak, *ῥή-τωρ*, speaker orator.

NOTE. The feminines corresponding to the above (a. and b.) end in *-τραή* or *-τιγῆ* (proparoxytone, G. *-ᾱς*), or in *-τρεις* or *-τις* (G. *-ιδος*); as, *ποίητρια*, poetess, *σωτήρια*, female deliverer; *αὐλητής* and *-τήρ*, flute-player, *αὐλητρίς* and *-τρια*, flute-girl; *προφήτης*, prophet, *προφήτις*, prophetess.

c. *-ίς* (G. *-ίως*, m.); as, *γράφ-ω*, to paint, *γραφ-ίς*, painter; *φθείρω*, to corrupt, *φθορίς*, corrupter; *κρίω*, to shave, *κρυίς*, barber.

d. *-ος* (G. *-ου*, m. f.); *τρέφ-ω*, to nourish, *τροφ-ός*, nurse; *αἰδω*, to sing, *αἰδός*, minstrel.

REMARK. Some verbals of Class 3 are applied to things; as, *βαίνω*, to beat, *βαστήρ*, beater, hammer, *ζωστήρ*, girdle, *έήτης*, wind (blower), *ἑλελίς*, stopper.

§ 307. 4.) The PLACE, INSTRUMENT, or other means of the action. These are formed by adding to the root of the verb,

a. *-τήριον* (G. *-ου*, n.), more frequently expressing place; as, *ἀκροά-μαι*, to hear, *ἀκροα-τήριον*, place of hearing, auditory; *δικαστήριον* (*δικάζω*), court of justice; *ποσθήριον* (*πίνω*), drinking-cup. Cf. §§ 314. b, 315. a.

b. *-τρον* (G. *-ου*, n.), or *-τρα* (G. *-ᾱς*, f.), more frequently expressing means; as, *ξύω*, to curry, *ξύστρον* and *ξύστρα*, currycomb, *λύτρον* (*λύω*), ransom (means of releasing), *ὀρχήστρα* (*ὀρχίζομαι*), orchestra.

REMARK. Terminations of verbals are affixed, in general, with the same euphonic changes as the similar affixes of inflection; i. e. those beginning with *σ* follow the analogy of *-ων* of the Fut. or *-σαι* of the Perf. pass.; those beginning with *μ* and *τ*, of *-μαι* and *-ται* of the Perf. pass.; and those beginning with a vowel, of the 2d Perf. It is convenient to remember, that verbal nouns following the 1st Pers. of the Perf. pass. more frequently denote the thing done; the 2d, the doing; and the 3d, the doer. Thus,

<i>πι-ποίη-μαι</i> ,	<i>πι-ποίη-σαι</i> ,	<i>πι-ποίη-ται</i> ,
<i>ποίη-μα</i> , poem,	<i>ποίη-εις</i> , poetry,	<i>ποιη-τής</i> , poet.

§ 308. II. FROM ADJECTIVES. Nouns formed from adjectives (or from common radicals, § 303. a) usually express the ABSTRACT of the adjective, and are formed in,

a. *-ία* (G. *-ίας*, f.), or, if the root ends in *ι* or *ε*, *-ιά* firming, with the final vowel of the root, *-ιῶ* or *-εῶ*; as, *σοφ-ός*, wise, *σοφ-ιά*, wisdom; *εὐδαίμων*, *-ον-ος*, happy, *εὐδαιμον-ία*, happiness; *ἀληθής*, *-ί-ος*, true, *ἀλήθεια*, truth; *εὐνο-ος*, contr. *εὔνοος*, kind, *εὐνοῶ*, kindness. See §§ 92. β, γ, 315. a.



b. -της (G. -τητος, f.), from adjectives in -ος and -υς; as, ἴσος, equal, ἰσότης equality; ταχύς, swift, ταχυτής, swiftness.

c. -σύνη (G. -νης, f.), from adjectives in -ος and -ων; as, δίκαιος, just, δικαιοσύνη, justice; σώφρων, discreet, σωφροσύνη, discretion.

d. -ος (G. -σος, n.), chiefly from adjectives in -υς; as, βάθος, deep, βάθος, depth; ἰερός, broad, ἰερός, breadth.

e. -άς (G. -άδος, f.), from numerals; as, δύο, two, δυάς, duad. See ¶ 25. III.

§ 309. III. FROM OTHER NOUNS. Nouns derived from other nouns are,

1.) PATRIALS (patria, native land), and similar words denoting persons related to some object. These end in,

a. -της (G. -του) masc., and -τις (¶ 134. a; G. -τιδος) fem. (with the preceding vowel long in patrials; thus, -ίτης, -ήτης, -ᾶτης, -ιάτης, -ιώτης; and also in other nouns in -ιτης); as, Σύβαρις, Sybaris, Συβαρίτης, a man of Sybaris, a Sybarite, Συβαρίτις, a woman of Sybaris; Αἰγινήτης, Πισάτης, Σφαρτιάτης, Σικελιώτης, a man of Ægina, &c.; πόλις, city, πολίτης, citizen, πολίτις, female citizen; τόξον, bow, τοξότης, archer, τοξότης, archeress.

b. -ύς (G. -ίως) masc., and -ίς (G. -ίδος) fem. (¶ 118. 3); as, Μίγαρα, Megara, Μιγαρεύς, Megarian man, Μιγαρίς, M. woman; φάρμακον, drug, φαρμακεύς, dealer in drugs, sorcerer, φαρμακίς, sorceress; ἵππος, horse, ἵππιος, horseman, knight.

§ 310. 2.) PATRONYMICS (so called from containing the father's or ancestor's name, πατρὸς ὄνομα). These end in,

a. -ίδης (G. -ου) masc. (uniting with s or o preceding), and -ίς (G. -ίδος) fem.; -ᾶδης (G. -ου) masc., and -ᾶς (G. -ᾶδος) fem., from names of Dec. I.; and -ιᾶδης (G. -ου) masc., and -ιᾶς (G. -ιᾶδος) fem., from names in -ιος, and (especially in hexameter verse for the sake of the measure) from many which have the last syllable of the root long; as, Πριάμης, Priam, Πριάμδης, son of P., Πριάμης, daughter of P.; Κίρροψ, Κίρροπιδης, Κίρροπις · Πηλείς, -ίως, Πηλείδης · Ἡρακλῆς, -ίους, Ἡρακλιδῆς · Ἀητῶ, -ίος, Ἀητοῖδης · Βορέας, Βορέαδης, son of B., Βορέας, -δος, daughter of B.; Θίσιος, Θισιάδης, Θισιάς · Φίγιος, -ητος, Φιγητιάδης · Πηλείς, Ep. G. -ῆος, Ep. Πηληιάδης, A. 1.

b. -ίων (G. -ίωνος, rarely -ίονος) masc., and -ιώνη or -ινη (G. -ης) fem., only poetic; as, Κρόνιος, Saturn, Κρονίαν, -ίονος or -ίονος, son of S., A. 397; Πηλείς, Πηλείων, A. 188; Ἀργείος, Ἀργεΐωνη, daughter of A., Ξ. 319; Ἀδρηστος, Ἀδρηστίη E. 412.

REMARK. Patronymics appear to have been, in their origin, diminutives thus, Πριάμδης, little Priam. See ¶ 312. Akin to the above are a few words in -ιδίος, contr. -ιδεύς, — son, -ιδίᾶ, contr. -ιδῆ, — daughter; as, θυγατεριδεύς, -ιδῆ, daughter's son, — daughter, ἀδελφιδεύς, -ιδῆ, nephew, niece.

§ 311. 3.) FEMALE APPELLATIVES. These end in,

a. -ίς (G. -ίδος), chiefly from masculines of Dec. I., and from those in -ύς as, δισπόρης, master, δισπόρις, mistress (also δίσποινα, cf. b). See § 134. a.

b. -αινᾶ (G. -ης), chiefly from masculines in -ων; as, λῆων, -ωνος, lion, λῆαινα, lioness; τέκτων, -ωνος, artisan, τέκταινα. Λάκων, -ωνος, Spartan, Λάκαινα. Also from some in -ος; as, θεός, god, θείαινα, goddess (§ 74. c), λύκος wolf, λύκαινα.

c. -ιᾶ (G. -ιάς), from βασιλεύς, king, and ἱερεύς, priest; thus, βασίλισσα, queen, ἱέρεια, priestess.

d. -εσσᾶ (-εσσᾶ, § 70. 1; G. -ης), from several endings of Dec. III.; as, Κίλιξ, -ικος, Cilician, Κίλισσα (cf. § 273), ἡναξ, -πτος, sovereign, ἡνεσσα, θής, -τής, hireling, θήσσα, Λίβυς, -υος, Lybian, Λίβυσσα.

NOTE. See, also, §§ 306. N., 309, 310.

§ 312. 4.) DIMINUTIVES (sometimes expressing affection, often contempt). These end in,

a. -ιον (G. -ιου, n.), with a syllable often prefixed (-ίδιον, -άριον, -ύλλιον, -ύδριον, -ύφιον, &c.). — b. -ίσκος (G. -ου, m.), -ίσκη (G. -ης, f.). Thus, παῖς, child, Diminutives, παιδίον, little child, παιδίσκος, young boy, παιδίσκη, young girl, παιδάριον, παιδαρίδιον, παιδαρύλλιον, παιδαρίσκος, παιδισκάριον. μῆραξ, youth, μιραάκιον, μιρακίδιον, μιρακύλλιον, μιρακίσκος, μιρακίσκη, μίρακισκη. κόρη, girl, κόριον, κορίσκη, κορίσκιον, κορίδιον, κοράσιον (for -άριον, on account of the preceding ρ), κορασίδιον. νῆσος, island, νησούριον. ζῷον, animal, (ζωίδιον) ζωδιον, ζωδάριον, ζωύφιον. ὦ Σώκρατες, ὦ Σωκρατίδιον, O Socrates! dear Socky! Ar. Nub. 222.

c. -ίς (G. -ίδος and -ίδος, f.); as, πρήνη, fountain, πρηνίς, -ίδος. πίναξ, table, πινάκίς, -ίδος, tablet.

d. -ιδεύς (G. -ίως, m., only of the young of animals); as, αἰτός, eagle, αἰτιδεύς, eaglet; λαγώς, hare, λαγιδεύς.

e. -ίχνη, -άκη, -υλλίς, -ύλος (Dor.), &c.; as, πόλις, city, πολίχνη. πῖθος, wine-jar, πιδάκη. ἀκανθίς, finch, ἀκανθυλλίς. ἱερός, -ωτος, love, ἱερωτύλος, darling, Theoc. 3. 7.

NOTE. Some diminutives (especially in -ιον) have lost their peculiar force; thus, θήρ, commonly in prose θηρίον, wild beast. Some proper names have diminutive forms, sometimes made by abbreviation; as, Μίγυλλος (μ. γαί great), Ἀμπευλλίς (ἀμάρω, channel), Διονῆς, Μηνῆς (§ 126. 2).

§ 313. 5.) AUGMENTATIVES, words implying increase either of number, size, or degree. They end in,

a. -ων (G. -ωνος, m.). This ending may express either a place, an animal, or a person, in which any thing exists in numbers, or in large size or degree; as, ἀμπελος, vine, ἀμπελών, vineyard, ἵππων (ἵππος), horse-stable, ἀνδρῶν, γυναικῶν (ἄνθρωποι, γυνή), apartments for men, women, εἰνῶν (εἶνος), wine-cellar; χιλιός, lip, χιλιών, a fish with a long snout; γνάθος, jaw, γνάθων, glutton; πλάτος, breadth, Πλάτων. As a designation of place, -ωνία is also used; as, ῥοζωρία (ῥόδον), rose-bed.

b. -αξ (G. -ακος, m.), applied, like the preceding, to persons and animals, but harsher in its expression; as, πλούτης, wealth, πλούταξ, a rich churl. So λάγρος, greedy, λάγροαξ, sea-wolf.

REMARK. Many derivative nouns are properly adjectives used substantively.

## B. ADJECTIVES.

## § 314. I. FROM VERBS. These end in,

a. -*ιός*, -*ή*, -*ός* active; as, *ἔρχω*, to rule, *ἔρχιός*, able to rule; *γράφω*, to describe, *γραφικός*, descriptive, graphic. This ending is more frequently preceded by *τ* (cf. § 306. a, b); as, *ποιητικός* (*ποιῶν*), poetic. But see § 315. b.

b. -*τής*, -*ᾶ*, -*ος*, active; as, *σώζω*, to save, *σωτήριος*, saving (cf. § 306. b).

c. -*ιμος*, -*ος* (and -*ος*, -*η*, -*ος*), implying fitness, both active and passive, and annexed after the analogy of different verbal nouns; as, *τρέφω*, *τρέφω* (§ 305. b), *τρέφιμος*, fitted to impart or to receive nourishment, nutritious, vigorous, *χρῆσιμος* (*χράσμαι*, *χρήσις*), fit for use.

d. -*μων*, -*μων* (G. -*μωνος*), active; as, *ἰλίσκω*, to pity, *ἰλήμων*, compassionate, *μνήμων* (*μνήμημαι*), mindful.

e. -*τός*, -*ή*, -*ός*, passive, signifying that which is done, either as a matter of fact (like the Lat. Part. pass. in -*tus*), or more commonly as a matter of habit or possibility; thus, *ἔραω*, to see, *ἐρατός*, seen, visible.

f. -*τός*, -*ᾶ*, -*ος*, passive, expressing necessity or obligation (like the Lat. Part. in -*ndus*); as, *ποιῶν*, to make, *ποιητός*, that which is to be made.

NOTE. Verbals in -*τός* and -*τής* commonly follow, in respect to the form of the root, the analogy of the 1 Aor. pass.; as, *αἶρω*, to take, Pf. P. *ἔρηναι*, A. P. *ἔρηναι*, *αἰετός*, *αἰετής* - *παύω*, to stop, Pf. P. *πέπαυμαι*, A. P. *πέπαυσθαι*, *παυτός*, *παυτής*.

g. -*τός*, -*ή*, -*ός*, passive (compare the Part. in -*μιος*); as, *εἶδω*, to revere, (*εἰδ-τός*) *εἰμένος*, revered, *ποθύνω* (*ποθύνω*), longed for.

h. -*ός*, -*ή*, -*ός*, -*ός* (G. -*ός*), &c.; as, *χαλᾶω*, to slacken, *χαλᾶός*, slack; *φίρω*, to bear, *φειός*, fruitful; *λέγω*, to choose, *λογός*, chosen; *λείπω*, to remain.

## § 315. II. FROM NOUNS. These have the following endings, with, in general, the significations that are annexed:

a. -*ιος*, belonging to; if a vowel precedes, commonly uniting with it in a diphthong (-*αιος*, -*ειος*, -*οιος*, -*φος*, -*υιος*), and often, without respect to this, assuming the form -*ιως* (Ion. -*ήιος*, § 46. B.), especially from names of persons and animals. Many *putrials* (properly adjectives, but often used substantively) belong to this class. Thus, *οὐρανός*, heaven, *οὐράνιος*, belonging to heaven, heavenly, *φόνος* (*φόνος*), of murder, murderous; *ἀγορεύς* (*ἀγορεύς*), pertaining to the forum, *Ἀθηναίος* (*Ἀθήναι*), Athenian, *θεῖος* (*θεός*), divine, *Ἀργεῖος* (*Ἀργεῖος*, -*ος*), Argive, *ἡώς* (*ἡώς*), Ion. *ἡῖος* (*ἡώς*, -*ός*), of the morning, *πῆχυς* (*πῆχυς*), of a cubit's length; *ἄνθρωπος* (*ἄνθρωπος*), human, *ὄμηριος* (*Ὀμηρος*), Homeric, *θῆριος* (*θήρ*), of wild beasts.

NOTES. a. From the neuter of these adjectives has come a class of substantives denoting an appropriated building or other place, instrument, &c.; as, *Ἀθηναῖον* (*Ἀθήνῃ*), *Θησεῖον*, *Μουσεῖον*, temple of Minerva, of Theseus, of the Muses, *κουρείον* (*κουρεύς*), barber's shop, *γραμματεῖον* (*γραμματεὺς*), writing-tablet, cf. § 307.

2. Before -*ιος* and -*ιᾶ* (§ 308. a), *τ* often passes into *ρ*; as, *ἐνιαυτός*, year, *ἐνιαυτός*, of a year, *Μιλήσιος* (*Μίλητος*), Milesian, *ἀθανασία* (*ἀθάνατος*), immortality.

b. *-κός, -ή, -όν* (if *υ* precede, *-κός* : if simple *ι* or *υ*, *-κός* ; while *-αιος* commonly makes *-αῖός*), *relating to*. These adjectives in *κός* are often formed from words that are themselves derivative. They apply to *things* rather than to *persons*. When used of the latter, they commonly signify *related to in quality*, or *fit for*, and are mostly derived from personal appellations. Thus, *εἰς*, art, *εἰσῆκτικός*, relating to art, artistic ; *δούλος*, slave, *δουλικός*, servile ; *Λίβυς*, Libyan, *Λιβυκός*, pertaining to the Libyans or Libya ; *Κορινθίος*, Corinthian, *Κορινθιακός*, *σπονδῖος*, *σπονδιακός*, *spondatic* ; *Ἀχαιοί*, Achæan, *Ἀχαιῖος*, and less Att. *Ἀχαιῖος* : *ποιητής*, poet, *ποιητικός*, poetic, *ῥητορικός*, (*ῥήτωρ*), rhetorical, *στρατηγικός* (*στρατηγός*), *fit for a general*. See § 314. a.

c. *-ιος, -α, -ον*, and *-ίνος, -η, -ον* (proparoxytone), denoting *material*, *-en* ; as, *χρυσός*, gold, *χρυσῆος* (§ 18), *golden*, *ξύλινος* (*ξύλον*), *wooden*.

d. *-νός*, seldom *-ινός*, expressing *time* or *prevalence* ; as, *ἡμερινός* (*ἡμέρα*), *by day*, *πιδνός* (*πίδω*), *level*, *ὄρεινός* (*ὄρος*, *-ος*), *mountainous*.

e. *-ῖος, -ανός, -εύς*, *patrials*, from names of cities and countries out of Greece ; as, *Ταρεντῖνος* (*Τάρεν*, *-αντος*), *Tarentine*, *Κυζικηνός* (*Κύζικος*), *Cyzicene*, *Σαρδιανός* (*Σάρδις*), *Sardian*.

f. *-ρός, -ερός, -ηρός, -αλῖος, -ηλός, -ωλός, -ις* (*-ισα, -ιν*, G. *-ιντος*), *ωδής* (*-ις*, G. *-ις* ; contr. from *-ο-ιδής*, from *ἰδος*, *form*), expressing *fullness* or *quality* ; as, *αἰσχρός* (*αἶσχος*), *shameful*, *φοβρός* (*φόβος*), *fearful*, *πενερός* (*πένος*), *painful*, *θραυαλός* (*θάρρος*), *courageous*, *ἀπατηλός* (*ἀπάτη*), *deceitful*, *φειδωλός* (*φειδώ*), *parsimonious*, *ὕληις* (*ὕλη*), *woody*, *πυρρῖος* (*πῦρ, -υρός*), *fiercy*, *χαρίεις* (*χάρεις*), *graceful*, *σφηκώδης* (*σφήξ*), *wasp-like*, *ψαμμώδης* (*ψάμμος*), *sandy*.

§ 316. III. FROM ADJECTIVES AND ADVERBS. 1. From some adjectives and adverbs, derivatives are formed in the same manner as from nouns ; thus, *καθαρός*, *clean*, *καθάριος*, *cleanly*, *ἐλευθέριος* (*ἐλεύθερος*), *liberal*, *θηλυκός* (*θηλύς*), *feminine*, *χθισινός* (*χθίς*), *of yesterday*.

2. The adjective has in Greek, as in other languages, two strengthened forms, of which the one may be termed *dual*, denoting choice between *two* objects, and the other *plural*, denoting choice among a *number* of objects.

The most obvious examples of these strengthened forms are the *comparative* and *superlative degrees*, commonly so called. Other examples of the *comparative* or *dual strengthened form* are, (a) the correlatives *οἷτις* ; *whether of the two* ? *οἷτις*, *ἵτις* (formed from the 3d Pers. pron. as the positive, § 23, § 141, or, as some think, from the numeral *ἑ*), *one of the two*, *εὐδίστις*, *εὐδίστις*, *ἐκίστις*, *ἀμφόστις* (see § 63, and compare the Lat. *uter*, *neuter*, *alter*, and the Eng. *whether*, *either*, *neither*, *other*) ; (b) the following implying a consideration of *two objects* or *properties* ; *δεξιτερός* (poet.), Lat. *dexter*, *right* (rather than left), *ἀριστερός*, *sinister*, *left*, *διύτερος*, *second*, *ἡμίστερος*, *noster*, *our* (rather than yours, or any one's else), *ὑμίστερος*, *vester*, *your*, *σφίστις*, *their*, &c. (§ 24). Other examples of the *superlative* or *plural strengthened form* are, (c) the correlatives *οἷστας* ; *which in order* ? or, *one of how many* ? *οἷστας*, *ἰσαστας* (§ 63) ; (d) all ordinals except *διύτερος* (see § 25).

### C. PRONOUNS.

§ 317. For the formation of the most common pronouns,

see §§ 141 – 154. The Greek abounds in correlative pronouns and adverbs (see ¶ 63), in respect to many of which it will be observed that, when they begin with π-, they are *indefinite*, or *interrogative* (with a change of accent); with τ-, *definite* or *demonstrative*; with the *rough breathing*, *relative definite*, and with ὁπ-, *relative indefinite*. Thus, πόσος; *how much?* ποσός, *of a certain quantity*, τόσος, τοσούτος and τοσούδε (§ 150. α), *so much*, ὅσος, *as much*, ὅπόσος, *how much soever*; πότε; *when?* ποτί, *at some time*, τότε, *then*, ὅτε, *when*, ὁπότε, *whensoever*.

## D. VERBS.

§ 318. I. FROM NOUNS AND ADJECTIVES. Of these the chief endings and the prevailing significations are as follows.

a. -ίω, -ίω, and (mostly from nouns of Dec. I.) -άω, *to be or do that which is pointed out by the primitive*; as, φίλος, *friend*, φίλιω, *to be a friend*, *to love*, ὑδαμενίω (ὑδαμαν, -ωνες), *to be prosperous*, ἀτυχίω (ἀτυχής), *to be unfortunate*, πολέμιω (πόλεμος), *to wage war*; δουλιώ (δούλος), *to be a slave*, *to serve*, βασιλιώ (βασιλεύς), *to reign*, χερύω (χερής), *to dunce*; τελέμα (τέλμα), *to be bold*, *to dare*, τιμάω (τίμη), *to honor*.

b. -ίω (mostly from words of Dec. II.), -αίνω and -ύω (mostly from adjectives), *to make that which is pointed out by the primitive*; as, δήλος, *evident*, δηλίω, *to make evident*, δουλίω (δούλος), *to make one a slave*, *to enslave*, χρυσίω (χρυσός), *to make golden*, *to gild*, πτερίω (πτερίον), *to make winged*, *to furnish with wings*, στέφανίω (στέφανος), *to crown*; λεικαίνω (λεικίς), *to whiten*, σημαίνω (σημα), *to signify*, ἠδύω (ἠδύς), *to sweeten*.

c. -ίζω, and (chiefly when formed from words which have α or η in the last syllable, or when preceded by ι, cf. §§ 310. α, 315. b) -άζω; from names of persons or animals, *imitative* (denoting the adoption of the manners, language, opinions, party, &c.); from other words, used in various senses, but mostly active; as, Μῆδιζω (Μῆδος), *to imitate or favor the Medes*, Ἑλληνίζω, *to speak Greek*, Δωριζω and Δωριάζω, *to live, talk, sing, or dress like the Dorians*, Φιλιππίζω, *to be of Philip's party*, ἀλώπεικίζω (ἀλώπηξ), *to play the fox*; πλουτίζω (πλούτος), *to make rich*, ὑδαμενίζω, *to esteem happy*, θειρίζω (θεῖρος), *to harvest*, ἰερίζω (ἱεῖς), *to contend*, ἱεράζω (ἱερά), *to make a feast*, δικάζω (δικη), *to judge*, θαυμάζω (θαῦμα), *to wonder*.

d. -ω with simply a strengthening of the penult, more frequently active; as, καθάρεις, *pure*, καθάρω, *to purify*, ποικίλλω (ποικίλος), *to variegate*, μαλάσσω (μαλάκσις), *to soften*.

## § 319. II. FROM OTHER VERBS. These are

1.) *Desideratives*, formed in -εῖω, from the Fut.; as, γιλάω, *to laugh*, γιλαεῖω, *to wish to laugh*, Pl. Phædo, 64 b, πολεμεινίω (πολεμίων), *to wish for war*, Th. i. 33. Desideratives are also formed in -ιάω (rarely -άω), chiefly from verbal nouns; as, μαθήσχω, *to learn*, μαθητής, *disciple*, μαθητιάω, *to wish to become a disciple*, Ar. Nub. 183, στρατηγιάω (στρατηγός), *to desire military command*, vii. 1. 33, θανάσχω (θάνατος), *to desire death*, Pl. Phædo, 64 b.

2.) Various prolonged forms in -ζω, -σκω, &c. (see §§ 265 – 300), some-

times *frequentative* or *intensive*, as, *βίπτω*, to throw, *βιπτάζω*, to throw to and fro, *σίνω*, to sigh, *σινάζω*, to sigh deeply; sometimes *inceptive*, as, *ἡβάζω*, to be at the age of puberty, *ἡβάσκω*, to come to the age of puberty; sometimes *causative*, as, *μυθίζω*, to be intoxicated, *μυθίσκω*, to intoxicate; sometimes *diminutive*, as, *ἑξαπατάω*, to cheat, *ἑξαπατούλλω* (cf. § 312), to cheat a little, to humbug, Ar. Eq. 1144; but often scarce differing in force from the primitive form (§§ 254–258, 265).

## E. ADVERBS.

§ 320. Most adverbs belong to the following classes.

I. OBLIQUE CASES OF NOUNS AND ADJECTIVES, employed as circumstantial adjuncts (see Syntax). With an adjective thus employed, a noun is strictly to be supplied. Many of these *oblique cases* have antique forms, and many belong to themes that are not in use. Examples,

1. GENITIVES, (a) in *-θεν*, denoting the *place whence* (§ 91): (b) in *-ου*, denoting the *place where*; as, *οὐ* [sc. *τόπου* or *χωρίου*], in which place, where, *αὐτοῦ*, there, *ἐμοῦ*, in the same place, *οὐδαμοῦ*, nowhere: (c) in *-ης*; as, *αἰφνης*, of a sudden, *ἑξῆς*, in order: (d) *πρὸς* (*πρὸς*), of a gift, gratis, &c.

2. DATIVES, a) in *-αι*, *-εσι* of Dec. II. sing., and in *-ησι(ν)*, *-εσι(ν)* of Dec. I. pl., denoting the *place where* (in adverbs in *-αι* derived from pronouns, this commonly passes into the idea of *whither*, see ¶ 63, and compare the familiar use of *where*, *there*, &c., in English); as, *Ἀθήνῃσι*, at Athens; see §§ 90, 96. 5: (b) in *-ῃ* (*-ῃ*), *-ῃ* (*-αι*), *-αι* of Dec. I., and in *-ι* of Dec. III., denoting *way*, *place where*, or *time when*; as, *ταύτῃ*, [sc. *ἰδίῃ*] in this way, thus, [sc. *ῥώρῃ*] in this place, here, *πανταχῇ*, every way, everywhere, *πεζῇ*, on foot, *ἰδίῃ*, privately, *χαμαί*, on the ground, *πάλαι*, in olden time, *ἑκenti*, by the will of, *ἤρῃ* (§ 89. β. d), *ἄγχι*, near, *ἤρῃ*, early, I. 360.

NOTE. Adverbial Datives of Dec. I. are written by most editors with an *s* subsc., except when they have no Nom. in use, and by some even then. See § 25. β.

3. ACCUSATIVES; as, *ἐκμῇ*, at the moment, *χάριν*, on account of, *δίπην*, like, and the Neut. sing. and pl. of adjectives.

§ 321. II. DERIVATIVES SIGNIFYING, (1.) MANNER, in,

a. *-ως*, from adjectives. The adverb may be formed by changing *ς* of the Gen. pl. into *ς*; as, *σοφός*, G. pl. *σοφῶν*, wise, *σοφῶς*, wisely, *ταχύς*, *ταχίων*, swift, *ταχίως*, swiftly, *σαφῶς* (*σαφής*, *-ίων*, *-ών*), Ion. *σαφίως*, evidently.

b. *-ῃ* or *-δῃ* (perhaps kindred with *ἰδος*, *form*), chiefly from nouns; *-δῃ* or *-ῃ*, chiefly from verbs (those in *-ῃ* commonly conforming to other verbals); and *-δῃ*; as, *πλινθῖον* (*πλινθος*), in the form of bricks, Hdt. ii. 96, *βοτρυδιόν* (*βότρυς*), in clusters, B. 89, *ἀναφανδόν*, or *-δά* (*ἀναφαίνω*), openly, *κρυφῇ*, or *-δα* (*κρύπτω*), secretly, *σκορᾶδῃ* (*σκορῖω*, *σκορᾶς*), scuttlingly. These appear to be Acc. forms (cf. § 320. 3); thus, Sing. fem. *-δῃ*, neut. *-δῃ*, Pl. neut. *-δα*.

c. *-ί* or *-ίς*, especially from imitative verbs (§ 318. c, *-ίζω* becoming *-ισί*), and in compounds of *α-* privative, *ἀντίς*, and *πᾶς*. as, *Μηδ' ἑστί*, like the Medes, *Ἑλληνισί*, in the Greek language, *ἀμυεσί* (*μυετός*), without ray, *ἀμαχί* and

*ἀμαχητὶ*, or *-ι*, *without battle*, *ἀντεχυρί* (*χυίς*), *with one's own hand*, *πανδημί* (*ἡμίς*), *with the whole people*. These appear to be Dat. forms (cf. § 320. 2).

d. *-ς* added to a palatal; as, *ἀνα-μίγνυμι* (τ. *μυγ-*, § 294), *to mix up*, *ἀναμῖξ*, *confusedly*, *pellmell*, *παρᾶλλάξ* (*παρ-αλλάσσω*, § 274. γ), *alternately*.

(2.) TIME WHEN, in *-τε* (Dor. *-και*), or, for more specific expression, in *-ικᾶ*; as, *ἄλλότε* (*ἄλλος*), *at another time*, *αὐτίκα* (*αὐτός*), *at the very moment*. See ¶ 63.

(3.) PLACE WHITHER, in *-ος* (which appears to be a softened form of *-δε*, § 322. III., or at least kindred with it); as, *οὐρανός*, *to heaven*, *ἐκῆυς*, *thither*, *ἐτέρωσσε*, *to the other side*. See ¶ 63.

(4.) NUMBER, in *-άκις*. See ¶ 25. II.

§ 322. III. PREPOSITIONS WITH THEIR CASES; as, (*προ* *ἔργου*) *προὔργου*, *before the work*, *to the purpose*, *παραχρῆμα*, *upon the affair*, *immediately*, (*δι' ὃ*) *διό*, *on account of which*, *wherefore*, (*ἐν ποδῶν ὁδῷ*) *ἐμποδῶν*, *in the way of the feet*, *Ἀθῆναις* (from *Ἀθήνας*, and *-δε*, an inseparable preposition denoting *direction towards*, §§ 51. N., 150. 4), *to Athens*.

IV. DERIVATIVES FROM PREPOSITIONS, OR PREPOSITIONS USED WITHOUT CASES; as, *ἔξω* (*ἐξ*), *without*, *εἰσω* (*εἰς*), *within*, *πρός*, *besides*.

## II. FORMATION OF COMPOUND WORDS.

§ 323. In composition, the word which modifies or limits the other, usually precedes; as, *νομο-θέτης* (*νόμος*, *τίθημι*) *law-maker*.

The exceptions consist mainly of a verb or preposition followed by a noun, and are for the most part poetic. Among the verbs which are most frequently so placed in prose are *φιλῶ*, *to love*, and *μισῶ*, *to hate*; thus, *φιλ-άνθρωπος*, *man-loving*, *μισ-πέρσης*, *Persian-hater*.

§ 324. A. The FIRST WORD has commonly its radical form with simply euphonic changes. These changes, besides those which the general rules of orthoëpy require, consist chiefly,

1.) In the insertion of a *union-vowel*, which, after a *substantive* or *adjective*, is commonly *-ο-*, but sometimes *-η-*, *-α-*, or *-ι-*; and, after a *verb*, *-ι-*, *-ι-*, *-ο-*, *-αι-*, or *-αι-*; as, *παιδ-ο-τρίτης* (*παῖς*, *-δός*, *τρίτω*), *instructor*, *δικ-ο-λόγος* (*δίκη*, *λίγω*), *advocate*, *δημιουργός* (Ion. *δημι-ο-εργός*, from *δήμιος* and *ἔργον*), *artisan*, (*γᾶ-ο-μετρία*, from *γᾶ*, contr. *γῆ*, and *μετρίω*, §§ 35, 98. α) *γιομετρία*, *geometry*, (*να-ο-κόρος* *ναός*, *νάός*, and *κορίω*) *ναυκόρος*, *keeper of a temple*, *θανατ-ο-φέρος* and *νη-φέρος* (*θάνατος*, *φίρω*), *death-bringing*, *Æsch. Ag. 1176*, *Cho. 369*, *Ξιφ-η-φέρος* and *-ο-φέρος* (*Ξίφος*, *-ισ*, *φίρω*), *sword-bearing*, *ἀγορ-ᾶ-νίμος* (*ἀγορά*, *νίμω*), *clerk of the market*, *παδ-ᾶ-νιπτή* (*παύς*, *νίττω*), *foot-bath*, *Hdt. ii. 172*, *πυρ-ι-γινής* (*πῦρ*, *γίγνομαι*), *fire-born*, *ἰδ-αι-ώρος* (*ἰδός*, *τέρος*), *way-farer*, *μισ-αι-πύλιος* (*μῖσος*, *πυλός*), *half-gray*, *N. 361*; *ἡχ-ι-χέρος* (*ἡχ*, *χέ*,

χεῖς), *chorus-leading*, τρεψ-ι-πλεωνες (τρέπω, πλεωνής), *delighting in thunder*, Δ. 419, λιπ-ο-ταξία (λίπω, τάξις), *leaving one's post*.

2.) In the insertion of *σ*, commonly connected by a union-vowel either to the succeeding or preceding word, and sometimes even to both; as, (ρίπ-σ-ασσις) *ρίπασσις* (ρίπτω, ἀσσις), *coward*, τιλι-σ-φόρος (τίλος, -ι-ος, φέρω), *fulfilling*, κισσόφορος, *horned*, φωσφόρος, *light-bringing*; λυ-σι-τιλής (λύω, τίλος), *income-paying*, *profitable*, ναυ-σί-πτερος (ναῦς, πτερος) *navigable*, (μιγ-σ-ο-ς) *μιξο-ζάρταρος* (μίσγνυμι, βάρταρος), *mixed with barbarians*; Σι-σ-ιχθρία (Σίος, ιχθρίς), *impiety*, φει-σί-βιος (φείω, βίος), *life-giving*; ταμ-ισ-ι-χρεος (τίμνω, χρεός), *wounding*, Δ. 511. In some of these cases, the *σ* appears to have been borrowed from the theme or the Dat. pl. of nouns, and in others, perhaps, from the Aor. of verbs, or a verbal.

3.) In adopting a *shorter form* from the theme, or an early root; as, *πύμο-σαφής* (αἷμα, -ατις, βάπτω), *blood-bathed*, φιλ-ί-ππωνες (φιλί-ω from φίλος, πίνω), *labor-loving*.

NOTES. α. The mode in which the constituent words are united often depends, especially in verse, upon the quantity of the syllables which compose them.

β. In some compounds, chiefly poetic, the first word has a form like that of the Dat. sing. or pl. without change; as, *νυκτι-πίλος*, *roaming by night*, Eur. Ion, 718, *τοιχοει-πλάτης*, *wall-approacher*, E. 31.

§ 325. REMARKS. 1. If the first word is a *particle*, it is commonly unchanged except by the general laws of euphony. For elision in prepositions, see §§ 41, 42, 192. 1. 'Αμφί, like περί, often retains its vowel. In the other prepositions, the elision is rarely omitted, except in the Ion., particularly in the Ep. before some words which begin with the digamma. For elision before a consonant, see § 48. 2. Πέρω sometimes unites with a vowel following by crasis; as, *πρό-επτος* *πρεῦπτος*, *πρε-ίχω* *πρεῦχω*, π. 90; see § 192. 1.

2. Some particles occur only in composition, and are hence called *inseparable*. Of these, the most important are,

a.) ἀ-, commonly denoting *privation* or *negation*, and then called *ἀ- privative*, as, ἀ-παῖς, *without children*, ἀ-σοφος, *unwise*; but sometimes denoting *union*, *collection*, or *intensity*, as, ἀ-δελφός (δελφός), *brother*, ἀ-τινής (τινών), *strained*. 'Α- privative (commonly ἀν- before a vowel) is akin to ἀννω, *without*, to the Lat. in-, and to the Eng. and Germ. un-; ἀ- copulative appears to be akin to ἀμα, *together*. Akin to ἀ priv. is νη- (Lat. ne); thus, νηλὴς (ἔλσις), *merciless*.

b.) δυσ-, *ill*, *mis-*, *un-*; as, *δυσ-φημος*, *ill-omened*, *δυσ-τυχία*, *mis-fortune*, *δυσ-δαίμων*, *un-happy*.

c.) The *intensive* δει- (kindred with Δεῖς, § 161. R.), *ει-*, *ζα-*, and *θα-*; as, *δει-δακνυς*, *very tearful*, *ζα-πλουτος*, *very rich*.

§ 326. B. The form of the LAST WORD depends upon the part of speech to which the compound belongs.

1. If the compound is a NOUN or ADJECTIVE, it commonly takes the most obvious form which is appropriate to the class



of words to which it belongs. Often, the last word, if itself a *noun* or *adjective*, undergoes no change; as, ὁμό-δουλος, *fel-low-slave*, ἄ-παις, *childless*. If the last element is a *verb*, the compound adjective or masculine substantive ends commonly in,

a. -ος. This ending (which is far the most common) has both an *active* and a *passive* sense, distinguished, for the most part, by the accent, which, if the penult is short, the *active* compound commonly takes upon the *penult*, but the *passive* upon the *antepenult*; as, λίδο-βόλος (λίθος, βάλλω), *throwing stones*, λίδο-βόλος, *thrown at with stones*.

b. -ης (-ας, G. -οις); as, εὖ-πρωτός, *becoming*, αὐτάρκης, *self-sufficing*.

c. -ης or -ας (G. -ου), and -ης or -ως, denoting the *agent* (§ 306. a, b); as, νομο-δίτης, *legislator*, μυρο-πάλης (§ 92. 2), *bird-catcher*, μηλο-βότης, *shepherd*, Σ. 529, παιδ-ολότωρ, *child-murderer*.

REMARK. In compounds of this class, if the last word begins with α, ι, or ε, followed by a single consonant, this vowel is commonly lengthened to η or ω; as, στρατηγός (στράτες, ἄγω, *general*, δυσήματος (δυσ-, ἐλαύνω), *hard to drive over*, ἀνώμυμος (ἀ-, ὄνομα, § 44. 5), *nameless*.

§ 327. 2. If the compound is a *VERB*, it is important to observe that verbs are compounded directly and without change with prepositions only; and that, in other cases, compound verbs are derivatives from compound nouns or adjectives existing or assumed.

Thus, λαμβάνω, *to take*, unites directly with the prep. ἀνά, *up*, to form ἀναλαμβάνω, *to take up*; but it cannot so unite with the noun ἔργον, *work*, and hence the idea *to take work*, *to contract*, is expressed by ἔργο-λαβών, derived from the compound verbal ἔργο-λάβος, *contractor*. So the verb compounded of ἵππος, *horse*, and τρέφω, *to feed*, is ἵππο-τροφίω from ἵππο-τρέφος, *horse-keeper*. Sometimes the form of the verb happens not to be changed in passing through the compound verbal; thus, from εἶτες and ποιῶ, is formed εἶτο-ποιός, *bread-maker*, and from this again εἶτο-ποιῶ, *to make bread*.

REMARKS. 1. The union of the preposition with the verb, as not affecting the form of the verb, and admitting of separation by *tmesis* (§ 328. N.), is termed *loose* or *improper composition*, in distinction from that *close* or *proper composition* which forms one inseparable word.

§ 328. 2. In *PRONOUNS* and *PARTICLES* there is a still looser form of composition, consisting in the aggregation of words, sometimes really and sometimes only apparently combined in sense. In these aggregates, the orthography varies, the words being sometimes written together, chiefly when the last is an *enclitic*, and sometimes separately. Among the chief words that are thus affixed to others are,

a. The *INDEFINITE PRONOUN* τις · as, ἴσθις, *whoever*, οὐτις, *no one*, εἴτις, *if any one*.

b. The *PARTICLES*,

ἔν (Ep. τί or τίς, Dor. τίς), *contingent or indefinite*; as, ἔν ἄν, *whoever*, ἔν τε or ἔν' ἄν, *whenever*.

γῆ (Dor. γῆ), *at least, emphatic* as, ἰγῶγῆ, *I at least*, σὺγῆ, *you surely*, σὺρεῖ γῆ, *this certainly*, ἔτι γῆ, *since at least*.

ἄρῃ, *now* (shorter form of ἄρῃ); as, ἴσθῃ, *whoever now*, νῦν δῇ, *just now*.

ἄρῃ (ἄρῃ), *ever now*; as, ἴσθῃ, *whoever now*, εἰ δῇ, *what in the world?*

οὖν (contr. from ὅν, *it being so*, § 55), *then, therefore, yet*, often added to an indefinite pronoun or adverb to strengthen the expression of indefiniteness; as, ἴσθῃ, *whoever then*, ἴσθῃ, *howsoever now then*.

οὖν (shorter form of οὖν), *very, particularly, just*; as, ἴσθῃ, *who in particular*, ἴσθῃ, *just as*.

οὖν, *at any time, ever*, often added to interrogatives to strengthen the expression; as, εἰ οὖν ἴσθῃ, *[what at any time is this?]* *what in the world is this?* or, *what can this be?*

εἰ, the simplest sign of connection, and hence often joined to other connective words, before their use was established, to mark them as such. In the Ep. and Ion. this is found to a great extent; but in the Att. scarce occurs, except in ἴσθῃ, and ἴσθῃ, as, οὖν, *able, possible*, and ἴσθῃ, *on condition that*.

NOTE. In cases of loose composition, other words, especially particles, are sometimes interposed. When a preposition is thus separated from a verb, the figure is called *Tmesis* (τμήσις, *cutting*); as, ἰξ δὲ ἀνέστη, *and leaping forth*, Eur. Hec. 1172.

# BOOK III.

## SYNTAX.

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*Μῆνιν ἰφίτιος.*

Homer.

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§ 329. SYNTAX, as the DOCTRINE OF SENTENCES, treats either of the offices and relations of words as arranged in sentences, or of the offices and relations of these sentences themselves.

NOTE. For a general view of the OFFICES OF WORDS, as *subject*, *predicate*, *copula*, *attribute*, *compellative* (person addressed), *appositive* (substantive in apposition), *adjunct* (modifying or limiting substantive not in apposition), whether complement or circumstance (i. e. regarded as *completing* the idea of the modified word, especially as a direct or indirect object, or as denoting some *circumstance* respecting it, as time, place, means, &c.), whether *exponentia* or *nude* (i. e. attached with or without a preposition), *exponent* (sign of office or relation, as preposition, conjunction, &c.), &c.: of their RELATIONS, as *agreement* or *concord*, *government* or *regimen*, &c.: of the DISTINCTIONS OF SENTENCES, as *simple* or *compound*, *distinct* (in which the predicate has a distinct form as a *finite verb*) or *incorporated* (in which the predicate is incorporated in another sentence as an *infinitive* or *participle*), *intellective* or *volitive* (expressing an act of the *understanding*, or of the *will*), *declarative* or *interrogative*, *actual* or *contingent* (having respect to *fact*, or founded upon *supposition*), *positive* or *negative*, *leading* or *dependent*, *substantive*, *adjective*, or *adverbial* (performing the office of a *substantive*, *adjective*, or *adverb* in another sentence), *protasis* (introduction, condition) or *apodosis* (conclusion), &c.: of their MODES OF CONNECTION, *incorporation*, *subordination*, *coördination*, and *simple succession*: of their EXPONENTS, as *connective* or *characteristic* (denoting the *connection* of sentences, or simply distinguishing their *character*); *conjunctions*, copulative, final (denoting purpose), conditional, complementary (introducing a sentence used *substantively*), &c.; *connective pronouns* and *adverbs*, whether relative or complementary (referring to an *antecedent*, or introducing a sentence used *substantively*); *characteristic particles*, *pronouns*, and *adverbs*; &c.: of the ARRANGEMENT OF WORDS AND SENTENCES, as *logical*, *rhetorical*, *rhythmical*, *periodic*, &c.: and of the FIGURES OF SYNTAX, as, *ELLIPSIS* (omission), *syllipsis* and *zeugma* (varieties of *compound construction*, according as the word referring to a compound subject has the form required by *all* the substantives in the subject taken *together*, or that which is required by *one* of them taken *singly*); *PLEONASM* (redundance), *periphrasis* or *circumlocution*; *ENALLAGE* (use of one word or form for another), *metaphor*, *metonymy*, *synecdoche*, *synesis* (when the construction follows the *sense*, in disregard of grammatical form), *attraction* (when a word is drawn from its appropriate form by the influence of another word), *anacoluthon* (a want of agreement between two parts of a sentence,

arising from a change of construction), *vision*, *change of number*; HYPERBATON (disregard of the common laws of arrangement), *anastrophe* (inversion) *parenthesis*, &c., see General Grammar.

§ 330. Among the especial causes of VARIETY in the syntax of the Greek are,

1.) Its freedom in the use of either *generic* or *specific* forms of expression. In the development of a language, new forms arise to express more specifically, what has been generically expressed by some older form. This older form thus becomes narrowed in its appropriate sphere, and itself more specific in its expression. But habit, which is mighty everywhere, is peculiarly the arbiter of language; —

“Usus,

Quem penes arbitrium est et jus et norma loquendi”; —

and, wherever the new distinction is unimportant, there is a tendency to employ the old and familiar form in its original extent of meaning. The result is, that an idea may be often expressed by two or more forms, which differ from each other in being more or less specific; and the same form may have different uses, according as it is employed more generically, or more specifically. These remarks apply both to the words of a language, to the forms of those words, and to the methods of construction. They apply with peculiar force to the Greek, from the freedom and originality of its development, the copiousness of its vocabulary, the fulness of its forms, and the variety of its constructions.

2.) The prevalence of different *dialects* in states intimately connected with each other by commerce, by alliances, and by national festivals; and also in different departments of literature, without respect to local distinctions (§ 6). It cannot be thought strange, that forms of expression appropriate to the different dialects should have been sometimes interchanged or commingled; or that the laws of syntax should have acquired less rigidity in the Greek, than in languages which have but a single cultivated dialect.

3.) The *vividness of conception and emotion*, the *spirit of freedom*, the *versatility*, the *love of variety*, and the *passion for beauty*, which so preëminently characterized the Greek mind, and left their impress upon all its productions. The Greek language was the development in speech of these characteristics, the vivacious, free, versatile, varied, and beautiful expression of Greek genius and taste.

## CHAPTER I.

### SYNTAX OF THE SUBSTANTIVE.

#### I. AGREEMENT OF THE SUBSTANTIVE.

§ 331. RULE I. An APPOSITIVE agrees in case with its *subject*; as,

Παρύσατις . . ἡ μήτηρ, *Parysatis, the mother*, i. 1. 4. 'Ο Μαιάνδρος ποταμός, *the river Meander*, i. 2. 7. Τὰ δὲ ἄλλα ἴσαν τετραγυγίδις; Ib. 10. 'Ο ποταμὸς λίγιται Μαργάσις Ib. 8. 'Όνομα αὐτῷ ἵκαν 'Αγάθων Pl. Prot 315 a. 'Ης αὐτὸν καταράσθη ἰσοίης i. 1. 2. Λαδὼν Τισσαφίρην ὡς φίλον Ib.

§ 332. REMARKS. 1. Appositives, more frequently, agree with their subjects in *gender* and *number*, as well as in *case*; as, Ἐρύαξα, ἡ Συρνήσιος γυνή, τοῦ Κιλίκου βασιλέως, *Eryaxa, the wife of Syennesis, the king of the Cilicians*, i. 2. 12. Σοφαίνονται δὲ τὸν Στυμφάλιον, καὶ Σικεράτην τὸν Ἀχαιοῖν, ξίνους ὄντας καὶ τοῦτους i. 1. 11.

2. ELLIPSIS. The appositive or the subject may be omitted, when it can be supplied from the connection; as, Λύκιος ὁ Πολυστράτου [sc. υἱός], *Lyctius, the son of Polystratus*, iii. 3. 20. Θιμιστοκλῆς ἦκε παρὰ εἰ [sc. ἡγώ], *I, Themistocles, have come to thee*, Th. i. 137.

3. The sign of *special application* (ὡς, *as*) is often omitted; as, Διφθέραις, ἃς ἔχον σκεπάσματα, *the skins which they had as coverings*, i. 5. 10. Κλίμαχον δὲ καὶ ἴσον περιβάλλει σύμβουλον i. 6. 5.

4. SYNTHESIS. An appositive sometimes agrees with a subject which is implied in another word; as, Ἀθηναῖος ὢν πόλις τῆς μεγίστης, *being an Athenian, a city the greatest*, Pl. Apol. 29 d (here πόλις agrees with Ἀθηνῶν, *of Athens*, implied in Ἀθηναῖος). Ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπίων ἀποίκους, οἰκοῦντας v. 5. 3 (here ἀποίκους refers to πολίτας, implied in πόλιν); cf. iv. 8. 22, v. 3. 2. Σὺν τοῦ πρίστους Ar. Ach. 93.

§ 333. 5. ATTRACTION. A substantive intimately related to another is sometimes put in apposition with it by attraction. In this construction, the appositive usually denotes a *part*, or a *circumstance*, and is often joined with a *participle*, taking the place of the *Genitive absolute*. Thus, Εὐφρίκτα δὲ τὰ πρόθυρα αὐτῶν, φοίνικος μὲν αἱ θύραι πεποιημέναι, *their portals are easily set on fire, the doors being made of the palm-tree*, Cyr. vii. 5. 22. Ἄλλο τρίτον ἔργον ἐξήγησα, φοινίκισι κατασκευασμέναι οἱ ἴπποι Ib. viii. 3. 12.

6. Some relations may be expressed either by an *appositive* or an *adjunct*; and one of these constructions is sometimes used where the other would seem more appropriate. Thus, Τούτου τὸ ὕψος δύο πλίθρα, *of this the breadth is two plethra*, i. 2. 5; but, Τοῦ δὲ Μαρσύου τὸ ὕψος ἑστίη ἵκαν καὶ πάντα πλεῶν, *and the breadth of the Mursyus is twenty-five feet*, Ib. 8. Ποταμὸς . . ὕψος δύο πλίθρων Ib. 23; but, Τάφρος . . , τὸ μὲν ὕψος ἐγγυαὶ πέντε i. 7. 14. Δίκα μνατὶ εἰσφορὰ· but, Δυνὶ μνατὶν πρόσθεν, Vect. iii. 9, 10. Ἔστι δὲ ἡ χώρα . . ὡς ἵκανοι στάδιοι v. 3. 11. Πασῶν Ἀθῆναι τιμωτάτη πόλις Soph. CEd. C. 108; but, Ἔστ' ἔξ' Ἀθηνῶν ἴσα ἀπέρητοι πόλεις Æsch. Pers. 348.

7 ANACOLUTHON. An appositive sometimes differs in *case* from its subject, through a change of construction; as, Μητρὶ τ', Ἐριβοῖαν λίγω, *and to my mother, Eriboea I mean* (for Μητρὶ τ' Ἐριβοίᾳ, *and to my mother Eriboea*), Soph. Aj. 569. See also § 344.

§ 334. 8. A word, in apposition with a sentence not used substantively, is commonly in the *Accusative*, as expressing the effect of the action; but is sometimes in the *Nominative*, as if an inscription marking the character of the sentence. Thus, Ἐλὶνὴν πτόνωμεν, Μινίλιφ λύπην πιπράν, *let us slay*

*Helen*, [which would be] a bitter grief to Menelæus, Eur. Or. 1105. *Στίφη μαινίται πόλις τ' ὀνείδες καὶ θιὼν ἀτιμία*, our garlands are profaned, a dishonor to the city, and an insult to the gods, Eur. Heracl. 72. Τὸ δὲ πάντων μέγιστον . . . τὴν μὲν σὴν χώραν αὐξανομένην ἔρπε, but the greatest thing of all, you see your own territory increasing, Cyr. v. 5. 24. Τὸ λείσθιον δὲ, Σρεΐφνός ἀλλίων πακῶν, δούλη γυνὴ γεαῦς Ἑλλάδ' εἰσαφίξομαι, Eur. Tro. 489. Ἡμῶν δὲ γινωσκόμεν, τὸ τοῦ παρωδοποιεῖν, οὐδ' οἱ γαίοντες σφάδρα τι αἰσθάνονται, 'as the comic poet says,' Pl. Alc. 121 d.

NOTE. This use of the Nom. and Acc. may be often explained by attraction (§ 333) to the subject or object of the verb.

9. The *whole* and its *parts*, or a *part*, are often found in the same case, either by regular apposition (as when the whole is simply *divided* into its parts, or the parts *united* to form the whole), or by attraction (§ 333), or from their sustaining similar relations to the same word. This construction has received the general name of *σχῆμα καὶ ὅλον καὶ μέρη*, construction by the whole and the part.

## II. USE OF THE NUMBERS.

§ 335. I. The SINGULAR is sometimes used for the Plural in the Greek, as in other languages, to give to the expression greater *individuality* or *unity*; as, Τὸν Ἕλληνα, the Greek (= the Greeks), Hdt. i. 69. Ἐρπει δάκρυον ὀμμάτων ἄπο, the tear trickles from my eyes, Soph. El. 1231. Πιμπλημ' εὐθύς ὄμμα δακρύων Ib. 906.

REMARK. A *chorus*, from its strict unity, commonly speaks of itself as an *individual*, and is often so addressed or spoken of by others. Not unfrequently, the two numbers are mingled; as, XOP. Ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπύδον· ἄμα, καὶ τοῦ μὲν αὐτῆς, ἤλθον· εἰ δὲ μὴ παλῶς λίγω, σὺ νῦν· σοὶ γὰρ ἰψόμισθ' ἄμα Soph. El. 251. Ὡ ξύνου, μὴ δῆτ' ἀδικηθῶ σοὶ πιστεύσας Id. CEd. C. 174. Ἡμῶν μὲν ἦδη πᾶν τιτιζέσθαι βίλος· μένω δὲ ἄσπετος Id. Eum. 676. Ὅργας ξυνίστα σοι . . . Ἰμῖς δὲ Ib. 848.

§ 336. II. The use of the PLURAL for the Singular is particularly frequent in Greek, especially in *abstract nouns*, in *adjectives used substantively*, in the names of *things composed of distinct parts*, and in *vague expressions for persons or things*; as,

Καὶ ψύχη καὶ θάλασση καὶ πόνοισι φέρειν, to endure both heat, and cold, and labor, iii. 1. 23. Τὰ δεξιὰ τοῦ πτεῖρος, the right of the wing, i. 8. 4. Πάρεκλος, ἵς σου πατρός ἦν τὰ φίλτατα, Pæroclus, who was thy father's best-beloved, Soph. Ph. 434. Τὰ Συνησίους βασιλεία, the palace of Syennesis, i. 2. 29; cf. iii. 4. 24, iv. 4. 2. 7. Ἐν τούτῳ τίξεις, with this bow, Soph. Ph. 1335; cf. Τέξον τούτῳ 288. Τῶν Διός τ' ἰχθῶν ὕπερ σείνεις, 'for the foes' (Prometheus), Æsch. Pr. 67. Χάλα τοκίσεν ἐκόντας θυμουμένους, 'parents' (a mother), Eur. Hec. 403.

REMARKS. a. An *individual* often speaks of himself in the *Plur.*, as if others were associated with him; and a *woman* so speaking of herself, uses the *masculine*, as the generic gender (§ 330. 1); thus, Αἰδούμεθα γὰρ τὰ λελεμμένα μοι, for I am ashamed of what I have said, Eur. Hipp. 244. Σὺ

γὰρ φεμίνας οὐκίτ' ἂν εἴην· ἰν' ἐὰν δ' ἰσμεν καὶ ζῆν καὶ μᾶ Id. Alc. 277  
'ΑΔΚ. 'Αρχοῦμιν ἡμῖς οἱ ἀρσένεσσι σέθεν Ib. 383. ΜΗΔ. 'Ημεῖς κτανοῦ-  
μι, ὅστις ἐξήφηναι Id. Med. 1241. 'ΗΛ. Πισσοῦμαθ', εἰ χεῖρ, πατρὶ τιμω-  
ροῦμιναι Soph. EL 999. So a chorus of women (§ 335. R.) uses the masc.  
sing. (if the text is correct), Κεύθων λίσσεται, . . λίσσεται Eur. Hipp. 1105.

β. The *Plur.* may be used with a *singular compellative*, when the person ad-  
dressed is associated with others; as, 'Ισ', ἴφθ, ὑμῖς, δ' Ἑριππίδα, καὶ διδάσκει-  
σι αὐτὸν βουληθῆναι πατρὶ ἡμῖς. Οἱ μὲν δὲ ἀναστάντες ἰδίδασκον H. Gr. iv. 1.  
α. 'Ω τίκων, ἢ πάριον; Soph. Œd. C. 1102. Περσίδαθ', δ' παῖ, πατρὶ  
α. 1104.

§ 337. III. In speaking of *two*, both the *PLURAL* and the  
*DUAL* are used, the one as the *more generic*, and the other as  
the *more specific* form (§ 330. 1); thus, Παιῖδες δύο, *two children*;  
but, Τῷ παιδί, *the two children*, i. 1. 1. Compare Τῶν ἀνδρῶν  
vi. 6. 29, τῶ ἀνδρὶ 30, τοὺς ἀνδρας . . τοῦτων, . . τῷ ἀνδρὶ 31.  
τοῦτων 32, τῷ τε ἀνδρὶ 34.

Σφῶν δ' ἐνδοκίη Ζεὺς, τὰδ' εἰ τελεῖστί μοι  
Θανόντ', ἱεὺς οὖ μοι ζῶντί γ' αὖθις ἔξιστον.  
Μίθισθι δ' ἦδη, χαίρειτόν τ'· οὐ γὰρ μ' ἴην  
βλίσκοντ' ἐσέψισθ' αὖθις. Soph. Œd. C. 1435.

REMARKS. α. Hence, the union of the *Plur.* and *Du.* is not regarded as a  
violation of the laws of agreement; e. g. Περσίδαθαι δύο κταίοντες, *there ran*  
*up two young men*, iv. 3. 10. Δυνάμεις δὲ ἀμφότεραι ἱστέον, δέξατε καὶ πιστά-  
ση Pl. Rep. 478 b. 'Εγλισσάτην οὖν ἔμφω βλίσσαντες εἰς ἀλλήλους Pl. Euthyd.  
273 d.

β. In the old poetic language, a few examples occur in which the *Dual* is  
used of more than two (§§ 85, 172); as, Ξάνθι τε καὶ σὺ, Πάδαργι, καὶ  
Αἴθων Λάμπει τε δῖα, νῦν μοι τὴν καμνὴν ἀποστίνετον . . ἄλλ' ἰφομαρσι-  
τον καὶ σπειύδιστον Θ. 185. Πείθεσθι . . κἀβίετον, λύσαντες βούδας  
Hom. Ap. 486. Some think that the *Dual* is never thus used, except when  
*two pairs* or *sets* are spoken of.

### III. USE OF THE CASES.

§ 338. Cases serve to distinguish the relations  
of substantives. These relations are regarded, in  
Greek, I. as either *DIRECT* or *INDIRECT*, and, II. as  
either *subjective*, *objective*, or *residual*.

I. Of these distinctions, the first is chiefly founded upon the  
*directness* with which the substantive is related to the *verb* of  
the sentence. The principal *DIRECT RELATIONS* are those of  
the *subject* and *direct object* of the verb, and that of *direct ad-  
dress*. Other relations are, for the most part, regarded as  
*INDIRECT*.

II. The second distinction is founded upon the *kind* or *char-  
acter* of the relation. The relation is,

1. **SUBJECTIVE**, when the substantive denotes the *SOURCE*, or *SUBJECT*, of *motion*, *action*, or *influence*; or, in other words **THAT FROM WHICH ANY THING COMES.**

2. **OBJECTIVE**, when the substantive denotes the *END*, or *OBJECT*, of *motion*, *action*, or *influence*; or, in other words, **THAT TO WHICH ANY THING GOES.**

3. **RESIDUAL** (*residuus, remaining*), when it is not referred to either of the two preceding classes.

§ 339. The latter of the two distinctions appears to have had its origin in the *relations of place*, which relations are both the earliest understood, and, through life, the most familiar to the mind. These relations are of two kinds; those of *MOTION*, and those of *REST*. Motion may be considered with respect either to its *SOURCE* or its *END*; and both of these may be regarded either as *direct* or *indirect*. We may regard as the *DIRECT SOURCE* of motion, that which *produces* the motion, or, in other words, that which *moves*; as the *INDIRECT SOURCE*, that *from* which the motion *proceeds*; as the *DIRECT END*, that which *receives* the motion, or that *to* or *upon* which the motion *immediately goes*; and as the *INDIRECT END*, that *towards* which the motion *tends*. By a natural analogy, the relations of *action* and *influence in general*, whether subjective or objective, may be referred to the relations of motion; while the relations which remain without being thus referred may be classed together as *relations of rest*. These *residual* relations, or relations of rest, may likewise be divided, according to their office in the sentence (§ 338), into the *direct* and the *indirect*. We have, thus, six kinds of relation, which may be characterized in general as follows, and each of which, with a single exception, is represented in Greek by an appropriate case.

#### A. DIRECT RELATIONS.

1. Subjective.	<i>That which acts.</i>	THE NOMINATIVE
2. Objective.	<i>That which is acted upon.</i>	THE ACCUSATIVE.
3. Residual.	<i>That which is addressed.</i>	THE VOCATIVE.

#### B. INDIRECT RELATIONS.

1. Subjective.	<i>That from which any thing proceeds.</i>	THE GENITIVE.
2. Objective.	<i>That towards which any thing tends.</i>	THE DATIVE.
3. Residual.	<i>That with which any thing is associated.</i>	THE DATIVE.

§ 340. **REMARKS.** *a.* For the historical development of the Greek cases, see §§ 83–88. From the *primitive indirect case* (which remained as the *Dat.*), a special form was separated to express the *subjective* relations, but none to express the *objective*. The primitive form, therefore, continued to express the *objective* relations, as well as all those relations which, from any



cause, were not referred to either of these two classes : and hence the Dat. 1. both an *objective* and a *residual* case.

β. In the Latin case-system, which has a close correspondence with the Greek, there is a partial separation of the *indirect objective* and *residual*, or, as they are termed in Lat., DATIVE and ABLATIVE cases. This separation, however, does not appear at all in the Plural, or in Dec. II., and, wherever it occurs, may be explained by the mere precession or contraction of final vowels. A more important difference between the two languages appears in the extensive use of the Lat. ABLATIVE. The Romans were more controlled than the Greeks by the power of habit, while they were less observant of the minuter shades of thought, and niceties of relation. Hence, even after the full development of the Lat. case-system, the *primitive indirect case* continued to retain, as it were by the mere force of possession, many of the subjective relations. It is interesting to observe how the old Ablative, the once undisputed lord of the whole domain of indirect relations, appears to have contested every inch of ground with the new claimant that presented himself in the younger Genitive. But we must leave the particulars of the contest to the Latin grammarian, and content ourselves with merely referring to two or three familiar illustrations. Thus, in Lat., the Gen. (as well as the Dat.) was excluded from all *exponential adjuncts* (§ 329), because in these the relation was sufficiently defined by the preposition. The Gen. of *place* obtained admission into the Sing. of Dec. I. and II., but not into Dec. III. (the primitive declension, cf. § 86) or into the Plur. The Gen. of *price* secured four words (*tanti, quanti, plus, and minoris*), but was obliged to leave all others to the Abl. After words of *plenty* and *want*, the use of the two cases was more nearly equal. In the construction of *one substantive as the complement of another*, the Gen. prevailed, yet even here the Abl. not unfrequently maintained its ground, if an adjective was joined with it as an ally. In some constructions, the use of the Gen. was only a poetic license, in imitation of the Greek.

γ. The NOMINATIVE, from its high office as denoting the subject of discourse, became the *leading case*, and was regarded as the representative of the word in all its forms (its *theme*). Hence it was employed when the word was spoken of *as a word*, or was used *without grammatical construction* (§ 343).

§ 341. There are no dividing lines either between DIRECT and INDIRECT, or between *subjective*, *objective*, and *residual* relations. Some relations seem to fall with equal propriety under two, or even three heads, according to the view which the mind takes of them. Hence the use of the cases not only varies in different languages, and in different dialects of the same language, but even in the same dialect, and in the compositions of the same author.

## A. THE NOMINATIVE.

§ 342. RULE II. The SUBJECT OF A FINITE VERB is put in the Nominative ; as,

Ἐπειδὴ δὲ τελευτήσῃς Δαρεῖος, καὶ παύσῃ ἐν τῇ βασιλείᾳ Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον, and when now Darius was dead, and Artaxerxes was established in the royal authority, Tissaphernes accuses Cyrus, l. 1. 3.

§ 343. RULE III. SUBSTANTIVES INDEPEND-

ENT OF GRAMMATICAL CONSTRUCTION are put in the Nominative.

NOTE. The Nominative thus employed is termed the *Nominative independent* or *absolute* (absolūtus, released, free, sc. from grammatical fetters). See § 340. γ.

To this rule may be referred the use of the Nom.,

1.) In the *inscription of names, titles, and divisions*; as, Κύρου Ἀνάβασις, *The EXPEDITION of Cyrus*; Βιβλίον Πρώτον, *Book First*.

2.) In *exclamations*; as, ὦ δυστάλαιν' ἐγώ, *O wretched me!* Eur. Iph. A. 1315. Θάλαττα, Θάλαττα, *the Sea! the Sea!* iv. 7. 24.

3.) In *address*.

The appropriate case of address is the Voc. (§ 85). But there is often no distinct form for this case, and even when there is, the Nom. is sometimes employed in its stead (§ 81). (a) The Nom. is particularly used, when the address is *exclamatory* or *descriptive*, or when the *compellative* is the same with the *subject* of the sentence; as, ὦ φίλος, ὦ φίλος, *my beloved! my beloved!* Ar. Nub. 1167. Ἱππίας ὁ καλὸς τι καὶ σοφός, *O Hippias, the noble and the wise!* Pl. Hipp. Maj. 281 a. (b) To the head of *descriptive address* belong those *authoritative, contemptuous, and familiar* forms, in which the person who is addressed is described or designated as if he were a *third person*; as, Οἱ δὲ οἰκίται, . . . ἰσίδωσι, *but the servants, . . . do you put*, Pl. Conv. 218 b. Ὁ Φαληρεὺς . . . οὗτος Ἀπολλώδωρος, οὐ περιμνήεις; *The Phalerian there, Apollolorus, stop! wont you?* Ib. 172 a. (c) In forms of address which are both direct, and likewise *exclamatory* or *descriptive*, the Voc. and Nom. may be associated; as, ὦ φίλος, ὦ φίλε Βάκχι Eur. Cycl. 73. ὦ οὗτος, Αἴαν Soph. Aj. 89. Οὗτος δ', αἰὶν' σὸν πῶδ' αἶρεις, δίσσεται Eur. Hel. 1627. Ἀγαῖς, καὶ εἰ ἄλλοι ἱ. 5. 39.

§ 344. ANACOLUTHON, &c. From the office of the Nom. in denoting the subject of discourse, and from its independent use, it is sometimes employed where the construction would demand a different case:—

1.) In the *introduction of a sentence*; as, Ὅμως δὲ, . . . νῦν δὲ καιρὸς ὁμῶν δοκεῖ εἶναι; *You then, . . . does it now seem to you to be just the time?* vii. 6, 37. Ἐπιθυμῶν δὲ Κύρου . . . ὁδεῖν αὐτῷ, *Cyrus desiring . . . it seemed best to him*, Cyr. vii. 5. 97. Καὶ ἰνσταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ εἰ ἄμφ' αὐτοὺς ὑπὲρ ἰνατέρων, ἰπποὶ μὲν τῶν ἄμφι βασιλία ἀπώθησκον i. 8. 27. Ὅστις δὲ ἡ φάλαγξ ἱφιστομένη, . . . εἰ περιστογχεύοντες τῶν ἀρχόντων ἱπμύλλοντο Cyr. vi. 3. 2.

2.) In *specification, description, or repetition*; as, Ἄλλους δ' ἐμύγας . . . Νίλος ἱπτιμνῖν· Σουσιεχᾶνης, Πηγασσᾶγών, κ. τ. λ., and others the vast Nile hath sent; Susiskānes, P., &c., Æsch. Pers. 33. Τὰ περὶ Πύλον ὑπ' ἄμφοτέρων κατὰ πρῶτος ἱπολιμύτε· Ἀθηναῖοι μὲν . . . περιπλόντες . . . Πισλοποννήσιοι δὲ . . . στρατοπιδιύμνιοι Th. iv. 23. Λόγοι δ' ἐν ἀλλήλοισιν ἱρῶδων κακοὶ, φύλαξ ἱλγῶν φύλακα Soph. Ant. 259. Θυγάτηρ μεγάλη· Ἡσιτίωνες, Ἡσιτίων, δεῖ ἵσταν Ζ. 395.

3.) In speaking of *names or words as such*; thus, *Προσέλαβεν τὴν αὐτὴν πρὸς τῶν κενὴν ἰσχυρίαν συκοφαντικῆς*, he has obtained the common appellation of the vile, *SYCOPHANT*, *Æschin.* 41. 15. *Παρεγγύα ἰ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγισμὸν*, *Cyrus gave out as the pass-word, Jove our ally and leader*, *Cyr.* iii. 3. 58.

## B. THE GENITIVE.

§ 345. THAT FROM WHICH ANY THING PROCEEDS (§ 339) may be resolved into, 1. That from which any thing proceeds, as its POINT OF DEPARTURE; and, 2. That from which any thing proceeds, as its CAUSE. Hence the Greek Genitive is either, (1.) the GENITIVE OF DEPARTURE, or, (2.) the GENITIVE OF CAUSE; and we have the following general rule for subjective adjuncts (§§ 329, 338): THE POINT OF DEPARTURE AND THE CAUSE ARE PUT IN THE GENITIVE.

NOTE. The *Gen. of departure* is commonly expressed in English by the preposition *from*, and the *Gen. of cause*, by the preposition *of*.

### (1.) GENITIVE OF DEPARTURE.

§ 346. Departure may be either in *place* or in *character*. Hence,

RULE IV. Words of SEPARATION and DISTINCTION govern the Genitive.

NOTE. There is no line of division between the two classes of words which are mentioned in this rule. Many words which are commonly used to denote distinction of character referred originally to separation of place (cf. § 339). And, on the other hand, words which usually denote separation of place, are often employed, by a metaphorical or transitive use, to express departure or difference in other respects.

### 1. Genitive of Separation.

§ 347. Words of SEPARATION include those of *removal* and *distance*, of *exclusion* and *restraint*, of *cessation* and *failure*, of *abstinence* and *release*, of *deliverance* and *escape*, of *protection* and *freedom*, &c.; as,

*Χωρίζεσθαι ἀλλήλων*, to be separated from each other, *Pl. Conv.* 192 c. *Χωρὶς τῶν ἄλλων*, apart from the rest, *i.* 4. 13. *Σώματος δίχα* *Cyr.* viii. 7. 20. *Ἵπποχωρῆ τοῦ πιδίου* *Ib.* ii. 4. 24. *Δίσχεον ἀλλήλων*, were distant from each other, *i.* 10. 4. *Πάρῃ . . . αὐτοῦ*, far from him, *i.* 3. 12. *Κωλύσεις τοῦ καίου*, he would prevent them from burning, *i.* 6. 2. *Εἰ θαλάττης ἐξεργασθε* *H. Gr.* vii. 1. 8. *Τοῦ πρὸς ἡμᾶς πολέμου παύσασθαι*, to

cease from the war against me, i. 6. 6. Τούτους . . οὐ παύσω τῆς ἀρχῆς Cyr. viii. 6. 3. Βίω τελευταίῳ Ib. 7. 17. Οὗτος μὲν αὐτοῦ ἤμαρτιν, *this man missed him*, i. 5. 12. Ἐψεύσθη τῆς ἱλαΐδος H. Gr. vii. 5. 24. Γυναικὸς ἰσθλῆς ἤμπαλεις Eur. Alc. 418. Ἐπίσχομιεν τοῦ δακρύου, *we refrained from weeping*, Pl. Phædo, 117 c. Κακῶν . . λυττήριον Soph. El. 1489. Σῶσαι κακῶν Id. Ph. 919. Νόσου πεφισγίναται, Ib. 1044. Ἀλύξιστον μόρου Id. Ant. 488. Δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, *will keep two men from sinking*, iii. 5. 11. Ἐλύθιστοι πόνων, ἱλύθιστοι . . Εὐρυθίως Eur. Heracl. 873. Ἄνιυ αἰσχύνῃς καὶ βλάβῃς ii. 6. 6. Γάμων τι ἄγνοι ζῶσι Pl. Leg. 840 d. Καθαρὸς ἀδικίας, Pl. Rep. 496 d. Ἔως ἂν καθήρῃ σωφροσύνης Ib. 573 b. Νεοφίσις μὲν τοῦδε διωτήρου νεκροῦ; Eur. Alc. 43.

§ 348. REMARKS. α. Words of SPARING imply refraining from, and those of CONCEDED, RESIGNING, REMITTING, and SURRENDERING, imply parting with, or retiring from. Hence, τῶν μὲν ὑμῶν τινων ἡδὺ μοι φρίδισθαι, *it is my pleasure to spare your property*, Cyr. iii. 2. 28. Κάκιστος ὑπὸ πικρῶν εἰς αὐτῷ τοῦ Θρόνου, *and he [Sophocles] conceded to him [Æschylus] the throne*, Ar. Ran. 790. Ἀλλὰ τῆς ὀργῆς ἀνίπτεται, *but resigning your anger*, Ib. 700. Τῇ τῶν Ἑλλήνων ἱλευθιρίας . . παραχωρήσαι Φιλίππῳ, *to surrender to Philip the freedom of the Greeks*, Dem. Cor. 247. 24. Τοῖς περιστυρίαις . . καὶ ἰδὼν καὶ θάκων καὶ λόγων ὑπείκειν Cyr. viii. 7. 10.

β. The Gen. denoting that from which motion proceeds is, in prose, commonly joined to words not in themselves expressing separation by a preposition; but in poetry, often without a preposition (cf. § 429. α); as, Δόμων . . φέρουσιν, *bringing from the house*, Soph. El. 324. Τούτῳ καὶ τῆς γῆς ἔλξῃ, *to drive these children from the land*, Eur. Med. 70. Ἀνακουφίσει πάρα θυδῶν Soph. CEd. T. 23. Ὑμῖσι μὲν βάθρων ἵστασθαι Ib. 142. Τό τ' οὐρανοῦ πίσσημα Eur. Iph. T. 1384. For adverbs in -δαι, properly genitives, see §§ 91, 320.

γ. In a few rare phrases, the Gen. denotes the time from which, without a preposition; as, Μῆτ' ὀλίγον δι τούτων, *and [after a little from these things] a little after these things*, H. Gr. i. 1. 2. Τρίτῳ . . ἐν τῷ τουτίῳ, *in the third year [from] before these things*, Hdt. vi. 40. Διωτὴρ δι τούτου, *'[from] after,'* Ib. 46.

## 2. Genitive of Distinction.

§ 349. Words of DISTINCTION include those of difference and exception, of superiority and inferiority, &c.; as,

Διόρισται τέχνης, *is distinct from the art*, Pl. Polit. 260 c. Ἡλίπερον οὐδὲν δίδωσιν, *differed in nothing from amber*, ii. 3. 15. Πᾶσαι πλὴν Μιλήτου, *all except Miletus*, i. 1. 6. Διάφορον τῶν ἄλλων πόλεων, *superior to the other states*, Mem. iv. 4. 15. Πλήθει . . ἡμῶν λειψόθιντες, *inferior to us in number*, vii. 7. 31. Τὰ δίκαια . . ἢ ἄλλα τῶν δικαίων, Mem. iv. 4. 25. Ἐστειρον δι τὸ ἡδὺ τοῦ ἀγαθοῦ Pl. Gorg. 500 d. Πόττερον ἴστιν ἐπιστήμη ἢ ἀρετὴ, ἢ ἄλλοτερον ἐπιστήμης Pl. Meno, 87 c. Οὐδὲν ἀλλόττερον ποῖον οὐτε τῆς ἑαυτοῦ πατρὶδος οὐτε τοῦ τρέπου (cf. § 405) Dem. Cor. 289. 14. Οὐτῷ πλοῦτου ἀρετὴ δίδεσθαι Pl. Rep. 550 e. Τῶν ἀρχόντων περιττά Cyr. viii. 2. 21.

REMARK. The verb λίσσεται governs the Gen. in a variety of senses, which are naturally connected with each other, but which might be referred, as syntax, to different heads. Thus, Στρατὴν . . πρὸν λειψιμῶνι δορός, *'left*

from [or by] the spear,' i. e. 'the relics of war' (§§ 347, 381), *Æsch. Ag.* 517. *Κίεμαι πρὸ τοῦ ὀπίσθου μακρὰν λιλιμυμένην*, 'not left far behind,' i. e. 'closely pursuing,' *Id. Pr.* 857. *Γνώμη δ' ἀδελφοῦ Μελιάγρου λιλιμυμένης*, 'left behind by,' i. e. 'inferior to,' *Eur. Suppl.* 904. *Καὶ τίς βίος μοι τοῦ λιλιμυμένη φίλος;* 'bereft of' (§ 357), *Soph. Ant.* 548. *Γνώμας λιλιμυμένης*, 'devoid of understanding,' *Soph. El.* 474. *Δίλιμμαι τῶν ἐν Ἑλλήσει νόμων*, 'am ignorant of,' *Eur. Hel.* 1246.

### § 350. Words of SUPERIORITY include, —

a.) Words of *authority, power, precedence, and preëminence*

Thus,

*Τισσαφέρνην ἀρχεῖν αὐτῶν*, that Tissaphernes should govern them, *I.* 1. 8. *Ἐγκρατίης . . πάντων, sovereign over all*, *v.* 4. 15. *Ἡγήτοιο τοῦ στρατεύματος*, led the army, *iv.* 1. 6. *Πρὸς ἐξουσίαν τῶν πολλῶν πόλεων*, to take rank of most cities, *Pl. Leg.* 752 c. *Ἐκράτησαν τῶν Ἑλλήνων* *iii.* 4. 26. *Ὁς κραίνει στρατοῦ* *Soph. Aj.* 1050. *Ὁς αἰσυνεῖ χθονίς* *Eur. Med.* 19. *Βασιλεύων αὐτῶν* *v.* 6. 37. *Διέπ' ἔχει δόμον* *Eur. Ion.* 1036. See also § 389.

*Οὐκ ἀντὶς ἐξήκλυσεν, ὡς αὐτοῦ κρατῶν;*  
*Παῦ δὲ στρατηγίης τοῦδε; παῦ δὲ σοὶ λιπῶν*  
*Ἐξίστ' ἀνάσσειν διδδ' ἡγήτ' ἔκποδιν;*  
*Σπάρτης ἀνάσσειν ἔλθεις, οὐχ ἡμῶν κρατῶν.* *Soph. Aj.* 1099

REMARK. The primitive sense of the verb *ἄρχω* appears to have been to take the lead. But, in early warfare, the same individual led the march, ruled the host, and began the onset. Hence this verb came to signify to rule, and to begin; and, in both these senses, it retained the Gen. which belonged to it as a verb of precedence. Thus, *Ἀνδράπων ἀρχειν*, to rule men, *Cyr.* i. 1. 3. *Φυγῆς ἀρχειν*, to begin flight, *iii.* 2. 17. *Τῷ λίγῳ δὲ ἀρχετο ὄδῳ* *iii.* 2. 7. *Καινοῦ λίγῳ πατήρχει* *Symp.* 8. 1.

### § 351. β.) Adjectives and adverbs in the comparative degree, and words derived from them.

All comparatives may be ranked with words of superiority, as denoting the possession of a property in a higher degree.

### RULE V. The COMPARATIVE DEGREE governs the Genitive; as,

*Κεῖντερον ταυτοῦ*, more powerful than himself, *i.* 2. 26. *Τῶν ἵππων ἵππεον θᾶττερον*, they ran faster than the horses, *i.* 5. 2. *Τούτου διούττερον* *Pl. Leg.* 894 d. *Ἀνωτίερων τῶν μασθῶν* *i.* 4. 17. *Ἰμῶν οὐ πολλὸν ἴμου ὕστερον* *i.* 5. 16. *Ἀβροκόμας δὲ ὕστερον ἐπὶ τῆς μάχης*, but Abrocomas came after the battle, *i.* 7. 12. *Τῇ ὕστεραις ἐπὶ τῆς μάχης* *Pl. Menex.* 240 c. *Ἡστῶμιθα αὐτοῦ* *Cyr.* v. 3. 33. *Τιμαῖς τούτων ἰσχυροτερεῖται* *iii.* 1. 37.

### § 352. γ.) Multiple and proportional words (§ 138)

Thus,

*Πολλαπλασίους ὁμῶν αὐτῶν*, many times your own number, *iii.* 2. 14. *Ἐρχετο δὲ διακρεῖν ὄδῳ· μίαν ἀφίλα τοπρεῶται ἀπὸ πάντες μύρας· μετὰ δὲ*

ταύτης, ἀφ' ἧς διαπλασίου ταύτης· τὴν δ' αὖ τρίτην, ἡμιολίαν μὲν τῆς  
 δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ, τῆς δευτέρας διπλασίου  
 σίμωτον δὲ, τριπλασίου τῆς τρίτης· τὴν δ' ἑκτὴν, τῆς πρώτης ὀκταπλασίαν·  
 ἑβδόμη δὲ, ἑξαπλασίαν τῆς πρώτης (a. b = 2 a. c = 1½ b =  
 3 a. d = 2 b. e = 3 c. f = 8 a. g = 27 a) Pl. Tim. 35, b, c. Δις τίς ω  
 ἰσὶ κτίνας ἐδίδολφῆς ζῶσαν Eur. El. 1092.

## (II.) GENITIVE OF CAUSE.

§ 353. To the head of CAUSE may be referred, I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN; II. That which exerts an influence, as an EXCITEMENT, OCCASION, OR CONDITION; III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; and IV. That which CONSTITUTES any thing WHAT IT IS.

In the first of these divisions, the prevailing idea is that of *source*; in the second, that of *influence*; in the third, that of *action*; and in the fourth, that of *property*. Or we may say, in general, that the first division presents the *material cause*; the second, the *motive cause*; the third, the *efficient cause*; and the fourth, the *constituent cause*. It scarcely needs to be remarked, that the four divisions are continually blending with each other in their branches and analogies.

§ 354. I. That from which any thing is DERIVED, FORMED, SUPPLIED, OR TAKEN. To this division belong, 1. the *Genitive of Origin*, 2. the *Genitive of Material*, 3. the *Genitive of Supply*, and 4. the *Genitive of the Whole*, or the *Genitive Partitive*.

1 and 2. *Genitive of Origin and of Material*.

§ 355. RULE VI. The ORIGIN, SOURCE, and MATERIAL are put in the Genitive; as,

Δαρσίου καὶ Παρυσάτιδος γίνονται παῖδες δύο, of Darius and Parysatis are born two children, i. l. l. Φερίππος μὲν αἱ θύραι κατασκευάζονται, the doors being made of the palm-tree, Cyr. vii. 5. 22. Μῆς μητρὸς . . φύνει Pl. Menex. 239 a. Ὡς δ' ἔλασεν Soph. Tr. 401. Οὗτοι τῆς νοζύγου νόμῳ εἰσιν αἱ παῖδες Eur. Med. 804. Τί ἀπολαύσεις ἐν τῇ ἀρχῇ; What advantage should you derive from your authority? Cyr. vii. 5. 56. Διψήεις τῶν ἁδίστων ποταμῶν ἀπολαύσονται Ib. 81. Χρημάτων ἰσότησαι Eur. Hel. 935. Εὐνοχῶ τοῦ λόγου Pl. Rep. 352 b Τῆς πεφωλῆς ἤω Ar.

Eocl. 524. Ὅσας φεινίκων πολὺς ii. 3. 14 (cf. Ὅσον τι π. τ. λ. i. 5. 10) Περικταφῶν . . ἀνθίων Soph. El. 895. Λίμνην . . ζιουσαν ὕδατος παρ' τῇ λαῷ, 'boiling with water,' Pl. Phædo, 113 a. Μιθωδῆις τοῦ νίκταρος Pl. Conv. 203 b. Τῶν λόγων ὑμῶς Λυσίας ἰστοίαι, Pl. Phædr. 227 b.

NOTE. The *Gen. of source or material* occurs, especially in the Epic poets, for other forms of construction, particularly the *instrumental Dist.*; as, Πρὸς πυρὸς ἤναιο θύρασιν, and burn the gates with ruying fire [from fire, as the source], B. 415. Πρὸς μυλίσσιν H. 410. Χαῖρας νηάμινης πολλῆς ἄλως, having washed his hands [with water from] in the foaming sea, β. 261. Λυόσθαι ὑπὲρ τοῦ ποταμοῦ Z. 508.

§ 356. That of which one discourses or thinks may be regarded as the *material* of his discourse or thoughts; thus we speak of the *matter of discourse*, a *matter of complaint*, the *subject-matter of a composition*, &c. Hence, not unfrequently both in immediate dependence upon another word, and even in the introduction of a sentence,

RULE VII. The THEME OF DISCOURSE OR OF THOUGHT is put in the Genitive. Thus,

Τοῦ τοξότου οὐ καλῶς ἔχει λόγος, ἴσθι, π. τ. λ., it is not well to say of the bowman, that, &c., Pl. Rep. 439 b. Διαβιάμινος αὐτῶν, ἴσθι μὲν χώραν καὶ εἰς ἔχουσιν, observing in respect to them, how great and what a country they have, iii. 1. 19. Τῆς δὲ γυναίκος, εἰ . . καποποιῇ, but in respect to the wife, if she manages ill, Œc. 3. 11. Τοῦ πατριγνήτου τί φής; Soph. El. 317. Κλύουσα πατρίδος, having heard respecting her son, Id. Ant. 1182. Μαντιῖα, . . δ' ταυτὶ ἐχρήσθη σώματος Id. Œcl. C. 354. Καταμαθὺν δὲ τοῦ Κύρου δοκούμην, εἰς ἐνὶ μύθῳ Cyr. viii. 1. 40. Τοῦ δὲ ἀπαδὲς πλοῦ μᾶλλον διακόσων, ἴσθι καμπεύουσιν Th. i. 52. Οἶσθα γὰρ σου τῶν γυναικῶν κυνῶν, ἴσθι τοῦτο φύσει αὐτῶν τὸ ἴδιον Pl. Rep. 375 e. Τὸ Μιγαρείων ψήφισμα καθαιρεῖται Id. i. 140 (cf. Τὸ περὶ Μιγαρείων ψήφισμα καθιλοῦσι 139). Τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἢ ἰσάντων, ἢ ἱματιῶν, . . ἀρα παρὰ τὰ αὐτὰ ἔχει; But what of, &c.? Pl. Phædo, 78 d. Τῆς δὲ σῆς φρενὸς, ἔν σου δίδουκα Eur. Andr. 361. Cf. § 438. γ.

NOTE. For the *Gen. of the theme* may be often substituted another case, more frequently the Nom., in the succeeding clause; thus, Εἰ δὲ ἡ γυνὴ καποποιῇ, but if the wife manages ill.

### 3. Genitive of Supply.

§ 357. Supply may be either *abundant* or *defective*. Hence,

RULE VIII. Words of PLENTY and WANT govern the Genitive; as,

a. OF PLENTY. Ἀγρίων θηρίων πλῆρης, full of wild beasts, i. 2. 7. Διφθέραις . . ἰστέπλασαν χέρσιν, they filled the skins with hay, i. 5. 10. Τούτων ἄλλας, enough of these things, v. 7, 12. Κώμας πολλῶν καὶ ἀγαθῶν γαιμεύσας iv. 6, 27. Μιστὰ γὰρ πολλῆς ἀπορίας ἰστίαι ii. 5. 9. Τῶν δὲ ἰστίων ὁ λόφος ἐνεπλήσθη i. 10. 12. Παρθένου . . δασείας παρυσίων δι-

δρων ii. 4. 14. Κορίσαι στόμα . . ἰμῶς σαρπός Soph. Ph. 1156. 'Ο δαίμων δ' ἴς με πλούσιος πακῶν Eur. Or. 394. Πλούσι' . . φίλων vii. 7. 42. Τρίτης . . εἰσαγγμένη ἀνθρώπων Ec. 8. 8.

β. OF WANT. Τῶν ἰσιτηδίων σπανισί, *he will want provisions*, ii. 2. 12. Σπιδοντων . . δαί, *there is need of slingers*, iii. 3. 16. Οἷον ἂν ἐλπίδων ἑμαυτὸν στέρησαιμι, *of what hopes I should deprive myself*, ii. 5. 10. 'Ανθρώπων ἀπορῶν i. 7. 3. 'Η ψυχὴ γυμνὴ τοῦ σώματος Pl. Crat. 403 b. Γυμνωτός δὲ πάντων Pl. Rep. 361 b. 'Ολίγου διήσαντος καταλιυσθῆναι i. 5. 14. Πολλῶν ἰδίαι, *abundant*, vii. 1. 41. 'Τμῶν δ' ἐρημῶν i. 3. 6. 'Αεματα . . κινὰ ἡνίοχων i. 8. 20. Οἶμοι, τί δράσω δῆτα σοῦ μοι νοούμενος; Eur. Alc. 380. 'Ορφανὸν φίλου πατρός Eur. El. 914. Χρημάτων δὲ δὴ πίνηται; Ib. 37. 'Εψιλοῦτο δ' ἰλίφοι τῶν ἰππίων i. 10. 13.

NOTE. The Gen. which belongs to *δοῖμαι* and *χεῖζω* as *verbs of want* may be retained by them in the derived senses, *to desire, to request, to entreat*. Thus, 'Αλλου οὐτινος ἂν διηθῇ, *whatever else you may desire*, i. 4. 15. Εμοὶ χάρισαι δὲ ἐν σοῦ διηθῶ, *grant me what I would entreat of you* (§ 380), Cyr. v. 5. 35. Αἰσχερὲν γὰρ ἄνδρα τοῦ μακροῦ χεῖζω βίου Soph. Aj. 473.

#### 4. Genitive Partitive.

§ 358. RULE IX. The WHOLE OF WHICH A PART IS TAKEN is put in the Genitive; as,

'Ημισυ τοῦ ὅλου στρατεύματος, *half of the whole army*, vi. 2. 10.

NOTE. This Gen. has received the names of the *Gen. of the whole*, and the *Gen. partitive*; the former from its denoting *the whole*, and the latter from its denoting this whole in a state of *division* (*partio* or *partior*, *to divide*, from *pars, part*).

§ 359. REMARKS. 1. The partitive construction may be employed,—

α.) To express *quantity, degree, condition, place, time, &c.* considered as a limitation of a general idea, or as a part of an extended whole. Thus,

Μικρὸν δ' ὕπνου λαχόν, *obtaining a little sleep* [a small portion of sleep], iii. 1. 11. 'Εν τοιούτῳ . . τοῦ κινδύνου προσόντος, *in such imminent danger* [in such a degree of], i. 7. 5. 'Ο δ' εἰς τοῦτ' ὕβρις ἰσάλωθιν, *'to such a pitch of insolence'* Dem. 51. 1. Καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, *'in this state of preparation'* Th. ii. 17. Ξυτίσιον ἐς τοῦτο ἀνάγκης Th. i. 49. 'Ἐπὶ μίγα ἰχώρησαν δυνάμεις Ib. 118. 'Ἐμβαλεῖν σου τῆς ἰστίων χώρας, *to make an incursion somewhere upon their territory, or upon some part of, &c.*, Cyr. vi. 1. 42. 'Ἦν μίσην ἡμέρας, *it was mid-day*, i. 8. 8. Τῆς ἡμέρας ὅφρ' ἦν, *it was late in the day* [at a late hour of the day], H. Gr. ii. 1. 23. Εἰς τοῦτ' αἰέρας, *to this day*, Eur. Alc. 9, Phœn. 425.

β.) To express the whole as the sum of all the parts. Thus,

'Ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἵκισιν σοφίας, *and in the good dwell all the qualities of wisdom*, Eur. Alc. 601. Οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν Th. vii. 55. 'Ἐν παντὶ κακοῦ εἴη Pl. Rep. 579 b.

§ 360. 2. The whole is sometimes put in the case which



belongs to the part, the part agreeing with the whole instead of governing it (§§ 333. 5, 334. 9); as,

Ἀκούμεν ὅμῃς . . ἰνίους σκηνοῦν ἐν ταῖς οἰκίαις, *we hear that you, some of you, quarter in the houses*; for ὅμῃς ἰνίους, *x. t. l. v. 5. 11. Πιλοποννήσιοι καὶ οἱ ξυμμαχοὶ τὰ δύο μέρη . . ἰσίδραλον*, for Πιλοποννήσιοι καὶ τῶν ξυμμαχῶν, *x. t. l. Th. ii. 47. Δίδυμα τίμια πότιρος ἔρα πότιρον αἰμάξι* Eur Ph. 1289.

NOTE. This form of construction chiefly occurs when several parts are successively mentioned; as, Οἰκίαι, αἱ μὲν πολλαὶ ἱσιππώκειαι, ὀλίγαι δὲ περιῆσαν, *the houses, the greater part had been demolished, and but few remained*, Th. i. 89. Οὐ γὰρ τάφον ὦν τὰ κασιγνήτω Κρίων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχου; Soph. Ant. 21. In the following example, the second part has three subdivisions; Καὶ οἱ ξῖνοι, οἱ μὲν . . ἀποχωροῦσιν· οἱ δὲ, . . οἱ μὲν . . ἀπέρχονται, οἱ δὲ . ., οἱ δ' ὅτ' Th. vii. 13.

3. It is often at the option of the writer whether he will employ the Gen. partitive or a simpler form of construction. The two forms are sometimes combined; as, Εἴτ' οὖν θείας, εἴτε βροτῶν ἢ ἰαυῖτα φέρεσαν, *'a god, or one of mortals,'* Soph. El. 199. Πῶς τις θείων ἢ δαίμων ἱερογόνος; Eur. Hec. 164. Οἷδε . . φαίνουσι τινὲς δαίμονες, ἢ θείων τῶν οὐρανίων Id. El. 1233.

§ 361. According to Rule IX., any word referring to a part, whether *substantive, adjective, adverb, or verb*, may take with it a Gen. denoting the whole. Thus,

#### A. SUBSTANTIVES.

Τὸ τρίτον μέρος τοῦ . . ἱππικῶν, *the third part of the cavalry*. Cyr. ii. 1. 6. Τῶν πιλατοσῶν τις ἀνὴρ, *a certain man of the targeteers*, iv. 8. 4. Τῶν Ἑλλήνων δὲ ἔχων ἱπλίστας ἀνίκη τραπικοῦς i. 1. 2. Τετακτοῦτα μυριάδας στρατιῶς i. 4. 5. Εἴτ' ἀνὴρ τῶν ῥητόρων Ar. Eq. 425.

REMARKS. α. When place is designated by mentioning both the *country* and the *town*, the former, as the whole, may be put in the Gen., and may precede the latter; as, Οἱ δὲ Ἀθηναῖοι . . ὤρμισαντο τῆς Χερρόνης εἰς Ἐλευσίντι, *and the Athenians touched upon the Cherronese at Eleüs* [at Eleüs, a town of the Cherronese], H. Gr. ii. 1. 20. Οἱ Πιλοποννήσιοι τῆς Ἀττικῆς εἰς Ἐλευσίνα καὶ Θῆρας ἰσβαλόντες, *the Peloponnesians invading Attica as far as Eleusis and Thria*, Th. i. 114. Ὁ δὲ στρατὸς τῶν Πιλοποννησίων πρῶτον ἀφίκετο τῆς Ἀττικῆς εἰς Οἰόνην πρῶτον, *'came upon Attica first at Cenoë'*, Id. ii. 18.

β. The Gen., in all cases in which it is strictly *partitive*, may be regarded as properly depending upon a substantive denoting the part; and therefore the use of this Gen. in connection with adjectives, verbs, and adverbs may be referred to ellipsis. Thus, Τῶν ἄλλων Ἑλλήνων τινίς [sc. ἄνδρις]. Ἐξινύμαινι τι [sc. μέρος] τῆς φάλαγγος (§ 362. β). Εἰσι δ' αὐτῶν [sc. ποταμοὶ τινες], οὓς οὐδ' ἂν παντάπῃ διαβάιηται. Πολίμου, καὶ μάχης οὐ μετῆν [sc. μέρος] αὐτῇ (§ 364). Γῆς γι οὐδαμῶ, i. e. ἐν οὐδενὶ μέρει τῆς γῆς (§ 363).

γ. If the substantive denoting the part is expressed, and that denoting the whole is a form of the same word, the latter is commonly omitted; as, Τρεῖς ἄνδρες τῶν γηραιτέρων [sc. ἀνδρῶν], *three men of the more aged*, v. 7. 17. Δύο τῶν περιεπύκτων στρατηγῶν, iii. 2. 37. Εἰσιφέρειτο τῇ ἰερῇ σφαιρῇ τρεῖς τῶν περαμυκῶν Symp. 7. 2.

## § 362. B. ADJECTIVES.

NOTE. The adjectives which are most frequently used to denote a part are termed *partitives*.

a. THE ARTICLE. Τοὺς μὲν αὐτῶν ἀπίκνυνται, τοὺς δ' ἐξίκαλει, *slew some of them, and banished others*, i. 1. 7.

β. ADJECTIVE PRONOUNS. Τῶν ἄλλων Ἑλλήνων τινίς, *some of the other Greeks*, i. 7. 8. Ὅσους . . τῶν παρὰ βασιλῆως i. 1. 5. Οἱ ὕστερον ἐλήφθησαν τῶν πολιμίων i. 7. 13. Τῶν δὲ βαρβάρων . . ἄλλοις i. 2. 18. Τῆς τοιούτοις τῶν ἔργων Mem. ii. 8. 3. Εἰ δὲ τι καὶ ἄλλο ἔην ὕλης ἢ καλὰμου i. 5. 1. Ἐξικύμανέ τι τῆς φάλαγγος i. 8. 18. Ἐν τῇ ζυμφορᾷ διφθέρῃ; Soph. Ant. 1229. See § 359. a.

γ. NUMERALS. Εἷς τῶν στρατηγῶν, *one of the generals*, vii. 2. 29. Τοὺς τρεῖς . . τῶν δακτύλων Ar. Vesp. 95. Εἷς ἰν μοίρας Eur. Andr. 1172. Ὅποιοι μὲν τῶν ἐμφὶ βασιλία ἀτίθησκον i. 8. 27. Πολλὰ τῶν ὀπεζογίων i. 5. 5. Ὀλίγοι μὲν αὐτῶν iii. 1. 3.

δ. SUPERLATIVES, and words derived from them (by virtue of the included adjective, cf. § 351). Ἐν τοῖς ἀρίστοις Περσῶν, *among the best of the Persians*, i. 6. 1. Τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων Ib. 11. Ἐπὶ πλείστον ἀνθρώπων Th. i. 1. Τῆς γῆς ἡ ἀρίστη Ib. 2. Τῶν καὶ ἑαυτοὺς ἀνθρώπων ἀριετιύσαντες [= ἀριστηγινόμενοι], *being the best of the men of their age*, Mem. iii. 5. 10. Δωρ', ἡ καλλιστιύταις τῶν νῦν ἐν ἀνθρώποις Eur. Med. 947. Οὐ διυτίκων πρωτεύουσιν Ages. i. 3.

ε. PARTICIPLES. Σὺν τοῖς παροῦσι τῶν πιστῶν, *with those present of his faithful attendants*, i. 5. 15. Καὶ τῶν ἄλλων τὸν βουλούμενον, *and of the rest any one that wished*, i. 3. 9. Ἦμαι δὲ τις ἡ τῶν προβάτων λιλυκωμία φέρων, ἡ τῶν βοῶν πατακικρημισμῖνα Cyr. viii. 3. 41.

ζ. OTHER ADJECTIVES. Ἐχον τῶν ἐπισθοφυλάκων τοὺς ἡμίσεις, *having half of the rear guard*, iv. 2. 9. Ὡτάλαινα παρθένων, *O ill-fated of virgins*, Eur. Heracl. 567. Τοὺς ἀγαθοὺς τῶν ἀνθρώπων, *the good among men*, Ar. Plut. 495. Δειλαία δειλαίων κυρτῆς, *wretched of the wretched art thou!* Soph. El. 849. Τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Ἐτιμὸν τῆς γῆς τὴν πολλήν Th. ii. 56. Ὡ φίλα γυναικῶν Eur. Alc. 460. Δῖς Πισαργῶν Æsch. Suppl. 967. Ἀνὸς μεγάλη λείπειν ἰχθρὸς ἰχθρῶν Eur. Andr. 521. Τῶν ἄλλων σκυῶν τὰ περιττά iii. 2. 28.

## § 363. C. ADVERBS.

a. OF PLACE and TIME (§ 359. a). Οὐδ' ὅπου γῆς ἰσμέν οἶδα, *I know not where on earth [upon what part of the earth] we are*, Ar. Av. 9. Γῆς γι οὐδαμῶ Pl. Rep. 592 b. Πανταχοῦ τῆς γῆς; Pl. Phædo, 111 a. Ποῦ ποτ' εἰ φρινῶν; Soph. Aj. 390. Τηλοῦ γὰρ οἰκῶ τὸν ἄγρῶν, *'in a remote part of the country,' i. e. 'far from town,'* Ar. Nub. 138. Ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφισθαι Mem. iv. 3. 8. Ἐνταῦθα ἤδη εἰ τῆς ἡλικίας, *you are now at that point of life*, Pl. Rep. 328 c. Διῦρε τοῦ λόγου Pl. Conv. 217 e. Οὐκ ἐφ᾽ ἑσ' εἰ παρῶν; Soph. Aj. 386. Οἱ προελύθειν ἀσιλγίας ἀνθρώπων Dem. 42. 24. Ποῖ τις φροντίδος ἴδῃ; Soph. Ed. C. 170. Ἐφύλαττον ἄλλος ἄλλοθιν τοῦ Ὀνίου H. Gr. vii. 1. 15. Μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνω, *but not to advance far into the river*, iv. 3. 28. Ἐκείθινον μίχρει πῶρρον τῆς ἡμέρας H. Gr. vii. 2. 19. Ὅσῃνίκα . . τῆς ἡμέρας, *at whatever point of time*, iii. 5. 18. Ἰηνίκα ἴσθιν ἄρα τῆς ἡμέρας; Ar. Av. 1498. Πρωῖαίστατα . . τῆς ἡλικίας, *at the earliest age*, Pl. Prot. 326 c.

β. Of STATE or CONDITION (§ 359. α; especially with the verbs *ἔχω* and *ἴκω*). Τῆς τύχης γὰρ ὡς ἔχω, *for I am thus in [have myself in this state of] fortune*, Eur. Hel. 857. Ἀγαμῆνης, ὡς ἔχει φιλίας πρὸς τι τῆς . . πόλιν, 'in what a state of friendship he was,' i. e. 'what friendship he bore', H. Gr. ii. 1. 14. Διώξαντες, ὡς τάχους ἱκαστος ἔχουσιν, *having pursued, we each one had himself in respect to speed, i. e. every man according to his speed*, Ib. iv. 5. 15. Ὡς ἰεργῆς ἔχω Soph. Oed. T. 345. Πῶς ἀγῶνες ἴκομεν *how do we come on in the strife?* Eur. El. 731. Οὕτω τρέπου . . ἔχουσιν Cyr. vii. 5. 56. Ἰνους μὲν ἴκεις ὡς τοῖσδε, *thus are you related to these*, Eur. Heracl. 213. Ἐχοντας εὖ φρεσὶν, *of good judgment*, Eur. Hipp. 462. Ἀνδράσι μίλλουσιν εὖ σώματος ἔχουσιν Pl. Rep. 404 d. Ὅταν . . ὑγιεινῶς τις ἔχῃ αὐτὸς αὐτοῦ Ib. 571 d.

γ. Of the SUPERLATIVE DEGREE. Ἀφιδίστατα πάντων, *most unsparingly of all*, i. 9. 13. Περαιμῆναι μάλιστα τῶν Ἑλλήνων i. 6. 5. Οἱ μὲν ἰγγύτατα τῶν πολέμων ii. 2. 17.

### § 364. D. VERBS.

The Genitive partitive, in connection with a verb, may perform the office either of a *subject*, an *appositive*, or a *complement*; taking the place of any case which the verb would require, if referring to the whole. See § 361. β.

#### α. The Genitive Partitive as a Subject.

(1.) Of a Finite Verb. Εἰς δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβῶντι, *and there are some of them, which you could not pass at all*, ii. 5. 18. Ἦ, δὲ τούτων τῶν σταθμῶν, οὓς πᾶν μακρὸς ἤλαυνεν, i. 5. 7. Τῶν δὲ Σαρμίων . . ἐνθιμίων . . διέκταν Th. i. 115. Πελίμου, καὶ μάχης οὐ μιστὴν αὐτῇ, *of war and battle, there fell to her no share*, Cyr. vii. 2. 28. Οὐδ' ὧς ἡμῖν νῦν προσέκειν οὗτοι πλησμονῆς πω οὗτοι μίθης Cyr. iv. 2. 20.

(2.) Of an Infinitive. Καὶ ἐπιμιγνύμεθα σφῶν τι πρὸς ἑαυτοὺς, καὶ ἐκείνων πρὸς αὐτούς, *that there even mingled some of themselves with those, and some of those with them*, iii. 5. 16. Οὐκ ᾔτε προσέκειν εὐδὲν ἀρχῆς, *he thought that no authority belonged to any one*, Cyr. viii. 1. 37. Δουεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μιτυῖναι Rep. Ath. 1. 2.

### § 365. β. The Genitive Partitive as an Appositive.

The Gen. partitive in the place of an appositive is most common with *substantive verbs*, but is likewise found with other verbs, particularly those of *reckoning, esteeming, and making*. Thus, Οὐκ ἰγὼ τούτων εἰμὶ, *I am not one of these*, Cyr. viii. 3. 45. Τῶν φιλότατων ἱμεῖς ἀρεθμῆσι τίκων, *thou shalt be numbered as one of my dearest children*, Eur. Bacch. 1318. Ἐρύχχει γὰρ καὶ βουλῆς ἂν Th. iii. 70. Καὶ εἰμὶ τοῖνον . . θῆς τῶν πεπαισμένων Pl. Rep. 424 c. Τοῦς δούλους . . τῶν περὶ ἑαυτὸν δευροφίρων ποιήσασθαι Ib. 567 e. Τῶν φουγόντων ὀνομάζεσθαι Isocr. 380 d.

### § 366. γ. The Genitive Partitive as a Complement.

The Genitive partitive is used as a complement,

I.) Generally, with any verb, when its action affects not the whole object, but a *part* only; as,

Λαβόντας τοῦ βαρβαρικῷ στρατεύ, *taking a part of the barbarian army*, i. 5. 7. Τῶν κηρίων. . . ἴφαγον, *ate of the honeycombs*, iv. 8. 20. Ἀφίσι; δι τῶν αἰχμαλώτων, *and sending some of the captives*, vii. 4. 5. Συγκαλί-σαντες λοχαγούς καὶ πιλταστὰς καὶ τῶν ἐπιλιπνῶν iv. 1. 26. Χειρίσφοι σίμωσι τῶν ἐν τῇ κάμῃ εὐψομένους iv. 5. 22. Καὶ τῆς τι γῆς ἱτιμον Th. ii. 56. Μαντιπῆς ἴχον τιχνης Soph. Œd T. 709. Ξυλιγόντο τῶν λίθων Ar. Ach. 184. Τῶν κρείων ἱκλιπτον Ar. Eq. 420. Παροίξας τῆς θύρας, *just opening the door*, Ar. Pax, 30.

§ 367. II.) *Particularly*, with verbs which, in their or dinary use, imply *divided* or *partial action*.

NOTE. The Gen. partitive may be connected with other parts of speech upon the same principle. Hence the rule is expressed in a general form.

RULE X. Words of SHARING and TOUCH govern the Genitive.

1. Words of SHARING include those of *partaking* (partaking), *imparting*, *obtaining by distribution*, &c. Thus,

Τῶν κινδύνων μετέχουσιν, *to share in the dangers*, ii. 4. 9. Τῆσδε κοινωνῶ τύχῃ, *I partake of this fortune*, Eur. Med. 303. Τῶν εὐφροσυνῶν μεταδίδόντες, *imparting our joys*, Œc. 9. 12. Κοινωνοὺς ἀπάντων, vii. 2. 38. Ἄνδρες εἰ ξυναεράμενοι τοῦδε τοῦ κινδύνου Th. iv. 10. Ξυλλήψομαι δὲ τοῦδ' ἐμὴν κἀγὼ πόνου Eur. Med. 946. Μειονεκτεῖ τῶν εὐφροσυνῶν ὁ τύραννος, *'has less of'* Hier. i. 29. Τοῦ ἡλίου πλεονεκτοῦντα, *'bearing more of,'* Cyr. i. 6. 25. Πᾶσιν ἀφθόνως ἐπέχεσι τῶν ἰαυτοῦ Mem. i. 2. 60. Τοῦ λόγου προσδοῦς Eur. Suppl. 350. Ξυμβάλλεται. . . τοῦδε δέματος Eur. Med. 284. Ἀγαθὴ δὲ συλλήπτρια τῶν ἐν ἐξήνῃ τόνων, βελταία δὲ τῶν ἐν πολίμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωγός Mem. ii. 1. 32.

§ 368. 2. TOUCH may be regarded as a species of partial action, affecting only the point of contact. To this head belong, either by direct connection or by obvious analogy, verbs of *laying hold of*, *hitting*, *meeting with*, &c. Thus,

Ἀπτεσθαι τῆς κάρφης, *to touch the hay*, i. 5. 10. Ἐπιλαμβάνεται αὐτοῦ τῆς ἵνους, *lays hold of his shield-rim*, iv. 7. 12. Φεραύλα τυγχάνει, *hits Pheraulas*, Cyr. viii. 3. 28. Ἐξενεῖσθαι τῶν σφινδονητῶν, *to reach the slingers*, iii. 9. 7. Ἀνδρῶν ἀγαθῶν παίδες ὑπαντήσας, *having met with the son of brave heroes*, Soph. Ph. 719. Ὅταν δὲ τούτων τινὲς θίγῃς Cyr. i. 3. 5. Τοῖς τε τῆς τραγικῆς ποιήσεως ἀπτομένους Pl. Rep. 602 b. Δυσχερὲς ψαύειν νισσόντες ἀνδρῶν Eur. Or. 793. Αὐτὸς δὲ λαβόμενος τῆς διζῆς τοῦ Κουζέου Cyr. v. 5. 7. Ἀντιλήψομαι τῶν πραγμάτων Cyr. ii. 3. 6. Ἐξίμεθα αὐτοῦ, *we shall keep hold of him*, vii. 6. 41. Κοινῇ τῆς σωτηρίας ἵχισθαι, *to strive in common for our safety*, vi. 3. 17. Ἐχόμενοι δὲ τούτων, *and following these*, i. 8. 9. Τῆς ἱλπίδος γὰρ ἔρχομαι διδραγμίνας Soph. Ant. 235. Λίγεται τῆς τιλιπτῆς τυχεῖς, *'to have come to his end,'* ii. 6. 29. Ὅποιον ἐπὶν ἡμῶν ἴτυχε, *what kind of men they found us*, v. 5. 15.

§ 369. REMARKS. α. Hence, the *part taken hold of* is put in the Gen., in connection with other forms of construction; as,

"Ἐλαβον τῆς ζώνης τὸν Ὀρόντην, *they took Oronates by the girdle*, i. 6. 10. Τὰ παλάμη· ἰδὼς ἀνίκου . . τῆς χειρὸς Ar. Vesp. 568. Τὰς δὲ παχιωμένας ἄγισθαι . . πλοκάμους Esch. Theb. 326. Νῦν . . ψαύειν χειρὸς Eur. Hera. 968. Τὴν μὲν περιεσπῆν αὐχίνους Soph. Ant. 1221.

β. To the analogy of verbs of touch may be referred expressions like the following: Τῆς κεφαλῆς πατίεγαι, *he broke [was fractured in] his head*, Ar. Ach. 1180. Ξυντρίβη τῆς κεφαλῆς Ar. Pax, 71. Ἡσιῶντο τὸν Κρατῖνον συντρίβει τῆς κεφαλῆς αὐτῆς, *they charged Cratinus with having broken her head*. Isocr. 381 a. Ἐστὶ κατὰξίμῳ τῷ αὐτοῦ μισθῷ τῆς κεφαλῆς Ar. Ach. 1166 Cf. § 437.

§ 370. 3. Several words of *obtaining, attaining, and receiving*, govern the Genitive, from their referring primarily either to distribution or to touch. Thus,

Ἦνα τῆς προσηκούσης μοίρας λαγχάνῃ, *that it may receive its proper portion*, Pl. Leg. 9:3 a. Κληρονομοῖν οὐδένος, *to inherit nothing*, Dem. 1065. 25. Τῶν δικαίων τυγχάνειν, *to obtain your rights*, vii. 1. 30. ἘΠΕΙΔΗ ΘΝΗΤΟΥ ΜΕΝ ΣΩΜΑΤΟΣ ἘΤΥΧΕΣ, ἈΘΑΝΑΤΟΥ ΔΕ ΨΥΧΗΣ, ΠΕΙΡΩ ΤΗΣ ΨΥΧΗΣ ἈΘΑΝΑΤΟΝ ΤΗΝ ΜΝΗΜΗΝ ΚΑΤΑΔΙΠΝΕΙΝ Isocr. 22 b. Κίσιθιν, οὗτι τοῦ τάφου ἀντιάσας, οὗτι γόνυ παρ' ἡμῶν Soph. El. 868. Οἷας ἀμαυρῆς ἔξ Ἰάσονος κυρεῖ Eur. Med. 23.

NOTE. The student can hardly fail to have remarked the great variety of metaphorical and transitive meanings in which words of sharing and of touch are employed, not only in Greek, but likewise in our own and in other languages.

§ 371. II. That which exerts an influence as an *EXCITEMENT, OCCASION, or CONDITION*. To this division belong the following rules, respecting, 1. the *motive, reason, and end in view*; 2. *price, value, merit, and crime*; 3. the *sensible and mental object*; and 4. *time and place*.

### 1. Genitive of Motive, &c.

§ 372. RULE XI. The *MOTIVE, REASON, and END IN VIEW* are put in the Genitive.

To this rule may be referred the use of the Gen., both in *regular construction* and in *exclamation*, to express the person or thing, *on account of which, in consequence of which, for the sake of which, in honor of which, or to affect which*, any thing is felt, said, or done. Thus,

α. WITH VERBS. Τούτου σε . . ζηλῶ, *on this account I envy you*, Cyr. viii. 4. 23. Μισοῦ ὀνηροῦντες, *serving for hire*, Ib. vi. 2. 37. Μὴδὲν αὐτῶν καταβίβη, *paying nothing for them*, Ib. iii. 1. 37. Τοῦ μὲν πάθους φανταρῶν αὐτῶν Ib. v. 4. 32. Ζηλῶ σε τοῦ τοῦ, τῆς δὲ δειλίας στυγῶ Soph. El. 1027. Ἡ φίλου . . ἡ χαῖνός Id. CEd. T. 234. Ταύτης λαοῦ.

καί σι, *I beseech you for her sake*, Eur. Or. 671. 'Ἰκεῖναι σι τῶνδε γονάτων καὶ τοῦ γυνείου διξίᾱς τ' ὑδαίμενος, 'by these knees,' &c., Eur. Hec. 752. Σπύσσον ἀγαθοῦ δαίμονος, 'in honor of,' Ar. Eq. 106. Τοῦ δώδεκα μνᾶς Πασίᾱς, *For what do I [owe] Pasias twelve minæ?* Ar. Nub. 23. Προσίσταται τῆς παρυσίας ἡδονῆς καὶ χάριτος τὰ τῆς πόλεως πράγματα, 'for the sake of present pleasure and favor,' Dem. 34. 23. Καταρροφούσι, τοῦ . . μὴ λυσταίεν αὐτοίς, 'so that it may not profit,' Cyr. i. 3. 9.

β. WITH ADJECTIVES. Εὐδαίμων . . τοῦ τρέπου Pl. Phædo, 58 e. Ὡ μακάριε τῆς τέχνης, *Blessed in thy trade!* Ar. Av. 1423. Ὡ τάλας! ἔγω σείβω Soph. El. 1209. Ὡ δυστάλαινα τῆς ἡμῆς ἀνθαδίας Eur. Med. 1028.

γ. WITH ADVERBS. Ταύτης ἵνακα τῆς παρεδου, *on account of this pass*, i. 4. 5. Τοῦ μὴ φύγῃν ἵνακα, *lest they should escape*, iii. 4. 35. Πίμπω μ' ἰκίην τοῦδε τοῦ φόβου χάριν Soph. El. 427. Πινυκῶς δι' ἔχουσεν τοῦ ἀδελφοῦ τεθνηκότος Cyr. v. 2. 7. Χαλιπῶς φέρον αὐτῶν Th. ii. 62.

δ. WITH NOUNS. Ἐμοὶ πικρὰς ᾄδιναι αὐτοῦ προσκαλόν, 'pangs on his account,' Soph. Tr. 41. Πολλὰς γυνείου τοῦδ' ἄν ἰκνύμαι λιτάς, 'by this beard,' Eur. Or. 290. Οἶαξ, τὸ Τροίας μῖτος ἀναφίρων πατρι Ib. 432.

ε. WITH INTERJECTIONS. Φῦ τοῦ ἀνδρός, *Alas for the noble man!* Cyr. iii. 1. 39. Αἰαὶ κακῶν Eur. Herc. 899. Οἶμαι δάμαρτος καὶ τίπτων, ὅμω δ' ἱμοῦ Ib. 1374. Ὅα Πισπινοῦ στρατιύματος τοῦδε Æsch. Pers. 116. Ἰαταταταῖξ τῶν κακῶν Ar. Eq. 1.

ζ. IN SIMPLE EXCLAMATION. Τῆς τύχης, *My ill-luck!* Cyr. ii. 2. 3. Τῆς μαρτίας, *What folly!* Ar. Nub. 818. Ὡ Ζεῦ βασιλεῦ, τῆς λιπτότητος, τῶν φρενῶν Ib. 153. Ἀπολλὸν ἀποτρέπαι, τοῦ χαρμήματος Ar. Av. 61.

§ 373. REMARKS. 1. The Genitive of the END IN VIEW is put with some words of *direction*, *claim*, and *dispute*. Words of *direction* include those of *aiming at*, *throwing at*, *going towards*, and *reaching after*. Thus,

Ἀνθρώπων στοχάζεσθαι, *to take aim at men*, Cyr. i. 6. 29. Αὐτοῦ χεῖρ μάδας . . ἵρριπτον, *they threw stones at him*, Eur. Bacch. 1096. Εὐθὺ Πιλλήνης πύσιναί, *to fly straight to Pellenæ*, Ar. Av. 1421. Τίς γὰρ αὐτῷ ἴσται ὅστις τῆς ἀρχῆς ἀντιστοιχεῖται, *For who is there that disputes with him the sovereignty [makes for the sovereignty in opposition to him?]* ii. 1. 11. Ὡς τὴν ἐξέτασιν ἐκαστοῦ, τοξείουσ' ἀνδρὲς τοῦδε Soph. Ant. 1033. Ὡ, βίψω πύργον τάχα σου Eur. Cycl. 51. Ἰναί, τοῦ πρὶν, *to go towards that which is farther on*, i. e. *to go farther, to proceed*, i. 3. 1. Λήγου δ' ἴρις δεκαμῦσα τοῦ προσωτάτω Soph. Aj. 731. Οὔτω ἀνταποιοῦντο ἀρετῆς, *these were rivals in valor*, iv. 7. 12. Βασιλικῆς μεταποιουμένης τέχνης, *laying claim to the kingly art*, Pl. Pol. 289 e. Τοῦ δι' φρενὶν εἶ . . ἀμφισβητῶ Isocr. 98 c.

2. The student cannot fail to remark the ease with which verbs of *motion* pass into those of simple *effort* and *desire*. Thus, ἵμαι, and, more commonly, ἰφίμαι, *to send one's self to, to rush to, to strive for, to seek, to desire*; ὀρίγμαι, *to reach after, to strive for, to seek, to court, to desire*; as, ἱέμιναι λιχίων Soph. Tr. 514. Ταῖς δόξης ἰφιμίνους Cyr. iii. 3. 10. Ὀρίζεσθαι τῆς ἐμυλίας αὐ τοῦ Mem. i. 2. 15. Σωκράτους ὀριχθήτην Ib. 16. Τιμῆς ὀρίγισθαι Hier. 7. 3.

## 2. Genitive of Price, &amp;c.

§ 374. RULE XII. PRICE, VALUE, MERIT, and CRIME are put in the Genitive.

a. PRICE. Ἰσσαν, δι . . ἀπιδόντο πινυμένα δαρισιῶν, *the horse, which he had sold for fifty darics*, vii. 8. 6. Ὀπίσθαι . . μικρὰ μίτρα πολλοῦ ἀργυρίου iii. 2. 21. Πολλοῦ τοῖς ἄλλοις ἰσώλουι Mem. i. 2. 60. Τῶν δ' ἰμῶν παῖδων φυχῆς ψυχῆς δι ἁλλαξίμωδ', οὐ χρευσθὲ μένος Eur. Med. 967 Δόξα δι χρημάτων οὐκ ἀνστή Isocr. 21 b. Ἀμφίλοχον . . ἀπιδύτῃσι τὰ λάτῃων ἱνία Dem. 159. 13.

β. VALUE AND MERIT. Πολλοῦ ἄξιος τῇ στρατίᾳ, *worth much to the army*, iv. 1. 28. Ἀδρις ἄξιος τῆς ἰλιουθρίας i. 7. 3. Τὸν καλλίστων ἑαυτὸν ἔχοντα iii. 2. 7. Τὸ μῆμα πολλοὶ χάσουσιν ἄξις ὁμῶν Cyr. vii. 3. 11. Παιδα . . ἀνάξει μὲν σοῦ, κατὰξιν δ' ἰμοῦ Soph. Ph. 1008. Ἐκαστος θίνος τῆς ἰσῆς ἄξιος Pl. Pol. 257 b. Μειζόνες αὐτὰ τιμῶνται οἱ λαμβάνοντες Cyr. ii. 1. 13. Εἰ οὖν δι' ἐμὲ κατὰ τὸ δίκαιον τῆς ἄξιος τιμᾶσθαι, τοῦτο τοῦ τιμῶμαι τῆς ἐν Περικλείᾳ εἰσότητος Pl. Apol. 36 a. Πρίσιν γὰρ τῶν ἦν δαίμονες τοῦμοῦ τάδε Soph. Aj. 534. Πριώντως τῶν κραζάντων Pl. Menex. 239 c (for the common construction of πρίσιν, see § 403).

γ. CRIME. Ἀσεβίας φύνοντα, *accused of impiety*, Pl. Apol. 35 d. Δι' ἀπύουσι δὲ καὶ ἰγυλῆματος, . . ἀχαριστίας Cyr. i. 2. 7. Διόξομαι σε δειλίας Ar. Eq. 368. Καλοῦμαι Πισθέταιρον ὕβριος Ar. Av. 1046. Τῷ πατρὶ φόνου ἰσιζέχεται Pl. Euthyph. 4 d. Ἐπαιτιασμένον; με φόνου Dem. 552. 1. Οὐδὲς ἰσοχίς ἐστι λειποταξίου οὐδὲ δειλίας Lys. 140. 1. Τῆς αὐτῆς ἀγνοίας ἀπιδόντος εἰ τοῖς ἄλλοις Dem. 293. 28.

NOTE. The Gen. is sometimes used to express the *punishment*; as, Θανάτου δι οὗτοι κρίνουν, *and these pronounce sentence of death*, Cyr. i. 2. 14. Συλλαμβάνοντες ὑπῆγον θανάτου H. Gr. ii. 3. 12. Ἀνδράπων καταψηφισθέντων θανάτου ἱ φυχῆς Pl. Rep. 558 a. "Ὡστ' ἰσοχὶ δισμοῦ γιγνέσθαι Dem. 1229. 11. — In this construction (which is rare except with θάνατον), the *punishment* appears to be regarded either as the *desert* of the crime, or as the *end in view* (§ 372) in judicial proceedings.

## 3. Genitive of Sensible and Mental Object.

§ 375. The object of sensation, thought, or emotion may be regarded as its *exciting cause*, and, in this view, may be put in the Genitive. Hence,

RULE XIII. Words of SENSATION, and of MENTAL STATE OR ACTION govern the Genitive; as,

a. OF SENSATION. Σίτου ἰγύσαντο, *tasted of food*, iii. 1. 3. Γιῦσα τῆς δίρας, 'have a smack of,' i. e. 'try,' or 'knock at,' Ar. Ran. 462. Τὰ παῖδας . . γυσστίει αἵματος, 'give a taste of,' Pl. Rep. 537 a. Οἶνον . . ἐσφραίνεσθαι, *to catch the scent of wine*, v. 8. 3. Θορύβου ἤκουες διὰ τῶν τάξιν ἰόντος, 'heard,' i. 8. 16. Τοῦ δι πάντων ἡδίστου ἀκούσματος, ἰπαῖνον σικαντῆς, ἀνήκουος εἰ Mem. ii. 1. 31. Οὐκ ἀκρωμένοι δι τοῦ ἔδοντος Cyr. i. 3. 10. Κλύων σάλπιγγος Soph. Aj. 290. Οὐδὲς δι πάσῃσι Σικεράτους οὐδὲν ἀκούεις οὐδὲ ἀνίσιν οὐτὶ πράττοντας εἰδέν, οὐτὶ λήγοντας ἤκουσαι Mem. i. 1. 11.

β. OF PERCEPTION, KNOWLEDGE, REFLECTION, EXPERIENCE, and HABIT  
 Τῆς . . . ἐπιβουλῆς οὐκ ᾔσθάνετο, *he did not perceive the plot*, i. 1. 8. "Ὅσον  
 ἀλλήλων ξυνίσταν Th. i. 3. 'Ενθ' αὐτοῦ δὲ τῶν ἰδόντων Mem. iii. 6. 17  
 'Επιστήμων εἶναι τῶν ἀμφὶ τάξεως ii. 1. 7. Θίλω δ' αἰδέσθαι μᾶλλον ἢ  
 σοφὸς κακῶν εἶναι Æsch. Sup. 453. 'Ιδιώτης . . . τούτου τοῦ ἔργου, 'un  
 skilled in' Cœ. 3. 9. Τῆς ἀρετῆς . . . οὐδὲνα δι' ἰδιωτεύειν Pl. Prot. 326 a.  
 Κύρου . . . ἐν πείρῃ γινώσκειν, *to have been well acquainted with Cyrus* [in the  
 knowledge of Cyrus by proof], i. 9. 1. Πειρώμενοι ταύτης τῆς τάξεως,  
 'making trial of,' iii. 2. 38. Τῶν τυχόντων ἡμῶν πειρῶν, 'attempt,' Th. vii.  
 12. 'Εμπειροὶ γὰρ ἦσαν τῆς Παφλαγονίας v. 6. 1. 'Ἀπειροὶ οὖντι αὐτῶν  
 iii. 2. 16. Τῶν ἱσχυρίων αὐτοῦ ἰχόντων ii. 6. 1. Ἐίνως ἔχω τῆς ἐνθάδε  
 λίξεως Pl. Apol. 17 d. Οὐ τρέψαν ὡν ἰσχυρῆς Ar. Vesp. 1429. 'Ἡθὰς ἐμὶ  
 καὶ τῶν τῆδε μύθων Soph. El. 372. 'Ἀθήναις τοῦ κατακούειν Dem. 15. 27. *Pl. i. 12.*

§ 376. *παρὰ τὴν χινάδα (2) - θέλει, ἀνεβεβή - cf. ix. 27, 71x.*  
 γ. OF MEMORY. Τούτων αὐδὲς μίμνηται, *these things no-*  
*one remembers*, v. 8. 25. Οὐδένος ἔτι τούτων ἐμίμνητο, 'made mention of,'  
 vii. 5. 8. Τῆς ἀρχῆς μνημονεύομεν Isocr. 12 c. Τούτου δὲ αὐτοὺς ὕπο  
 μινθήσεται Cyr. iii. 3. 37. Μὴ μ' ἀναμνήσης κακῶν Eur. Alc. 1045.  
 Βίου δὲ τοῦ παρόντος οὐ μνίσαν ἔχουσ; Soph. El. 392. Τῶν παλαιῶν μὲν λόγων  
 λαθώμεθ' ἄμφω, 'forget,' Eur. Hipp. 288. Ὑπὸν τι, λήθην τῶν παλ'  
 ἡμέραν κακῶν Eur. Bacch. 282.

δ. OF CARE. Κηδεσθαι Σεύθου, *to care for Seuthes*, vii. 5. 5. Τούτου  
 σοὶ δὲ μίλειν, *of this there must be to you a care*, i. e. *you must take care of*  
*this*, Cyr. i. 6. 16. Τῶν παρ' ἐαυτῷ δὲ βαρεῶν ἐπιμελίετο i. 1. 5.  
 'Ἀμελεῖν ἡμῶν αὐτῶν, 'to be careless of,' i. 3. 11. 'Επιμελὴς  
 ἀγαθῶν, ἀμελὴς κακῶν Pl. Conv. 197 d. 'Ἡ τῆς ὑγιείας ἐπιμέλεια Cyr.  
 i. 6. 16. Μὴ μεταμίλειν σοὶ τῆς ἐμῆς δωρεᾶς, 'repent of,' Cyr. viii. 3. 32.  
 Εἰ νομίζωμι θίους ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν Mem.  
 i. 4. 11. Φυλακισσομένους τῶν νόων Th. iv. 11. 'Ὅπως αὐτῶν ἀνακῶς  
 ἔξουσιν Id. viii. 102.

ε. OF DESIRE. Ἐρῶντις τούτου, *desiring this*, iii. 1. 29. Εἴ τις δὲ χρε-  
 μάτων ἐπιθυμῇ, 'desires' [sets his mind upon; cf. § 373. 2], iii. 2. 39.  
 Γλιχόμενος τοῦ ζῆν, *eager for life, or clinging to life* (§ 370. N.), Pl. Phædo,  
 117 a. Πεινῆσας χρημάτων, *having hungered for wealth*, Cyr. viii. 3. 39.  
 Πόλις ἱλιυθρίας διψήσασα Pl. Rep. 562 c. Κιττωῦντις τῆς ἐξουσίας Ar.  
 Pax, 497.

ζ. OF VARIOUS EMOTION. 'Αγαμαι λήματος, *I admire the spirit*, Eur.  
 Rhes. 244. Οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, *who would not en-*  
*dure him as their king*, ii. 2. 1. 'Ὡς ἐγὼ σοὶ οὐ φονήσω, *which I shall not*  
*grudge to you*, Cyr. viii. 4. 16. Αἰσχρὸν εἰσιεῖν γε φονήσαι, *it is mean to*  
*grudge him our roof*, i. e. *to refuse him admission*, Symp. 1. 12. Μὴδὲ μοι  
 φονήσῃ; ὑγμάτων, 'deny,' or 'reject,' Æsch. Pr. 583. 'Ἄλλ' οὐ μεγαλὴν  
 τοῦδ' ἐσὶ δωρήματος Ib. 626.

§ 377. REMARKS. 1. The idea of *hearing* passes, by an easy tran-  
 sition, into that of *obedience* (obēdio, *to give ear to, to listen to, to obey*, from ob  
 and audio, *to hear*). Hence, *words of obedience* govern the Gen. (cf. § 405. η);  
 αἱ, Τούτους . . . βασιλῆας οὐκ ἄκουον, *that these did not obey* [or *were not subject*  
*to*] *the king*, iii. 5. 16. Οἱ δὲ Κερδούχου οὕτι καλούντων ὑπάκουον, 'regarded  
 their invitations [listened to them calling],' iv. 1. 9. 'Ἐπήκουε τῶν Μοσσυνοί-  
 κων, *subject to the Mossynoeci*. Κατήκουε τι ἦσαν τῶν νόμων Pl. Criti. 120 a.  
 Ἀνηκουστέον δὲ τῶν πατρὸς λόγων εἶναι τι πῶς; Æsch. Prom. 40. Σφῶν πεί-  
 θεσθαι Th. vii. 73. Πῶς χεὶρ καλούντος ἀπειθεῖν Cyr. iv. 5. 19.



2. Verbs of *sight* commonly govern the Acc.; and many verbs which are followed by the Gen. according to this rule sometimes or often take the Acc. (especially of a neuter adjective); as, *Εἶδον τοὺς ἀστέρας* vii. 5. 10. *Δι' εὐφροσύνης* *Ἰσχυρὰ* Mem. i. 4. 5. See §§ 434. 2, 432. 2.

#### 4. Genitive of Time and Place.

§ 378. The *time* and *place* in which any thing is done may be regarded as *essential conditions* of the action, or as *coöperating* to produce it. Hence,

**RULE XIV.** The *TIME* and *PLACE* IN WHICH are put in the Genitive (cf. §§ 420, 439); as,

1. *TIME*. "Ὡχιστο τῆς νυκτός, *he went in the night*, vii. 2. 17. Ταῦτα αὖν τῆς ἡμέρας ἰγύνετο, 'in the day,' vii. 4. 14. Τῆς δειλῆς δι' ἣν, 'in the evening,' vii. 2. 16. "Ὡστε τῆς ἡμέρας ὅλης διήλθεν . . , ἀλλὰ δειλῆς ἐφύοντο iii. 3. 11. Ἐστὶ νυκτὶς δὴν τι, εἴτι καὶ ἡμέρας, 'whether by night or by day,' iii. 1. 40. Βασιλεὺς οὐ μαχῦται δίκῃ ἡμερῶν, 'within ten days,' i. 7. 18. "Ὅτι αὖτω δὴ πολλοῦ χρόνου . . ἱπποῦχοι, 'now for a long time,' i. 9. 25. Ἐξόντις δ' ἡμέρας ἡμέρας, 'every day,' vi. 6. 1. Παλλὰς τῆς ἡμέρας, *many times a day*, Ar. Eq. 250. Πανὶ δὲ τούτῳ πολλὰς τῶ μνηός Cyt. i. 2. 9. Τετὰ ἡμιδικρινὰ τοῦ μνηός, *three half-darics a month*, i. 3. 21. Τοῦ δ' αὐτοῦ θύρου Th. ii. 28, 79, 80. Τοῦ δ' ἱππογυμνίου χροῖμας Ib. v. 13, 36, 51, 56, 116. Ἐξ ἱπῶν ἄλονται Ar. Lys. 280. Οὐτις τις ἔστιν ἀφικναι χρόνου συχοῦ Pl. Phædo, 57 a. Μένειν . . οὐ μακροῦ χρόνου Soph. El. 477. Οὐκίτις τοῦ λοιποῦ [sc. χρόνου] πάσχαμιν δὲ κακῶς Dem. 44. 12.

§ 379. 2. *PLACE*. Αὐτοῦ [sc. τόπου] μέναντις, *remaining in that place*, i. 10. 17. Τὸν εἰσδιῶν τοῦ τείνου, 'within the walls,' Eur. Ph. 451. Ἐρκίων . . ἰγκυλημένους Soph. Aj. 1274. Κατέκλιτο . . Μακεδονίας Ἀθηναῖοι Περδικαν Th. v. 83. Τῆς δὲ ἰωνίας καὶ ἄλλοι πολλοὶ αἰσχροὶ νόμοισι Pl. Conv. 182 b. Μήτ' ἰμλατιῶν πατριδός Soph. Ed. T. 825. Γῆς δὲ μὴ μελαίνης ὄρων Id. Cæd. C. 400. Πιδίῳ ἱππίνεσται Ib. 689. Ἐσχάτης δ' ἱπῶν συρῆς νωρῆ βόστρυχον Soph. El. 900. Ἐστίας μισομφάλου ἴσσην ἦδη μῆλα Æsch. Ag. 1056. Λαῖᾶς δὲ χροῖς οἱ σιδηροστίτοις οἰκοῦσι Χάλυξ Id. Pr. 714. ΚΥΚΛΑ. Ποτίρας τῆς χροῖς; ΧΟΡ. Ἐν δεξιᾷ σου Eur. Cycl. 681.

REMARKS. α. This use of the Gen., to denote the *place where*, occurs very rarely in prose, except in those adverbs of place which are properly genitives (§ 320. 1); as, εἴ [sc. τόπου], *in which place, where*, αὐτοῦ, *there*, ἐμοῦ, *in the same place*, οὐδαμῶ, *nowhere*, &c. Cf. § 421. β.

β. In Epic poetry, this Gen. is sometimes employed to denote the *place upon or over which* any thing moves; as, Ἐρχονται πιδίῳ, *they advance upon the plain*, B. 801. Ἐκαστος πολίης πιδίῳ θύεται Δ. 244. Ἐλπίμηναι νηὶ βαθείῃς πηκτὸν ἄροτρον K. 353.

γ. The ideas of *place* and *time* are combined in expressions like those which follow, relating to *journeying* (Fr. *journée*, *a day's-march*, from Lat. *diurnus*, from *dies*, *day*); Ἐστακιδίκα γὰρ σταθμῶν τῶν ἰππογυμνάστων οὐδὲν εἴχοντο λαμβάνειν, 'during the last seventeen day's-marches,' ii. 2. 11. Ἡμεριόντας . . μακρῆς κλιίδου Æsch. Cho. 710.

2. In the phrase *μᾶς χυρὲς*, in the following passage, the idea of time is combined with that of action; 'Ἐξὲν μᾶς *καὶ* χυρὲς ἰδὲ δίδου τάδε, 'at a single stroke,' 'once for all,' Eur. Herc. 938.

§ 380. III. That which produces any thing, as its ACTIVE OR EFFICIENT CAUSE; or, in other words, that *by* which, as its *author, agent, or giver*, any thing is *made, written, said, done, bestowed, &c.*, or *from* which any thing is *obtained, heard learned, inquired, requested, demanded, &c.*

To this division, which must obviously refer chiefly to *persons*, belongs the following rule, which will of course be understood as applying only to *adjuncts*.

### Genitive Active.

RULE XV. The AUTHOR, AGENT, and GIVER are put in the Genitive; as,

a. With Verbs of Obtaining, Hearing, Learning, Inquiring, Requesting, &c. Ταῦτα δὲ σου τυχόντις, and obtaining this of you, vi. 6. 32. Ὡς δὲ σου τυχὴν ἰφίμας, ἔκουσεν (§ 370) Soph. Phil. 1315. Ἀκούων Κόρου ἔξω ἦντα . . βασιλῆα i. 8. 18. Τῶν καταλειμμένων ἰκνυθέντες, ἵτι οἱ μὴν Θεῶν . . ἔχοντα, 'learned by inquiry from,' vi. 9. 23. Καὶ ἰκνυθέντες οἱ Ἀραῆς τῶν περὶ Ξενοφῶντα, τί τὰ περὶ κατασφίγισαν, 'inquired of,' Ib. 25. Μάθε δὲ μου, ὦ παῖ, καὶ τάδε Cyr. i. 6. 44. Δίονται δὲ σου καὶ τοῦτο vi. 6. 33. Ἐμοὶ χάρις αἰνῶν σου διὰ τῶν (§ 357. N.) Cyr. v. 5. 35. Σοῦ γὰρ . . βραχύνει αἰετὶ μύθον Soph. Œd. C. 1161.

§ 381. β. With Passive Verbs and Verbals. Πληγὴς θυγατρὸς τῆς ἐμῆς, smitten by my daughter, Eur. Or. 497. Φωτὸς ἠπατημένη Soph. Aj. 807. Τῶν φίλων νικώμενος Ib. 1353. Πόλις μείμνησι τοῦ ὑποστραφίς λίγυς; Soph. Œd. T. 728. Τοῦ πατρὸς πότμου φωτιβίς Id. Œd. C. 1323. Ἀδικτος ἡγησῆρος Ib. 1521. Γέρωι ἄλυστα Ib. 1519. Κακῶς γὰρ δουάλωτος οὐδὲς Ib. 1722. Φίλων ἄκλαυτος Soph. Ant. 847. Κεῖνης διδακτά Id. El. 343. — This use of the Gen. is poetic, and is most frequent with the Participle.

γ. With Substantives. Ξενοφῶντος Κόρου Ἀνάστασις, Xenophon's Expedition of Cyrus. Οἱ μὲν νῦν τοῖς τῶν προσηγουσίων ἱταῖσι χαίρουσιν, οἱ δὲ ἡμετέροις τοῖς τῶν νῦν τιμαῖς ἀγάλλονται, the young rejoice in the praises of their elders, and the old delight in the honors paid them by the young, Mem. ii. 1. 33. Ἦρας ἄλυσταις, wanderings caused by Juno, Æsch. Pr. 900. Νότος δὲ βορρᾶ . . κύματα Soph. Tr. 113.

§ 382. IV. That which CONSTITUTES any thing WHAT IT IS. To this head may be referred whatever serves to *complete the idea of a thing or prop-*

erty, by adding some *distinction* or *characteristic*. Hence,

*Genitive Constituent.*

**RULE XVI.** AN ADJUNCT DEFINING A THING OR PROPERTY is put in the Genitive ; as,

Τὸ Μίνωνος στρατεύμα, *the army of Meno*, i. 2. 21.

§ 383. REMARKS. α. The THING OR PROPERTY DEFINED may be either *distinctly expressed by its appropriate word*, or may be *involved in another word* ; as, βουσιλεύς in βουσιλεύω, σκ-τρούπης in σκτροπεύω (§ 389). Cf. §§ 351, 362. δ, 391. δ, 394 395. δ.

NOTE. In particular, adjectives in which a substantive is compounded with δ- *privative* (§ 325), have often a Gen. defining the substantive. See § 395.

§ 384. β. A genitive *defining a substantive* is sometimes connected with it by an *intervening word*, which is usually a *substantive verb*. See, for examples, §§ 387, 390 ; cf. § 365. — This form of construction may be referred to *ellipsis* ; thus, Ἦν [ἄνθρωπος] ἐτῶν ὡς τριάκοντα, *he was [a man] of about thirty years* (§ 387).

§ 385. γ. A substantive governing the Gen. is often *understood*, particularly *νῆς*, *son*, *δῶς*, *house*, and other words denoting *domestic relation* or *abode*. Thus, Γλύς δ Ταμῶ, *Glyus, the son of Tamos*, ii. 1. 3. Ὡ Διὸς [sc. θύγατρ] Ἀρσίου Eur. Iph. A. 1570. Βυρσίνης τῆς Ἰσπίου [sc. γυναι κός] Ar. Eq. 449. Θύραζι μ' ἱκετεύειν ἰς τοῦ Πιττάλου [sc. οἴου], 'to Pittalus's [house],' Ar. Ach. 1222. Εἰς οὐδινὸς διδασκάλου πάσσει φεισθήσαντα Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτῳ παυῶν Eur. Alc. 761 (cf. Ἐν Ἀδμήτῳ δόμοις 68). Ἐν Ἀιδῷ Soph. Ant. 654 (cf. Εἰν Ἀιδῷ δόμοις 1241). Ἐν Ἀσπλῳ παυῶ [sc. ἱερῷ] Mem. iii. 13. 3. Εἰς Τροφονίου [sc. ἄντρον] Ar. Nub. 508.

δ. The Gen. is often used in *periphrasis*, particularly with *χεῖμα*, *thing*, and, by the poets, with *ῥίμας*, *form*, *body*, *κῆρα*, *head*, *ὄνομα*, *name*, and similar words. Thus, Δίμας Ἀγαμῖνονος = Ἀγαμῖνονος Eur. Hec. 723. Ὡ φίλ-τατος γυναικὸς Ἰουκῆτος κῆρα Soph. Oed. T. 950. Ὡ ποθεινὸν ὄνομ' ἱμλίας ἱμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes used by the poets instead of an adjective ; as, Χρυσὸν . . ἰσῶν, *the gold of words*, for Ἔσθ χρυσῶν, *golden words*, Ar. Plut. 268. Ὡ μητρὸς ἱμῆς εἰς αἶς Æsch. Pr. 1091. Πολυνείκους βίῳ Eur. Ph. 56.

§ 386. An adjunct defining a THING either expresses a *property* of that thing, or points out *another thing related* to it. An adjunct defining a PROPERTY points out a *thing related* to that property. Hence the CONSTITUENT GENITIVE is either, 1. the *Genitive of Property*, or 2. the *Genitive of Relation*.

## 1. Genitive of Property.

§ 387. The Genitive of property expresses *quality, dimension, age, &c.* Thus,

Ἦν ἱτῶν ὡς τριάκοντα, *he was about thirty years old* [of about thirty years], ii. 6. 20. Ποταμὸν ὄντα τὸ εὖρος πλίθρον i. 4. 9, *a river being* [of] *a plenthum in breadth* (cf. Ποταμὸν τὸ εὖρος πλίθρ' αἶος i. 5. 4, and see § 333. 6). [Τίχως] εὖρος ἱπποσὶ ποδῶν, ὕψος δὲ ἱκατόν· μῆκος δ' ἰλίγιτο εἶναι ἱπποσὶ παραταγγῶν ii. 4. 12. 'Ο δὲ τῆς ἡσυχίας βίος, *but a life of quiet* [= *βίος ἡσυχος, a quiet life*], Eur. Bac. 388. Στελῖδα . . στερυφᾶς [= *στερυφείας*] Eur. Ph. 1491. Τονδ' ἰχθὺς πόλεμος πρόσσωπ' [= *οὗτα πολμηρόν*], Soph. CEd. T. 533. Τὸ δὲ συμπνῦσαι . . χρόνου πολλοῦ [ἴσται], καὶ παγχάλιπ' Pl. Leg. 708 d. 'Ἐσται ἡ πόλις ἐνὶ ὅσῳ χρόνῳ τεταλῖον, ἀλλὰ δεκάτης Th. i. 83. 'Ὅσα τῆς αὐτῆς γνώμης ἦσαν Ib. 113. Τονδ' ἱερὸν πολλοῦ πόνου Eur. Ph. 719.

NOTE. It is obvious from the examples above, that the *Gen. of property* performs the office of an *adjective*. Its use to express *quality*, in the strict sense of the term, is chiefly poetic.

## 2. Genitive of Relation.

§ 388. The Genitive of relation, in its full extent, includes much which has been already adduced, under other and more specific heads. The relations which remain to be considered are, (a.) those of *domestic, social, and civil life*, (b.) those of *possession and ownership*; (c.) that of the *object of an action* to the *action or agent*; (d.) those of *time and place*; (e.) those of *simple reference, of explanation, &c.*

The Genitives expressing these relations may be termed, (a.) the *Gen. of social relation*, (b.) the *Gen. possessive*, (c.) the *Gen. objective*, (d.) the *Gen. of local and temporal relation*, (e.) the *Gen. of reference, of explanation, &c.*

### § 389. a. GENITIVE OF SOCIAL RELATION.

'Ο τῆς βασιλείας γυναικὸς ἀδελφός, *the brother of the king's wife*, ii. 3. 17. Τῶν Ὀδρυσῶν βασιλία vii. 3. 16. Δούλους τούτων i. 9. 15. 'Ἦ, αὐτὸν σατράπην ἱσπίας i. 1. 2. Βασιλεῖον [= *Βασιλεὺς ὢν*] § 383. α] αὐτῶν v. 6. 37. Τῇ σατραπείῳτι [= *σατράπῃ ὄντι*] τῆς χώρας iii. 4. 31. (See also § 350.) Γίτων . . τῆς Ἑλλάδος (cf. § 399) iii. 2. 4. Τῆς πόλεως ἰχθῆρος Ven. 13. 12. Τοὺς ἱππείου ἰχθίστους, . . τοὺς Κύρου φίλους iii. 2. 5. Διὰ τῆς ἰαυτῶν πολιμίας χώρας, *through the country of their enemies*, iv. 7. 19.

REMARK. To this analogy may be referred the use of the *Gen.* for the *Dat.*, with some adjectives implying intimate connection; as, 'Ο δὲ φίλος ποτὶ συγγενὴς τοῦ Κύρου εἶναι, *and he who once said that he was related to Cyrus, or a relative of Cyrus*, Cyr. v. 1. 24. Οὐδ' ἡ ξύνεικος τῶν κάτω θιᾶν Δίῃ Soph. Ant. 451. Λακιδάιμονος δὲ γαῖά τις ξυνώνυμος; Eur. Hel. 495. Βάκχον υἱόν, Μαινάδων ἰμέστολον Soph. CEd. T. 211. Τὸν Σωκράτους μὲν ἰμώνυμον Pl. Soph. 218 b. Γῆς ἰσόμοισι' ἀήρ Soph. El. 87. Ἀπόλουθα ταῦτα πάντα ἀλλήλων CEd. 11. 12. Ὡ φίγγος ὕπνου διάδοχον Soph. Ph. 867. Ὁ ποσειδηῆς τὸ τῆς νῆος καὶ ἰαντῶν αἰὶ ξυμφέρον παραφυλάττων

Pl. Pol. 296 a. Τὰ περίφορα τῆς οὐν παρόσης συμφορᾶς Eur. Hel. 508 Cf. §§ 399, 400, 403. — It will be observed, that, in some of these examples the adjective may be regarded as used substantively, and that this construction is not confined to the names of persons.

#### b. GENITIVE POSSESSIVE.

§ 390. The Genitive possessive denotes that to which any thing *belongs* as a *possession, power, right, duty, quality, &c.* Thus,

Τὰ Συνηΐσιος βασιλῆα, *the palace of Syennesis*, i. 2. 23. Ἦσαν αἱ Ἴωναι πόλεις Τισσαφίρεους, *the Ionian cities belonged to Tissaphernes*, i. 1. 6. Τῶν μὲν γὰρ νικούντων τὸ παταναῖον, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκον ἔστι, *for it is the part of victors to kill, but of the vanquished to die*, iii. 2. 39. Κρήνη ἡ Μίδου παλουμένη i. 2. 13. Αὐτοῦ γὰρ εἶναι φησι, ἰστίαιε Κύρου ἴσαν ii. 5. 38. Τούτου τὸ εἶδος δύο πλῆρα i. 2. 5. Τῶν γὰρ νικούντων ἔστι καὶ τὰ ἰαντῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν iii. 2. 39. Ἦν ὑμῶν αὐτῶν ἰδιότητι γινώσκει, *'your own men,' i. e. 'independent,'* Dem. 42. 10. Τῆς πόλεως ὄντας, *true to the state*, Isocr. 185 b. Ὡς δὲ Κρίνοτες προστάτου γιγνώσκονται Soph. Œd. T. 411. Ἀλλ' ἔστι τοῦ λίγοντος, ἢ φέουσι λίγη, *'at the mercy of the speaker,'* Ib 917. Μηδ' εἰ μὴ Σίγης καὶ σιαυτῆς, *'make yours,'* Id. Ant. 546.

§ 391. REMARKS. a. The idea of possession is sometimes modified or strengthened by an adjective or adverb; as, Ἰερὸς ἡ χώρας τῆς Ἀρτέμιδος *the spot is sacred to Diana* [consecrated to be Diana's], v. 3. 13. Ἰδίων ἱαντοῦ πτημάτων, *of his own acquisitions*, Pl. Menex. 247 b. Οἱ δὲ κινδυνεύοντες τῶν ἰφιστηνῶν ἴδιοι Dem. 26. 11. Τὸ εἰκίον ἱαντίου σημῖον Pl. Theæt. 193 c. Τὸ ἴστα τοῦτον τίτιρα κοινὸν εἶναι πάντων ἀνθρώπων; Pl. Conv. 205 a. Τῆς ἡμετέρας Μούσης ἱσυχώρειν Ib. 189 b.

b. A neuter adjective used substantively takes the Gen. possessive, in connection with verbs of praise, blame, and wonder; as, Τοῦτο ἰκανῶ Ἀγασίλειον, *I commend this in Agesilaus* [this characteristic of Agesilaus], Ages. 8. 4. Ὁ μίφονται μάλιστα ἡμῶν Th. i. 84. Ἀλλὰ τί σου πολλὰ ἄγασμαι Symp. 8. 12. Ἐδαύματα αὐτοῦ πρώτον μὲν τοῦτο Pl. Phædo, 89 a. Τοῦτο . . ἐν τοῖς νοῦ κατόψῳ, εἰ καὶ ἄξιον θαυμάσαι τοῦ Θηρίου Pl. Rep. 376 a.

γ. ELLIPSIS. The possessive is sometimes put in the case belonging to the thing possessed, with an ellipsis of the latter, particularly in comparison; as, Ἀρματα . . ὅμοια ἰκίῳ [= τοῖς ἰκίνοις ἁρμασι], *chariots similar to his* [chariots], Cyr. vi. 1. 50 (cf. Ἀρματα] ὅμοια τοῖς Κύρου 2. 7). Ὅμοιαι ταῖς δούλαις ἵχαι τὴν ἰσότητα Cyr. v. 1. 4. Ὡσπερ μίνοι . . τοῖς αὐτοῖς Κύρου ἵσας Cyr. vii. 1. 2. Ἐχμὲν σώματα ἰκανώτερα τούτων, *we have bodies better able than theirs*, iii. 1. 23. Μηδ' ἐξίσωσης τάςδε [= τὰ τῶνδε κακὰ] τοῖς ἡμοῖς κακοῖς Soph. Œd. T. 1507. Ἀρχόντες μίσειν ἵχοντες τὸ αὐτῶν i. 8. 22 (cf. Βασιλεῖς δὲ τότε μίσειν ἵχων τῆς αὐτοῦ στρατιᾶς 23).

δ. The verbs ὀσφ, *to smell*, πνῶν, *to breathe*, and προσβάλλω, *to emit*, may take a Gen. defining a noun implied in these verbs § 383. α) or understood with them; thus, Ὄζουσι πίττης, *they smell of pitch* [emit the smell of pitch], Ar. Ach. 190. Τῆς κεφαλῆς ὀσφ μέρου (§ 355) Ar. Eccl. 524. Τῷ ἱματίῳ ὀζῶσι διξιότητος, *'there will be a smell of,'* Ar. Vesp. 1058. Ὡς ἂν μοι προσπίπτει χοιρίων περιῶν Ar. Ran. 338. Πλάττω βροστοῦ μοι προσέβαλλε; Ar. Pax, 180.

a. It will be observed, that the *Genitive possessive* is the exact converse of the *Genitive of property* (§ 387), the one denoting *that which possesses*, and the other, *that which is possessed*.

c. GENITIVE OBJECTIVE.

§ 392. The object of an action, *regarded as such*, is put in the *Accusative* or *Dative* (§ 339). But if the action, instead of being predicated by a verb, is merely *represented as a thing or property* (or as implied in a thing or property), by a *noun*, *adjective*, or *adverb*, then its object is usually regarded simply as something *defining that thing or property*, and is consequently put in the *Genitive*. Thus,

1. GENITIVE OF THE DIRECT OBJECT. Ὁ φρούραρχος τὰς φυλακὰς ἱξιστάζει, *the commander of a garrison reviews his troops*, Ec. 9. 15; but, Κύρις ἱξιστᾷ πᾶσι τοῖς Ἕλλησιν, *Cyrus makes a review of the Greeks*, L. 7. 1; Τὸν αὐτὸν ἔργον ἱξισταστικόν, *fitted to review such matters*, Mem. L. 1. 7. Τὸν ἑλθεῖν τὴν συστρατιωτῶν, L. 2. 26. Ἰὰ γὰρ . . ὁλίσθῃσι φίλων, *Esch. Ag.* 1156 (cf. Σπύργος ὄλίσθῃσι γραφὴν 1329). Τῇ ὑπερβολῇ τοῦ ὄρους, iv. 4. 18 (cf. Ὑπερβολὴν τὰ δὲ 20). Καρδίας δακτύλιον Eur. Hec. 235 (cf. Δάκτυλον φέρει Id. Heracl. 483). Διδασκαλικὴν . . σοφίαν Pl. Euthyph. 3 c. Μαθητὰς ἱατρικῆς Pl. Rep. 599 c. Ἄλλους τοιούτων τοῖς μαθητικῶν Ib. 475 a. Ἀρτιμαθὴς παῶν Eur. Hec. 686. Ὀψιμαθὴ . . τῶν πλεονεξίων Cyt. i. 6. 35. Τεχνικῆς τε καὶ ἀποστρίσεως φιλομαθίσταται, i. 9. 5 (cf. Σωφροσύνην καταμάτῃ 3). Δάθῃ δὲ τῶν στρατιωτῶν, *but without the knowledge of the soldiers*, i. 3. 8 (cf. Δαδῶν αὐτὸν ἀπὸ τῶν 17). Κρέφα τῶν Ἀθηναίων Th. i. 101. Ἀπαθὴ παῶν vii. 7. 33. Ἀσπιδότους μουσικῆς Cyt. iii. 3. 55.

2. GENITIVE OF THE INDIRECT OBJECT. Εἰχέσθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13; but, Θεῶν εὐχάς, *prayers to the gods*, Pl. Phædr. 244 a. Τὰ τοῦ θεοῦ δῶματα Eur. Iph. T. 329 (cf. Θεῶν θεῖα 1035). Τὴν τῶν περισσίων δουλίαν Th. i. 8 (cf. Ταῖς ἡδοταῖς δουλίαν Mem. i. 5. 5). Ἐπιβουλῇ τοῦ στρατοῦ, *of a plotter against the host*, Soph. Aj. 726 (cf. Ἐπιβουλῇ αὐτοῦ i. 1. 3). Συγγνώμῃ τῶν ἀνθρώπων ἀμαρτημάτων Cyt. vi. 1. 37 (cf. Ἐγὼ σοὶ συγγίγνωσκαι Ib. vii. 5. 50).

§ 393. REMARKS. a. In like manner, the *Gen.* is employed with *nouns*, to denote relations, which, with the corresponding *adjectives*, are denoted by the *Dat.*; as, Τῆς τῶν Ἑλλήνων εὐνοίας, *from good-will to the Greeks*, iv. 7. 20 (cf. Εὐνοῖαν δὲ σοὶ δὴ vii. 3. 20). Τῆς δὲ ἀνδρὸς εὐμυνίας ἰστέλλομαι τοιοῦτο Soph. Oed. C. 631 (cf. Τὸν εὐμυνὴ πύλλῃ Id. Ant. 212).

β. The *Gen.* is sometimes employed, in like manner, for a preposition with its case; as, Ἐν ἀποκάμῃ τοῦ γῆς, *in a descent upon the land*, Th. i. 108 (cf. Ἀρίστη ἐς τὴν γῆν H. Gr. i. 1. 18).

γ. To the *Gen.* of the direct object may be referred the *Gen.* with αἴτιος and its derivatives; as, Τὸ αἴτιον τῆς σπουδῆς, *the cause of the haste* [that which was causative of, &c.], iv. 1. 17. Τούτων οὐδὲν αἰτία, *you are not responsible for [the cause of] these things*, Ec. 8. 2. Οἱ τοῦ πολέμου αἰτιώτατοι, *the principal authors of the war*, H. Gr. iv. 4. 2. Τούτου Σωκράτην ὁ πατήρ αἰτιῶσαι, *for this the accuser blames Socrates* [makes S. the author of this], Mem. L. 2. 26. See § 374.

3. The Gen. in its more active uses (when employed to denote *agent*, *possessor*, &c.) has received the special designation of the *Gen. subjective*, in distinction from the *Gen. objective*. The following passages contain examples of both kinds: Τὴν Πίλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν, *Pelops's seizure of all Peloponnesus*, ISOCT. 249 a. Τὰς τῶν εἰσίων προσηλακίαις τοῦ γόρου Pl. Rep. 329 b. Τὴν ἐκείνων μίλλησιν τῶν ἐς ἡμᾶς δεινῶν Th. iii. 12. Adjectives taking the place of the Gen. are, in like manner, used both *subjectively* and *objectively*. See § 503.

#### d. GENITIVE OF LOCAL AND TEMPORAL RELATION.

§ 394. The Genitive is extensively employed in defining local and temporal relation, particularly with *adverbs of place* and *time*, and with words *derived* from them. Thus,

Ἄγχι, γῆς, *near the land*, Soph. Œd. C. 389. Ἀσπίον τῆς Λαμφάκας H. Gr. ii. 1. 21. Τούτου ἱκαντίον vii. 6. 23. Ἀσπίρας τῶν πλαγίων Cyr. vii. 1. 7. Ἄνω τῶν ἰσπίων iv. 3. 3. Ἀγχι τοῦ μὴ πινῆν Symp. 4. 37. Ἐγγὺς παραδίου ii. 4. 14. Ἐγγὺς μυρίων, *nearly ten thousand*, v. 7. 9. Εἴσω τῶν ἱρίων i. 2. 21. Ἐκτὸς τοῦ τείχους Mag. Eq. 7. 4. Ἐκτὸς ἰλίγων, *except a few* (§ 349), H. Gr. i. 6. 35. Σπυγὴς ἰνδοῦ Soph. Aj. 218. Ἐντρεθὶ γῆς Æsch. Pers. 229. Ἐνθιν καὶ ἰνθιν σφῶν iv. 3. 28. Ποταμῶν ἰσός, ii. 1. 11. Τοῦ Πλούτωνος ἰξῆς Ar. Ran. 765. Ἐξω τῶν πυλῶν i. 4. 3. Κεῖθι πάτω δὴ γῆς Soph. Œd. T. 968. Κύκλῳ τοῦ στρατοῦιδου Cyr. iv. 5. 5. Τὸ μίσειν τῶν τυχῶν, *the distance between the walls*, l. 4. 4. Ἐν μίση ἡμῶν καὶ βασιλίας ii. 2. 3. Μισοῦσι . . τῆς πορείας Pl. Pol. 265 b. Μισαξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου i. 7. 15. Μίχρι τοῦ Μυδίας τείχους Ib. Ὅπισθεν ἰαυτῶν i. 7. 9. Δούλης ποδῶν πάρεσθιν Eur. Hec. 48. Βομοῦ πύλας Æsch. Ag. 210. Πλησίον ἰναι τοῦ τείχους vii. 1. 39. Ἐπλησιάζειν . . τῶν ἄκρων Cyr. iii. 2. 8. Πίραν τοῦ ποταμοῦ ii. 4. 28. Πρὸσθεν τῶν ἰσίων iii. 1. 33. Ὑπερθε βομοῦ Æsch. Ag. 232. — It will be observed, that, in some of these examples, the word governing the Gen. is used in a secondary sense. For the Dat. after some of these words, see §§ 399, 405.

#### e. GENITIVE OF REFERENCE, EXPLANATION, EMPHASIS, &c.

§ 395. The *CONSTITUENT GENITIVE* has likewise other uses, of which the principal are those of *simple reference*, of *explanation*, and of *emphatic repetition*.

NOTE. In some of these uses, the Gen. rather denotes a relation between *two expressions for the same thing*, than between *two different things*. In such cases, an *appositive* might be substituted for it (§ 333. 6); and, indeed, in some of the examples which follow (particularly with the compounds of ἀ-*privative*, § 383. N.), we might regard the Gen. as in apposition with a substantive implied.

a. With *SUBSTANTIVES*. Πρόφασιν . . τοῦ ἀθροίζειν, *pretext for assembling*, i. 1. 7. Τριῶν μηνῶν μισθόν, *three months' pay*, i. 1. 10. Θανάτου τίλος, *the end [sc. of life], which is found in death*, or simply, *death*, Æsch. Sept. 906. Θανάτου τιλιυτάν Eur. Med. 152 (cf. Βίον τιλιυτά Soph. Œd. C. 1473). Τίμα τῆς σωτηρίας Soph. Œd. C. 725. Εἰ πύρας μὲν ἴσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου Th. vii. 42. Μίγα . . χεῖμα . . τῆς ἱμῆδος, *a monster of a giant* (§ 385. δ), Ar. Lys. 1031. Συδὲς μίγιστον χεῖμα Soph. Fr. 357 (cf. Καταβάλλου τὴν ἱλαφον, καλὸν τι χεῖμα καὶ μίγα Cyr. i. 4. 8). Τὸ χεῖμα τῶν

νοκτῶν Ar. Nub. 2 Σφινδονητῶν πάμπολύ τι χεῖμα Cyr. ii. 1. 5. Διὰ τῆς ἀδελφῆς ἀτιμίαν τῆς κανηφορίας, on account of his sister's being denied the honor of bearing the sacred basket, Pl. Hipparch. 229 c. See also § 333. 6.

β. With ADJECTIVES. "Ἀσαις δι' εἰμι ἀρρήνων παῖδων, and I am childless as to male children, Cyr. iv. 6. 2. "Ὡ τίκεια πατὴρς ἀπάτορα Eur. Herc. 114. "Ἀφίλος φίλων Id. Hel. 524. "Ἀσιπλος φαρίων λιυκῶν Id. Ph. 324. Πληγῶν ἀβῶν Ar. Nub. 1413. Χρημάτων . . ἀδωρότατοι Th. ii. 65. "Ἀσκιον . . ἀσπίδων Soph. El. 36. "Ἀνάρθμος ᾧς θρήνων Ib. 232. "Ἀφωνοι τῆσδε τῆς ἀρεῆς Id. Œd. C. 865. "Ἐν ἀσφαλίᾳ εἰσι τοῦ μηδὲν παθεῖν Cyr. iii. 3. 31. Θρασύς εἰ πολλοῦ [sc. θράσους], you are very audacious [bold with much boldness], Ar. Nub. 915. Θυγάτηρ . . γάμου ἤδη ἀρεαία Cyr. iv. 6. 9. Τίλιον εἶναι τῆς . . ἐριτῆς Pl. Leg. 643 d. Τυφλὸς δι' τῶν ἄλλων ἀπάντων Symp. 4. 12.

γ. With ADVERBS. "Ἐξίσται ἡμῖν, ἐκείνου ἵστα, it will be permitted us, as far as respects him, Cyr. iii. 2. 30. "Ὅμοιοι τοῖς τυφλοῖς ἂν ἡμῖν, ἵστα γι' τῶν ἡμιστέρων ὀφθαλμῶν, 'for all the good our eyes would do us,' Mem. iv. 3. 3. Καλῶς παράπλου κῆται, it is well situated in regard to the voyage, Th. i. 36. Τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἰδοῦναι ἢ πόλιν καθίστασθαι Id. iii. 92. Τῆς τι ἐπὶ Θράκης παρεῖν χρησίμης ἔξιν Ib. (See also § 363. β.) "Υμᾶς εἰσὶντα ἱμπεδῶν γινίσθαι τοῦ ἀρεῆς αὐτοῦς τῶν Ἑλλήνων H. Gr. vi. 5. 38.

δ. With VERBS. Τῆς ἰσχυρίας . . κινδυνεύοντα [= ἐν κινδύνῳ ὄντα], being in danger of the fine for false accusation, Dem. 835. 14. Τάφου . . τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας, having bestowed upon the one, and denied to the other, the honor of sepulture (τάφου defining τιμὴν implied in προτίσας and ἀτιμάσας, § 383. α), Soph. Ant. 21.

§ 396. GENERAL REMARK. Great care is requisite in distinguishing the various uses of the Genitive, inasmuch as,

1.) The Gen. may have different uses in connection with the same word; as, with ἐκού and κλύω (§§ 356, 375, 380), with δίδωμι (§§ 357. N., 380), with πλοισιπείω (§§ 351, 367), with περιεργάζομαι (§§ 349, 362. ζ), with πόρρω and πρὶς (§§ 347, 363).—The use of the Gen. with substantives is especially various.

2.) A word may have two or more adjuncts in the Gen. expressing different relations; as, Ἀνάστασις (§ 381. γ), ἔζω (§ 391. δ), τυγχάνω and δίδωμι (§ 380. α). See § 393. δ.

## C. THE DATIVE OBJECTIVE.

§ 397. THAT TOWARDS WHICH ANY THING TENDS (§ 339) may be resolved into, 1. That towards which any thing tends, as an OBJECT OF APPROACH; and II. That towards which any thing tends, as an OBJECT OF INFLUENCE. Hence the Dative objective is either, (1.) the DATIVE OF APPROACH, or (II.) the DATIVE OF INFLUENCE; and we have the following general rule: THE OBJECT OF APPROACH AND OF INFLUENCE IS PUT IN THE



**DATIVE ;** Or, in other words, since neither approach nor influence are regarded as *direct action*, **AN INDIRECT OBJECT IS PUT IN THE DATIVE.**

NOTES. *a.* The *Dat. of approach* is commonly expressed in Eng. by the preposition *to*, and the *Dat. of influence*, by the prepositions *to* and *for*.

*β.* The **DATIVE OBJECTIVE** is the converse of the **GENITIVE** ; the *Dat. of approach* contrasting with the *Gen. of departure*, and the *Dat. of influence* with the *Gen. of cause*. See §§ 388, 339, 345.

### (1.) DATIVE OF APPROACH.

§ 398. Approach, like its opposite, *departure* (§ 346), may be either in *place* or in *character*. Hence,

**RULE XVII.** Words of **NEARNESS** and **LIKE-NESS** govern the Dative.

NOTES. *a.* Words of *likeness* are related to those of *nearness*, in the same manner as words of *distinction* are related to those of *separation* (§ 346. N.).

*β.* For the *Genitive* after some words of *nearness* and *likeness*, see §§ 389, 394.

#### 1. Dative of Nearness.

§ 399. Words of nearness may imply either *being near*, *coming near*, or *bringing near* ; and to this class may be referred words of *union* and *mixture*, of *companionship* and *intercourse*, of *meeting* and *following*, of *sending to* and *bringing to*, &c. Thus,

Πλάσας . . . τῇ εἰσόδῳ, *to approach the entrance*, iv. 2. 3. Οἶνον περιέχας αὐτῇ, *having mixed it with wine*, i. 2. 13. Ἐψονται ὑμῖν, *they will follow you*, iii. 1. 96. Πίσπων αὐτῷ ἄγγελον, *sending a messenger to him*, i. 3. 8. Ἐν τῷ πλησιαιτάτῃ διόρῳ Σιύθῃ καθήμενος vii. 3. 29. Σοὶ σίλας θρόνου ἔχων *Æsch. Sup.* 208. Ἐγγὺς ἡμῖν γινώσθαι Cyt. iii. 2. 8. Σπίσι δὲ, ἔφη, τὰ ἐξῆς λαίνοις Pl. Phædo, 100 c. (Cf. § 394.) Γίττων οἰκῷ τῇ Ἑλλάδι ii. 3. 18 (cf. § 389). Ἐσπερίστο . . . ἄμα Τισσαφίρῳ ii. 4. 9. Ἄμα τῇ ἐκείνῃ ἡμέρᾳ ἴκοντες, 'at daybreak,' i. 7. 2. Ὅμοῦ . . . τοῖς Ἑλλανοις στρατοποιδιστάμενοι H. Gr. iii. 2. 5. Ἀναμειγνύμενος τοῖς Ἑλλανοις iv. 8. 8. Εἰ ἐμειλησαίτην ἐκείνῃ Mem. i. 2. 15. Σωκράτει ὁμιλεῖν καὶ γινώσκων Ib. 12 (cf. Ib. 48, and § 389). Ἀρμίσρ . . . οἰκιστάτος ii. 6. 28. Κοινωνοὶ ἡμῖν τοῦ πολυχίτου (§ 367) Pl. Rep. 370 d. Κοινωνοὺν ἀλλήλους Pl. Leg. 844 c. Ἐχὺ κοινωνίαν ἀλλήλους ἢ τῶν γινῶν φύσει Pl. Soph. 257 a. Ἀπαντῶ τῷ Ξινοφῶντι Εὐκλείδῃ vii. 8. 1. Οὗτοι τότε Κύρῳ ἰῆσαι ἤθελε i. 2. 26. Αὐτῷ ἐφίκεντο Ib. 4. Ἀμεινοκλῆς Σαρμῖος ἦλθε Th. i. 13. Ἦται ἡμῖν ἀπὸ τῆς ἀριστοῦ Cyt. vi. 3. 15. Ἦτά μοι γένει, *it belonged [came] to me by birth*, Soph. Œd. C. 738. Τὰ ἐμοὶ προσήκοντα Cyt. v. 1. 15 (see § 364). Πίσσωντες οἰκῷ Soph. El. 747. Τὰ τοῦτοις ἀπείλουθα πάσχοντες Pl. Tim. 88 d (cf. § 389. R.). Ἀπολουθῶν τῷ φύσει Pl. Leg. 836 a. Τῷ ἡμετέρῳ ἀγγέλῳ τὸν ναυτικὸν διαδίδχεσθαι Cyt. viii. 6. 18. Διὰ δὲ χροῦ

Κλαίοντα vii. 2. 5 (cf. § 389. R.). 'Η διαδοχή τῇ πρώτῃ θυλακῇ. Cyr. I. 4. 17. Δώρεα ἀγορεύεις αὐτῇ vii. 3. 16. Αὐτῇ τὰ αἶμας ἐρίξαι. Ib. 29.

REMARKS. α. Traffic is a species of intercourse; hence, Πίσου πρίμας εἶναι τὰ χοίρια; How can I trade with you for your pigs? Ar. Ach. 812 (§ 374). Ὀνήσομαι σοι, I will buy of you, Ib. 815. Ἐγὼ πρίμας τῆς; Ar. Ran. 1229.

β. A substantive is sometimes repeated in the Dat., with an ellipsis, to express succession; as, Ἀλλὰ φόνος φόνος Οἰδιπόδα δέμον ἄλυσιν, but slaughter upon slaughter [slaughter following slaughter] has destroyed the house of Œdipus, Eur. Ph. 1496. Μὴ εἴπωμαι ἄταν ἄταις; Soph. El. 235.

## 2. Dative of Likeness.

§ 400. Words of likeness include those of *resemblance, assimilation, comparison, identity, equality, &c.* Thus,

Ὅμοιοι τοῖς ἄλλοις, like the rest, vi. 6. 16. Ἐμὶ δὲ θεῷ μὴ οὐκ εἴκασιν, but me he did not liken to a god, Apol. 15. Τὸ ἀληθὲς ἐνίμωζι τὸ αὐτὸ τῷ ἁλιφῷ εἶναι, he thought sincerity to be the same with folly, ii. 6. 22. Ἴσους . . τοῦτοις ἀριθμῶν, equal to these in number, Mag. Eq. ii. 3. Ὅμοιως τοῖς ἄλλοις. Mem. iv. 7. 8. Ὅμοιοῦν ταῦτ' ἄλλω Pl. Rep. 893 c. Ὅμοιως τῷ θεῷ Pl. Theat. 176 b. Τὸ τῷ καλῷ ἀνέμοιοις Mem. iii. 8. 4. Ὅμοιοι μοι εἶμι καὶ τοῦτο Mem. iv. 3. 10. Ὅμοιόμορος ἄλφ Pl. Epih. 987 b. Σάμαι γὰρ μὴν ὁμοιοὶ ἡμῖν Cyr. v. 2. 25. Ἀλλήλοις ὁμοιοποιησύντες Ib. ii. 1. 25. Κλαίοντα καὶ ὁμοιοποιεῖς γινόμενοι iii. 2. 4. Ὅμοιοι μοι Pl. Rep. 330 b (cf. § 389. R.). Παραδείγματα ὁμοιοπαθῆ τοῖς πονηροῖς Ib. 409 b. Προσφθῖς ἡ τύχη τῷ πάθῳ Eur. Ion. 359. Σφῆξιν ἰσοφύεσσάτους Ar. Vesp. 1102. Τὰ δὲ κρία . . ἢν παραπλήσια τοῖς λαφύοις i. 5. 2. Ἀλλὰ φιλοσόφῳ μὴ ἴσους ii. 1. 13. Ποταμῷ βῶν ἀπινάξων τὰ ἴσα Pl. Crat. 402 a. Προσέσθαι εἰς ταῦτ' [= τὸ αὐτὸ, § 39] ἡμῖν αὐτοῖς iii. 1. 30. Ἐν τῷ αὐτῷ κινῶν τοῖς φανερῶτατοις αἰσθεῖσθαι Th. vii. 77. Ὅς ἡμὶ μῖς ἰγνῖναι ἐν μητρὶ Eur. Ph. 151. Οὐ καὶ οὐ σύμπαι τὰς ἴσας πληγὰς ἡμῖν; Ar. Ran. 636. Ταῖς ἐν τοῦ Ἰσοῦ ἡμῖν οὐσι, 'on an equality with us,' Hier. 8. 5. Ὁ εἰδὼς ἀνισοῖ τοὺς ἀσθινῶς τοῖς ἰσχυροῖς Cyr. vii. 5. 65. Διπλὴ ψυχὰς ἰσχυροῦς τοῖς ἄστροις Pl. Tim. 41 d. Ἰσότητος τοῖς ἀνθρώποις θεῶς Symp. 8. 1. &c.

## (II.) DATIVE OF INFLUENCE.

§ 401. The Dative of influence expresses a person or thing which is *affected* by an action, property, &c., without being *directly acted upon*.

Influence has every variety and degree. On the one hand, it may be so *immediate*, that it can scarcely be distinguished from direct action, and the Dat. expressing it is used interchangeably with the Acc.; and, on the other hand, it may be so *remote*, that it can scarcely be appreciated, and the Dat. expressing it might have been omitted without impairing the sense.

**RULE XVIII.** The OBJECT OF INFLUENCE is put in the Dative.

§ 402. The Dative is governed, according to this rule by,

α. Words of ADDRESS, including those of *call* and *command*, of *conversation* and *reply*, of *declaration* and *confession*, of *exhortation* and *message*, of *oath* and *promise*, of *reproach* and *threatening*, &c. Thus,

Οὗτος Κύρου εἶπεν, *this man said to Cyrus*, i. 6. 2. Τῷ Κλεάρχῳ ἐβόα, *called out to Clearchus*, i. 8. 12. Διαλιχθίοντες ἀλλήλους, *living conversation with each other*, ii. 5. 42. Τοῖς τι ναυκλήροις ἀπείπες μὴ διώγειν vii. 2. 12. Λίγισι τὴν μαντίαν τῷ Σουφράτῳ iii. 1. 7. Τῷ Έουαλίῳ ἐλελιζουσι i. 8. 18. Τοῖς ναύτοισι ἑγγύῳ ἐβίβουν iv. 3. 13. Ἡ παρακλίσεις τῷ ἑρῶντι παρὰ πάντων θαυμαστή Pl. Conv. 182 d. Ἀλλήλους διακλιύοντο iv. 8. 3. Ἀφήγησαι τούτῳ, τί σοι ἀπακρινάμην vii. 2. 26. Ἀγγίλλουσι τῷ στρατιώτῳ i. 3. 21. Παρήγγειλε τοῖς φρουράρχοις i. 1. 6. Ὅσον χρυσῶμαί σοι δῖνα τάλαστα i. 7. 18. Οὐ μίμφομαι, ἴφην, τούτους Mem. iii. 5. 20. Εἰ δὲ τις αὐτῷ . . ἐνιδίξῃ Ib. ii. 9. 8. Ἡσίλουν αὐτῷ v. 6. 34. Ἐνέρυξεν τοῖς Ἑλλησι συνεκινάσασθαι iii. 4. 36. Ὅσῳτα πλάτατος στυλῷ ψιδυρίζῃ Ar. Nub. 1008. Ἀντίλιν αὐτῷ δ' Ἀπόλλων iii. 1. 6. Ὅσως αὐτῷ μαρτυτοῖς ἦν vi. 1. 22. Ὁ Θρηξὶ μάστις, *the prophet to the Thracians*, i. e. the Thracian prophet, Eur. Hec. 1267. Ἄλλ' ἦντο ἀνδρὶ πάντα Eur. Med. 1157.

§ 403. β. Words of ADVANTAGE and DISADVANTAGE, including those of *benefit* and *injury*, of *assistance* and *service*, of *favor* and *fidelity*, of *necessity* and *sufficiency*, of *fitness* and *unfitness*, of *convenience* and *trouble*, of *ease* and *difficulty*, of *safety* and *danger*, &c. Thus,

Παρύσαςτι . . ὑπῆρχι τῷ Κύρῳ, *Parysatis favored Cyrus*, i. 1. 4. Χρήσιμα . . τοῖς Κρησὶ, *useful to the Cretans*, iii. 4. 17. Ὅση ᾗ τῇ στρατιῇ συμφέρῃ iii. 2. 27. Πρέσφορά θ' ὑμῖν Soph. Œd. C. 1774 (cf. § 389. R.). Ἀγαθὰ ἀμφοτέρους Cyr. viii. 5. 22. Κρείσσων αὐτῷ iii. 1. 4. Χειρόν ἐστιν αὐτῷ vii. 6. 4. Λομαινόμενον τοῖς μυρμηκίσι Ar. Nub. 928. Οὕτως ἱσοήθουν ἀλλήλους iv. 2. 26. Τούτοις ἱπικουρεῖτε v. 8. 21. Οἱ σοι ὑπηρετοῦμαι ii. 5. 14. Τοῖς Σανούσι πλοῦτος οὐδὲν ὀφιλῇ Esch. Pers. 842. Ἀνθρώποιον ὀφιλήματα Id. Pr. 501. Τοῖς φίλοις ἀρήγειν Cyr. i. 5. 13. Ὅς ὀβίληται τιμωρεῖν πατρί Eur. Or. 924. Ἐὰν αὐτῷ ταῦτα χαρίσωνται ii. 1. 10. Πιστοὶ ὄντες Κύρῳ ii. 4. 16. Δεῖ ἱσισάξαι τὸν ἴππον Πίερῳ ἀνδρὶ iii. 4. 35. Πολλὰν μὲν σοι διήσῃ (δ 357) Cyr. i. 6. 9. Ἐμοὶ μὲν ἀρεκί περὶ τούτων τὰ ἱερημία v. 7. 11. Χαρίον ἱκανὸν μυρίας ἀνθρώποις ὑπῆσαι vi. 4. 3. Ἐνοχλοῦντα αὐτῷ τῇ ὑμειτέρῃ εὐδαιμονίᾳ ii. 5. 13. Ἐγὼ σοι ἱμνοδῶν εἰμι; v. 7. 10. Ἐμπόδιος γάρ σοι δ' Ζεύς vii. 8. 4. Τῇ ἡλικίᾳ ἱπρικεῖ i. 9. 6. Ἐδ' ἀρμόττοντα αὐτῷ Cyr. i. 4. 18. Ἄλλῳ γὰρ ἢ μοὶ χρεὶ γι τῆσδ' ἄρχῃν χλόνης; Soph. Ant. 736. Ἐτοίμως εἶναι αὐτῷ τοῖς ἰσπίσι i. 6. 3. Ὅδῳ . . ἀμήχανος ἐισελθὼν στρατιώματι i. 2. 21. Ἡ τραχίτις τοῖς ποσὶ ἀμαχῶ ἰσὺν εὐμεινίσταρα iv. 6. 12. Ἀσφαλίστατον γὰρ σοι εἶδαι δὲ vii. 7. 51. Ἐπικίνδυνον μοὶ ἐστιν Ib. 54.

§ 404. γ. Words of APPEARANCE, including those of *seeming, showing, clearness, obscurity, &c.* Thus,

Πᾶσι δῆλον ἵγινετο, *it was evident to all*, H. Gr. vi. 4. 20. Σὺ αὖ δὴ λάσσω ἴδεν ἰγὼ περὶ σοῦ ἀκούω ii. 5. 26. "Ἀδελον μὴ παντὶ ἀνθρώπῳ δῆν ἐὸ μίλλον ἔξω vi. 1. 21. Διόχονταί μοι δοκῶ i. 7. 4. Μὴ ἀποδόξῃ ἡμῖν ii. 3. 9. Τοῖς δὲ πασι ἰδίσκονταν iv. 5. 38. Πᾶσι σαφές Vect. 4. 2. Αὐτοῖς πάλιν φαίνεται ὁ Μιθριδάτης iii. 4. 2. Λαμβάνων τοὺς πολέμιους . . φανερούς σοι ὄντας, ἀφανὴς δὲ αὐτοῖς ἐκείνους Cyr. i. 6. 35.

δ. Words of GIVING, including those of *offering, paying distributing, supplying, &c.* Thus,

Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρικούς, *and Cyrus gives him ten thousand darics*, ii. 6. 4. Τῷ δ' οὖν στρατιῷ τότῃ ἀπιδώσει Κύρος μισθόν i. 2. 12. Τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς vii. 5. 2. Τοῖς στρατηγοῖς δωρὸν Ib. 3. Τοῖς λοχαγοῖς κατιμερίσθη Ib. 4. Ἐστρεῖ μοι ἰστίλι· τι Σιῦθης, οὐχ οὕτως ἰστίλι δέσπου, ὡς δὲ τι μοι δοίη στρεῖντα, καὶ ἄλλα ἡμῖν ἀποτίσεις vii. 6. 16. Θωράκεις αὐτοῖς ἱπορίσθησαν iii. 3. 20. Τὴν τοῦ θιού δόσιν ἡμῖν Pl. Apol. 30 d. Σὺν Ἑρακλῷ δωρημάτων Soph. Tr. 668. Βασιλεῖ δασμός iv. 5. 34. Οὐτεῖς ἐκείνους ἴσι ἡμῖν μισθοδότης i. 3. 9.

ε. Words of OBLIGATION and VALUE. Thus,

Τοῖς στρατιώταις ὀφείλιτο μισθός, *pay was due to the soldiers*, i. 2. 11. Βασιλεῖ δὲ πολλοῦ ἀξίει· γίνονται (§ 374), 'worth much to the king,' ii. 1. 14. "Ἄξιος . . θανάτου τῇ πόλει, *meriting death from [to] the city*, Mem. i. 1. 1. 'Ὡς οὐκ ἔξιον εἶν βασιλεῖ ἀφίνας, 'unworthy of the king,' or 'disgraceful to the king,' ii. 3. 25. Ὑμῖν ἵσται χάριν i. 4. 15.

§ 405. ζ. Words of OPPOSITION, including those of *contention, dispute, enmity, resistance, rivalry, warfare, &c.* Thus,

Λιμὸν ἡμῖν ἀντιτάξαι, *to oppose to you famine*, ii. 5. 19. Ἐρίζουσι δὲ περὶ σοφίας, *contending with him in skill*, i. 2. 8. "Ἡρῶ Παλλάδι τ' ἔριον Eur. Iph. A. 183. Ἀντίοι ἵναι τοῖς πολέμοις i. 8. 17. Στασιάζοντα αὐτῷ ii. 5. 28. Τύραννος ἄσας ἰχθρὸς ἱλυθίει καὶ νόμοις ἱκαντός Dem. 72. 2. Ἡμῖν ἱκαντιώσεται vii. 6. 5. Ἀντίπορον λόφον τῷ μαστῷ iv. 2. 18. Οὐτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς (§ 373) ii. 3. 23. Ἀλλοστρεωτάτας ταύτῃ Dem. 72. 1 (cf. § 349). Ὑποσπῆσαι αὐτοῖς Ἀθηναῖοι τολμήσαντες iii. 2. 11. Τῷ ἡμῶν ἀδελφῷ πολέμοις i. 6. 8. Τισσαφέρνη . . πολιοῦντα i. 1. 8. Οὐδὲς αὐτῷ ἡμάχιστοι i. 8. 23. Φαμὲν γὰρ Μακεδῶνι τι κόνιν προκινδυνεύσαι τῷ βαρβάρῳ Th. i. 79. Ὀπισθοῦνται . . ἄλλῳ. Ar. Ach. 24. Ὡς ἱπποβουλεύει αὐτῷ i. 1. 3. Ἐπιβουλή μοι v. 6. 29. Δικαζόμενος τῷ πατρὶ Pl. Euthyph. 4 a.

η. Words of YIELDING, SUBJECTION, and WORSHIP, including those of *homage, obedience* (cf. § 377. 1), *prayer, sacrifice, &c.* Thus,

Πάντα τοῖς θεοῖς ὑποχῶ, *all things are subject to the gods*, ii. 5. 7. Ἐμοὶ οὐ θέλεις πείθεσθαι, *you are not willing to obey me*, i. 3. 6. Ἐάν μοι πείθῃς, *if you will listen to me*, i. 4. 14. Εὐχισθαι τοῖς . . θεοῖς, *to pray to the gods*, iv. 3. 13. Ἡ στρατιὰ σοι ὀφείτω vi. 6. 31. Ὑποχωρεῖν τὸν ποταμὸν Κύρῳ i. 4. 18. Εἰ ὑποχωρίσῃς ἵσται Λακεδαιμονίῳ vii. 6. 43.

Οἱ οὖν οὐ δάκρυσι vii. 7. 29 (cf. § 377. 1). Κόρη καλῶς πειθαρχεῖν i. 9. 17. Ἀπιστεῖν ἐνὶ θυμῷ ii. 6. 19. Ἐλπί τῇ Διὶ vii. 6. 44. Θυσίαν ἐκείνῃ τῇ Διὶ v. 3. 9. Σφαγιάσασθαι τῷ ἀνίμῳ iv. 5. 4. Ὁρχησάμενοι Διῶν Ar. Lys. 1277.

§ 406. 9. Words expressing a MENTAL ACT OF FEELING which is regarded as *going out towards an object*; as those of *friendship and hatred, pleasure and displeasure, joy and sorrow, contentment and envy, belief and unbelief, trust and distrust, &c.* Thus,

Κόρη φιλοῖσθαι, *more friendly to Cyrus*, i. 9. 29. Ἐχάλασαν τοὺς στρατηγοὺς, *were angry with the generals*, i. 4. 12. Ἐπίστανται γὰρ αὐτῷ, *for they trusted him*, i. 2. 2. Εὐνοῖα δὲ ἔχουσιν αὐτῷ i. 1. 5. Κακίους τοὺς Ἕλληνας ii. 5. 27. Τότ' οὖν ἦλθεν Κύρος i. 9. 26. Μίσον ἀγάλλαστο τῷ ἔκαστῳ ii. 6. 26. Οὐδὲν οὐτ' αὖτε χεῖρ' ὡς φίλους ἀγαθῶς Mem. ii. 6. 35. Ἐφ' οὗτοι εὐφραντο καὶ ἑαυτοὺς ἀχλόμενοι vi. 1. 29. Ὁργίζοντο Ἰσχυρῶς τῷ Κλιδέρχῳ i. 5. 11. Χαλίσω φέρω τοῖς παροῦσι πράγμασι i. 3. 3. Στείργειν τοὺς παροῦσα, *'to be content with'* Isocr. 159 e. Ἀγαπήσας τοὺς πικραμένους Dem. 13. 11. Φλοῖαν τοῖς φανερῶς πλουτοῦσι i. 9. 19. Ὁ γὰρ οὐ φρονέω (§ 376. ζ) Cyr. viii. 4. 16. Ἡμῖν ἀπιστεῖν ii. 5. 15. Τῇ τύχῃ ἐλπίσας Th. iii. 97. Ἐστασαν ἀπορροῦντες τῷ πράγματι i. 5. 13. Ἀδύμῳ τοῖς γιγνημένοις vi. 2. 14. Θαυμάζω δὲ τῇ τι ἀπεκρίσθαι μου τῶν πολλῶν Th. iv. 85. Ὑπέστησαν οἱ ἥλικες αὐτῷ Cyr. i. 5. 1. — Some of these constructions may perhaps be referred to the Instrumental Dat. (§ 416).

§ 407. ι. Words expressing the POWER OF EXCITING EMOTION; as, *pleasure, displeasure, care, fear, &c.* Thus,

Ἀσυχθάνεσθαι τοὺς στρατιώταις, *to displease the soldiers*, ii. 6. 19. Ἐμοὶ μίλησει, *it shall be my care*, i. 4. 16. Ὅτι αὐτῷ μίλοι, [*that it should be a care to him*] *that he would take care*, i. 8. 13. Διὰ τὸ μίλιν δέσσειν, *through the interest which all felt*, vi. 4. 20. Ζητὴ τῶν εἰν, οἷδ' ἰγὰρ, μίλιν πόων (§ 376. δ) Eur. Heracl. 717. Ὁ φίλτατος μίλημα δέμασι πατέρι Aesch. Cho. 235. Μεταμίλει μοι, *it is a regret to me, I repent*, Cyr. v. 3. 6. Μεταμίλιν τί σοι ἴφρονα i. 6. 7. (See § 376. δ.) Τοῖς μὲν πολλοῖς . . ἤρισκον ii. 4. 2. Ἐδὲ συμμαθόντι τὸ πάμα ἦν iv. 5. 27. Τῷ Μυροῖ λυσιπρεπὲς ὄντας ii. 5. 13. Φοβιζόμεντοι τοῖς πολέμοις iii. 4. 5.

κ. VERBAL ADJECTIVES AND ADVERBS, having a *passive* signification. The property expressed by these verbals has relation to an agent; which, as if affected by the property, is put in the Dat. Adjectives of this kind usually end in -τός or -τέος (§ 314). Thus,

Θαυμάστων πᾶσι, *wonderful to all* [*to be wondered at by all*], iv. 2. 15. Ἡμῖν . . ὅμαι πάντα ποιητρία, *I think that every thing should be done by us*, iii. 1. 35. Τὸν μὲν οὐκ ἀδύνατον βουλομένην ἀπείναι, τοῖς δὲ οὐκ ἐλπίσιν ἀπὸ τοῦ ἀπείναι, *'an object of envy to his countrymen'*, i. 7. 4. Ἰα μὲν ἐντρέκοντοί τερον § ii. 3. 20. Οἱ ποταμοὶ . . περὶ τοὺς ἀνὰ διακτοὶ γίνονται, *'can be passed by those who ascend [become passable to those who ascend]'*, iii. 2. 22. Εὐπερίστεον ἢ ἰσταῖα τοῖς πολέμοις iii. 4. 20. Πιστάς . . ἡμῖν ἰσφ. διακτοίς, *'for us to pass [to be passed by us]'*, ii. 4. 6. *διὰ φέρει*

§ 408. 1. SUBSTANTIVE VERBS, when employed to denote *possession*. These verbs and their compounds are used with the Dat., in a variety of expressions, which are variously translated into English. Thus,

'Εσταυρα Κύρου βασιλεία ἦν, *here Cyrus had a palace* [there was a palace to Cyrus], i. 2. 7. Ταῖς δὲ ὑποψίαις μὲν ἦν, *they had a suspicion, or they suspected*, i. 3. 21. Δέριμος ἰγίνετο ταῖς στρατιώταις, [to the soldiers there came to be a running] *the soldiers began to run*, i. 2. 17. 'Ὡς τε πᾶσι εἰσέχοντι εἶμα, *so that all were ashamed*, ii. 3. 11. 'Υπέχετο γὰρ οὐκ ἡμῖν οὐδὲν ii. 2. 11. 'Ὡς νόμος αὐτοῖς εἰς μάχην [sc. ἱστοί] i. 2. 15. 'Ανάγκη δὲ μοι [sc. ἱστοί], *I am now compelled*, i. 3. 5. 'Ἦν αὐτῷ πόλεμος, *he made war*, i. 9. 14. Πόλις . . ἣ ὄνομα Σιττάκη, *a city named Sittace*, ii. 4. 13. 'Εγίνετο καὶ Ἕλλησι καὶ βαρβάρῃς . . περιένεθαι, *both Greek and barbarism could go*, i. 9. 13. Οὐ γὰρ ἦν ἀδρίου περιένεθαι iv. 7. 2. Νῦν σοι ἔξεστιν . . ἀνδρὶ γινώσθαι vii. 1. 21. Οὐδὲν ἡμῖν μετρίῃ iii. 1. 20 (see § 364). Τί γὰρ ἐστ' Ἐρεχθεῦ καὶ κολοῖσι; *for what has Erechtheus to do with jackdaws* [what is there to Erechtheus, and also to jackdaws]? Ar. Eq. 1022. Μηδὲν εἶναι σοὶ καὶ Φιλίστῳ πρᾶγμα, *that you had no connection with Philip*, Dem. 320. 7. Τί τῷ νόμῳ καὶ τῇ βασιάνῃ; Id. 855. 5. 'Εκείνῳ βουλευμένῳ ταῦτ' ἐστὶ, *these things are* [to him willing] *according to his will, or agreeable to him*, H. Gr. iv. 1. 11. Εἰ αὐτῷ γι σοὶ βουλευμένῳ ἐστὶν ἀπακρίνεσθαι Pl. Gorg. 448 d. Εἰ σοι ἡδμένῳ ἐστὶν, *if it is your pleasure*, Pl. Phædo, 78 b. Θίλοντι κάμει τοῦτ' ἂν ἦ Soph. Ed. T. 1356. 'Ἦν δὲ ὡς τῷ Ἀγασιλῇ ἀχθόμενῳ ταῦτα, *'displeasing to Agasilas'*, H. Gr. v. 3. 13. Νικίᾳ προσδοχόμενῳ ἦν τὰ περὶ τῶν Ἑγασταίων, *'were as Nicias had expected'*, Th. vi. 46.

§ 409. μ. And, in general, words expressing *any action, property, &c.*, which is represented as being to or for some person or thing. Thus,

Προσίνω σοι, *I drink to you*, vii. 3. 26. Κισσάφειον ἀντοῖς ποτίζουσι, *they made for them a cenotaph*, vi. 4. 9. Μίγιστον κόσμον ἀνδρὶ, *the greatest ornament to a man*, i. 9. 23. 'Ὡρα ἦν ἀπίνειν τοῖς πολέμοις, *it was time for the enemy to withdraw*, iii. 4. 34. Στρατόνυμα αὐτῷ συνελίγεται i. 1. 9. 'Ὁς Χυμίσθῳ παύσασθαι v. 6. 36. Βασιλεῖσι οἷχι τῷ σαρδάπῃ iv. 4. 2. Ἐχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρεῖν vii. 6. 39. Ἡμῖν τὸν μισθὸν ἀναπράξαι Ib. 40. Ἐγὼ σιωπῶ τῷδε; Ar. Ran. 11. 34. Ἐγγιν τινεύουσι μετρί πολέμοις δόρυ Æsch. Sept. 416. 'Ἐμοὶ δὲ μέμνη σχιμαῖ ἀμφόβου δορί, *'awaits me* [is waiting for me], Id. Ag. 1149. Νέμμεν ἄρα ἡμῖν ἐσθλὴν iv. 6. 15. Πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀδελφάτους iii. 1. 43. Διπλὴν μοι ὥπαιον iii. 2. 29. Ἀγαθὸν . . αἶτιος τῇ στρατιᾷ vi. 1. 20. 'Ἡ . . πατέρα ἡμῖν οἰκία Pl. Charm. 157 e. Εἶναι δὲ ἐγγύχαιον αὐτῷ i. 1. 10. 'Υμῶς ἡμῶς εἶναι καὶ πατέρα καὶ φίλον i. 3. 6. 'Ἰμάτια τῇ γυναικὶ vii. 3. 27. Τρίημι . . πλοῦς vi. 4. 2. Αἱ δὲ ἀσθενεῖ τοῖς μὲν ἀποζωγίαις ἡμυται iv. 5. 25. 'Ἡ δὲ [sc. ἰδίᾳ τινι] δακρύουσι τὸν ποταμὸν iii. 5. 15. Καυλὸς ἡνὶ γυναικὶς οὖλοι στυγῶ Soph. Ant. 571. Δύω τε φεινὸν χερσὶν τε πόντος Eur. Hipp. 189.

§ 410. REMARKS. 1. The remoter relations expressed by the Dat. (§ 401) are various in their character, having respect to *place, time, sensation, thought, feeling, expression, action, &c.* They are expressed in two ways; (a.) by the

Dat. simply, and (b.) by an elliptical form of construction, in which the Dat. is preceded by *ὥς*. Thus,

Ἡ Θράκη αὖτις ἰστέν . . ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλίσσεται [sc. ἐνὶ ὧρ], *this Thrace is upon the right to one sailing into the Pontus, or as you sail into the Pontus*, vi. 4. 1 (cf. Th. i. 24). Ἴπ. δ' ἡμᾶς ἦδη διύττειτο πλίσσεται μοι, *and it was now the second day of my voyage [to me sailing]*, Soph. Ph. 354. Θυομένης δ' . . ὁ ἥλιος ἀμυρούσθῃ, *while he was sacrificing the sun was eclipsed*, Hdt. ix. 10 (this mode of defining time by a Dat. with a participle is especially Ion.). Καὶ τίς χρεὶς τοῖς δ' ἰστέν οὐξ ἐλθούσης; *'since this event,'* Soph. Œd. T. 735. Τὸ μὲν ἔξωθεν ἀποτομίζῃ σῶμα οὐκ ἄνταν διεγμὸν ἦν, *'to the external touch,'* Th. ii. 49. Εἴ γινώσκεις, ὡς ἰδόντι [sc. φαίνῃ], *'as you appear to one beholding,'* *'in appearance,'* Soph. Œd. C. 75. Ἐμοὶ γὰρ, ὅστις ἄνθρωπος ἐν σοφίᾳ λίγαν σφόδρα, πλείστην ζημίαν ἰφλισμένῃ, *'according to my judgment,'* Eur. Med. 580. Καίτοι ε' ἰγὼ τίμησα τοῖς φροσῶ. σοι δὲ Soph. Ant. 904. Κρίων γὰρ ἦν ζηλωτὴς, ὡς ἐμοὶ [sc. ἰδόντι], *'as it seemed to me,'* *'in my opinion,'* Ib. 1161. Οὐ μὰ τὸν Δι', ἴσθι, οὐ ποῦ, δὲ γ' ἔμοι ἀπεροῦσθῃ. Ἀλλ' ὡς ἐμοὶ, ἦν δ' ἰγὼ, ῥήτορι Pl. Rep. 536 c. Τὸ μὲν οὖν νόημα, πολλὰ καὶ ἄλλα παραλιστόντι . . τοῦτον ἦν Th. ii. 51. Θις γὰρ ἐκώστω μί, τῷ δ' εἰχομαι, *'so far as lay in him,'* Soph. Aj. 1128. Μακρὸν γὰρ, ὡς γίγνεται, πρεσβυτάτης ἰδίν, *'for an old man [as journeys are to an old man],'* Id. Œd. C. 20. Τίθε δὲ μάλιστα πάντων μίμνησέ μοι, μνήσεται ἀναμνήναι, *but this most of all remember [for me], I pray you, never to defer*, Cyr. i. 6. 10. Ἐς τί μοι βλίψασα θάλασσαν Soph. El. 887. Οἰμῶς σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πικρὰ ἰσθίω; νηήτων Cyr. i. 3. 15. Οδύσσεος ἰγὼ σοι . . τάχα δίκαια παντάπασιν ἦδη ἀντίβω Ib. 17.

NOTE. The use of the Dat. to express remote relation is particularly frequent in the *pronouns of the first and second person*. In the Greek, as in our own and in other languages, the Dat. of these pronouns is often inserted, simply to render the discourse more emphatic or subjective. Observe the examples just above.

§ 411. 2. Words governing the Gen. sometimes take a Dat. in its stead, to express the exertion of an influence; as,

Ἦγυστος δ' αὐτοῖς ἐπαρχεῖ, *and the bailiff led the way for them*, i. e. *guided them*, iv. 6. 2. Οἱ γὰρ βλίσσαντες τοῖς τυφλοῖς ἡγούμεθα Ar. Plut. 15. Ἡμῖν πᾶσιν ἐξηγοῦμαι Soph. Œd. C. 1589. Ἀνάσσει βαρβαροὶ βαρβαροί; Οἷος Eur. Iph. T. 31. Ὡς ὁ Θεοῖσιν ἐνίσταται ἑναξ Id. Ph. 17. Δαρεῖ γὰρ οὐκ ἀρξῆσι Στρίξ Aesch. Prom. 940. Μάχης δὲ σοι καὶ πολέμου ἀφαιρῶ Cyr. vii. 2. 26. Ἡ βίβησις ἡμῶν ἐξίνας; Soph. Œd. C. 81. Πίπτουσιν λαῖς τῷ δὲ μοι σωτηρίας Eur. Heracl. 452. Τὰ ἄκρα ἡμῶν . . προσηπταλαμβάνουσιν i. 3. 16. Τυράννης ἐκώστω μνήσασθαι Eur. Ph. 40. Cf. §§ 347, 350, 421. 2.

§ 412. 3. A Dat. depending upon a verb is often used instead of a Gen. depending upon a substantive; as,

Οἱ . . ἰσσω αὐτοῖς δίδονται, *the horses are tied for them*, = *οἱ ἰσσω αὐτῶν δίδονται*, *their horses are tied*, iii. 4. 35. Ἡ . . τοῦ παντὸς ἀρχὴ Χειριστόφου ἰστώθα παντιλὺν vi. 2. 12 (cf. Ἡ τοῦ Χειριστόφου ἀρχὴ τοῦ παντὸς παντιλὺν vi. 3. 1). Διὰ τὸ διηγεῖσθαι αὐτῷ τὸ στρατόμαχον ii. 4. 3. Τοῖς βαρβαροῖς τῶν τοῦ πικρῶν ἀντίβωσι πολλοὶ, καὶ τῶν ἰστωῶν . . ἐλθόντων iii. 4. 5. Οἷος ἡμῖν γνώσιντες τοὺς τοῦ χάρος ἵππους ἀνδράποδες [= τοῦ ἡμῶν χάρος]

1. 7. 4. Ἀθηναίων . . , ἰσχυρὰ αὐτοῖς οἱ βάρβαροι ἐν τῇς χώραις ἀπῆλθον Th. i. 99. Οὐκίτι σοι τίνα λίσσου φάσι Eur. Ph. 1547.

NOTE. The Dat. (chiefly of the personal pronoun) is sometimes placed as a simple adjunct of the substantive; and in some instances, when so placed, appears to depend strictly upon a participle understood. Thus, Ἀπρίλλισι . . πρὸς τὴν νύκτα ἡμῖν ἔλιν, *look upon our new state* (i. e. the new state established for us in the dialogue), Pl. Rep. 431 b. Οἱ δὲ σφί βόις . . οὐ παρὲς γίνοντο Hdt. i. 31.

§ 413. 4. Sometimes two datives following the same word, especially in Epic poetry, appear to be most naturally, though not unavoidably, referred to the *Σχήμα καθ' ὅλον καὶ μέρος* (§ 334. 9); as, *Σθένος ἔμβλη' ἐκίστω καρδίῃ*, *imparted strength* [to each one, to the heart] *to the heart of each one*, A. 11. Ἀγαμέμνονι ἦνδανε θυμῷ A. 24. Cf. § 438. β.

## D. THE DATIVE RESIDUAL.

§ 414. The Dative residual is used in expressing adjuncts, which are not viewed as either subjective or objective (§§ 338, 340. α). It simply denotes indirect relation, without specifying the character of that relation; or, in other words, it denotes mere *association* or *connection*. Hence we have the general rule: AN ATTENDANT THING OR CIRCUMSTANCE, SIMPLY VIEWED AS SUCH, IS PUT IN THE DATIVE.

NOTES. α. In accordance with this rule, the Dat. is sometimes used in expressing an adjunct, which, upon a more exact discrimination of its character, would be expressed by either the *Gen.* or *Acc.* See §§ 340. α, 341.

β. The DATIVE RESIDUAL is expressed in Eng. most frequently by the preposition *with*, but likewise by the prepositions *by*, *in*, *at*, &c. Cf. §§ 345. N., 397. α.

§ 415. The Dative residual may be resolved into, (i.) the INSTRUMENTAL and MODAL DATIVE, and (ii.) the TEMPORAL and LOCAL DATIVE.

### (i.) INSTRUMENTAL AND MODAL DATIVE.

RULE XIX. The MEANS and MODE are put in the Dative.

§ 416. INSTRUMENTALITY and MODE may be either *external* or *internal*, and MODE may apply either to *action* or *condition*. Hence, to these heads may be referred,



1.) The *instrument, force, or other means*, with which any thing is done, or through which any thing comes to pass  
Thus,

Ἀδρὸν ἀκονίζου τις παλῆσθ, *one shoots him with a dart*, i. 8. 27. Ἐπίστρον τοῖς ἰατρικῇ, *received with cavalry*, vii. 6. 29. Θανάτῳ ζημιῶν, *to punish with death*, Cyr. vi. 3. 27. Σχεδίασις διαβαίνοντι i. 5. 10. Ἰπὸς τῇ ἀξίῳ Ib. 12. Λίθοις σφιδονῶ iii. 3. 17. Δύρεσις ἱμά i. 9. 14. Δόγῳσι ἱπποῖς ii. 6. 4. Τραυμαρίζεσθαι δ' ἦν τῷ ψόφῳ iv. 2. 4. Γίφθρα δὲ ἱππὸν ἰζυγμῖν πλοίοις ἰπτά i. 2. 5. Ὀπλισμένοι θάραξι i. 8. 6. Ὀλοδομημένοι σλίνθοις ii. 4. 12. Κύρος ἀνίστη ξενικῇ ii. 5. 22. Τοῖς δὲ λειπομένοισι ἐς Πλάταιας ἰαθόντι, *τὸν γὰρ ἰδόντι*, Th. ii. 12. Ἐἶχον διπλῶς τῇ ἰνδία vi. 4. 23. Ἀποσπένου νόσῳ vii. 2. 32. Φιλίᾳ μὲν καὶ εὐνοίᾳ ἰσχυμένους ii. 6. 13. Οἱ δὲ μὴ παρῶν, *εὐνοίας ἀγῶντο ἢ ἀπραγία τινὶ ἢ ἀδυνία ἢ ἀμυλία* ἀπῶναι Cyr. viii. 1. 16. Προσὶν μὲν γὰρ ἔξω πάντα τῇ ἀνθρωπίνῃ γλώσσῃ, *ταῖς δὲ χερσὶν ὁλοφορέσω, διώξομαι δὲ τῷ ἴπῳ*, *τὸν δ' ἱκαντίον ἀνατρέψω τῇ τοῦ ἵππου βώμῃ* Cyr. iv. 3. 18. Πάσαις κινήσεσι τῷ σώματι Pl. Leg. 691 c. Ἡ ταῖς βίλασις ἱπποῖς Ib. 717 a. Τὰ γὰρ δόλῳ τῷ μὴ δικαίῳ κτήματ' οὐχὶ οὐζῶνται Soph. Oed. C. 1026. — The Dat. of the missile with verbs of throwing will be specially observed.

§ 417. REMARK. DATIVE OF THE AGENT. The Dat. sometimes expresses *that through whose agency* any thing takes place; as,

Πάνθ' ἡμῖν πεποιήται, *all things have been done by us*, i. e. *our work is done*, i. 8. 12. Εἰ δὲ τις καλὸν . . ἰσπερκετο ὑμῖν vii. 6. 32. Τὰ πρὸς πικραμῖνα δὴ τῷ Σιόθῳ vii. 2. 18. Τοῖς δὲ Κερκυραίοις . . οὐχ ἰωρῶντο Th. i. 51. Τοῖς Ἑλλήσι μισοῦντο Id. iii. 64. Πρὸς σόλοισι φυλάσσεται Soph. Aj. 539. Ὡς σοι δύσφορ' ἵστασθαι παρὰ Eur. Hec. 1085. Τίνι γὰρ ποτ' ἂν . . πρόσφορον ἀπούκαμ' ἴσας, *'through whom,' i. e. 'from whom,'* Soph. El. 226. Δίξασθ' αἰ σπῆστρον, *received from him the sceptre*, B. 186 (the Dat. following διχρημαί, instead of the Gen. with παρὰ, is especially Epic, and might perhaps be referred to § 409, thus, *took for him the sceptre*). Θίμισσι . . διατο δίκας; O. 87.

NOTE. This use of the Dat. is most frequent with verbs in the *Perf.* and *Plup.* This DATIVE OF THE AGENT with *passive verbs*, and that with *passive verbals* (§ 407. n), might perhaps have been referred to the same analogy.

§ 418. 2.) The *way or manner*, in which any thing is done or affected, together with *attendant circumstances*. Thus,

Οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ . . προήσαν, *for they advanced not with clamor, but in silence*, i. 8. 11. Παρελθὺν οὐκ ἦν βίῃ i. 4. 4. Ὡσπερ ἰερῇ ἐκίλισται i. 5. 8. Ἐλαύνου ἀπὸ πρῶτος ἰδρῶντι τῷ ἴπῳ i. 2. 1. Ψιλᾷσι ταῖς κροφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν Ib. 6. Δρόμῳ Σιῖ Ib. 18. Τούτῳ τῷ τρέφῳ ἰσχυρόντα σταθμούς τιτταται iii. 4. 23. Περιμένον . . τῇ ἰδῇ Ib. 30. Τὰς βίῃ πρᾶξαι Pl. Pol. 280 d.

REMARK. The pronoun *αὐτός* is sometimes joined to the Dat. of an associated object to give emphasis; as, Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσθ, *lest he should sink us, triremes and all* [with the triremes themselves], i. 3. 17. Πολλοὺς γὰρ ἴδην αὐταῖς ταῖς ἵπποις κατακρημνισθῆναι Cyr. i. 4. 7. Τριήρεσι αὐτοῖς πληρώμασι διφθέρεσαν Isocr. 176 b. — The preposition *ἐν*, which is

common in such adjuncts if the *αὐτός* be omitted, is sometimes expressed even with it; as, 'Ὅπως . . . ἔξιν αὐτοῖσι τοῖς κηρίοις ἐκτετμήσθαι Pl. Rep. 564 a. Cf. E. 498 and T. 482.

3.) The *respect* in which any thing is taken or applied (cf § 437). Thus,

Πλήθει γὰρ ἡμῶν λιποβήντες, *inferior to us in number* [in respect to number], vii. 7. 31 (§ 349). Πέλις . . . Θάψατος ἐνόματι i. 4. 11. Τῇ ἰσιμείῳ περιῖναι τὸν φίλον i. 9. 24. Τῇ φωνῇ τραχύς ii. 6. 9. Χρόμασι καὶ τιμαῖς τούτων ἰσλιονικυῖται (§ 351) iii. 1. 37. Ταῖς ψυχαῖς ἰβήμενι-στικῇ Ib. 42. Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἰστωῖς ἡμᾶς iii. 2. 19. Τῷ βελ-τίστῳ τοῦ ἰσλιτικῶ βλαφθῆναι Th. iv. 73. 'Ρίζῃ μὲν μίλαν ἔσσι x. 304.

§ 419. 4.) The *measure of difference*, especially with the Comparative. Thus,

Χρόνῳ δὲ συχῶ ὅσκιον, *and sometimes after* [later by a considerable time], i. 8. 8. Πολλῷ δὲ ὀσκιον ii. 5. 32. Νομίζω, ὅσῳ μὲν ὅσκιον ἔλθαι, το-σοῦτον ἀπαρσενναποσκιῶν βασιλῆϊ μάχισθαι, ὅσῳ δὲ σχολαίῳσκιον, τοσοῦτον πλὴν συναγίρεσθαι βασιλῆϊ σκεῖναι, *thinking that* [by how much] the more rapidly he should advance, [by so much] the more unprepared he should find the king for battle, &c., i. 5. 9. Ἐνισαυτῷ προεῖναι, *a year older*, Ar. Ran. 18. Προῦλας πολλῷ Th. vii. 80. Χρόνῳ μετῖναι πολλῷ Hdt. ii. 110.

5.) The Dative with *χράσμαι*, *to use* [to supply one's need with, § 284. 3]. Thus,

Μαντιῇ χρώμενος, *using divination*, Mem. i. 1. 2. Ἐχεῖτο τοῖς ξίνοις, 'em-ployed,' i. 9. 18. Ταῖς ἰσταις ἄριστα χρεῖσθαι, 'manage,' i. 9. 5. Χιμῶνι χρεσάμενος, 'having met with,' Dem. 293. 3. Τοῖς χρωμένους ἰστωῖ, 'asso-ciating with,' Mem. iv. 8. 11. Ἡ Κῦρος πολίμειᾳ ἰχεῖτο, *which was hostile to* Cyrus, ii. 5. 11. Σφῶδρα μετῖναι ἰχεῖτο ii. 6. 13.

NOTE. Νομίζω has sometimes the Dat. after the analogy of *χράσμαι* as, Θυσίαις διστησίους νομίζοντες, 'observing,' Th. ii. 38. Εὐσεβίᾳ μὲν εὐδι-στου ἐνόμει Id. iii. 82.

## (II.) TEMPORAL AND LOCAL DATIVE.

§ 420. RULE XX. The TIME and PLACE AT WHICH are put in the Dative (cf. §§ 378, 439); as,

1. TIME. Τῇ δ' ὀσκειᾳ [sc. ἡμέρᾳ] ἔστιν ἄγγελος, *but the next day there came a messenger*, i. 2. 21. Ὀμνιστο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχῆσθαι βα-σιλῆα i. 7. 14. Τῇ ὀσκειᾳ οὐκ ἰφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ . σῇ δὲ τετάρτῃ, *having passed them in the night* (§ 378), iii. 4. 37. Λύσαν-δρος δὲ τῇ ἰσιούσῃ νεκρῇ, *ιστὶ ἔσθρος ἦν, ἰσμήνισιν* H. Gr. ii. 1. 22. Τρίτῃ μὲν ἀνήχθη ἰσ' Ἀνδρον Ib. i. 4. 21. Τῷ δ' ἰσιόντι ἔσσι, ὃ ἦν Ὀλυμπίαις, ἢ τὸ στάδιον ἰσκά Κροκίαις; Ib. ii. 3. 1. Τῷ δ' αὐτῷ χρόνῳ, *and at the same time*, Ib. i. 2. 18. Ὅ δὲ Ἀγασίλαος χρόνῳ ἀλόχους τι καὶ τίνα ἰσίδωσιν Eur. Tro. 20. Cf. §§ 378, 439.

2. PLACE. Τὰ τρέπαια τά τε Μαράθῳ καὶ Σαλαμῇ καὶ Πλάτῳ .

*αἵς*, the victories at Marathon and Salamis and Plataea, Pl. Menex. 245 a. Τῶν τε Μαραθῶνι μαχησάμενον καὶ τῶν ἐν Σαλαμῶνι ναυμαχησάντων Ib. 241 b. Τὴν παλαιὰν φηγὸν αὐθιγαῖ ποταμῶδῶν, Soph. Tr. 171. Θέρεαι κίμινον Id. (Ed. C. 401. Σοῖς ὅταν στῶσιν τάφοις Ib. 411. 'Οδοῖς πυκλῶν ἱμαυτῶν Id. Ant. 226. Κίμινον σίδῳ Αἰγισθον Eur. El. 763.

§ 421. REMARKS. *a.* To the LOCAL DATIVE may be referred the use of the *Dat.* to denote persons among whom, or in whom any thing occurs; as, Δύναμις ἀνθρώποις ἔχων, 'among men,' Eur. Bac. 310. Εὐδοκμήσεις τοῖς τότε ἀνθρώποις, Pl. Prot. 343 c. Οἷα ἐν ἐξέτασι ἡμεῖς ἀμαρτίας οὐκ οὐδὲν, 'in me,' Soph. (Ed. C. 966. Οἷα καὶ 'Ομήρου Διομήδης λίγην, 'in Homer,' Pl. Rep. 389 e. 'Οδυσσεὺς γὰρ αὐτῷ ['Ομήρῳ] λυδορεῖ τὸν Ἀγαμέμνονα Pl. Leg. 706 d. Ἀριστερία Τρώισιν Z. 477. 'Οὐ πρῶτος ἵσθι μίγιστος πάνιν Κυκλώσσει *a.* 71.

*β.* The use of the LOCAL DATIVE in prose is chiefly confined to those adverbs of place which are properly datives: as, ταύτῃ [sc. χώρῃ], in this region, here (iv. 5. 36), ἐπὶ, here (vii. 2. 13), ἧ and ἥτε, where (ii. 2. 21), ἄλλῃ, elsewhere (ii. 6. 4), περίῃ, in a circuit, around (i. 5. 4; iii. 5. 14), οἴκῳ (= οἴκῳ), at home (i. 1. 10), Ἀθήνῃς (= Ἀθήναις), at Athens (vii. 7. 57). See §§ 320. 2, 379. *a.*

## E. THE ACCUSATIVE.

§ 422. The office of the Accusative is to express DIRECT TERMINATION OR LIMIT (§ 339); and the general rule for its use is the following: AN ADJUNCT EXPRESSING DIRECT LIMIT IS PUT IN THE ACCUSATIVE.

REMARK. In a general sense, all the OBLIQUE CASES may be said to express limit; but the *Gen.* and *Dat.* express it less simply and less directly than the *Acc.* In some connections, however, these indirect cases are used interchangeably with the *Acc.* See §§ 341, 401, 414. *a.*, 424. 2.

The Accusative, as the case of *direct limit*, is employed, —

(I.) To limit an action, by expressing its *direct object* or its *effect*. — ACC. OF DIRECT OBJECT AND EFFECT.

(II.) To limit a word or expression, by applying it to a *particular part, property, thing, or person*. — ACC. OF SPECIFICATION.

(III.) To express limits of *time, space, and quantity*. — ACC. OF EXTENT.

(iv.) To limit a word or expression, by denoting *degree, manner, &c.* — ADVERBIAL ACC.

NOTES. (a.) These uses are not only intimately allied, but sometimes blend with each other. (b.) For the use of the Acc. to denote the *subject of the Infinitive*, see the syntax of that mode.

(I.) ACCUSATIVE OF THE DIRECT OBJECT AND EFFECT.

§ 423. RULE XXI. The DIRECT OBJECT and the EFFECT of an action are put in the Accusative.

Δαδὼν Τισσαφέρνην, *taking Tissaphernes*, i. 1. 2. Ἐποίητο τὴν συλλαγήν, *he made the levy*, i. 1. 6. Ὑπώστανται ἐπὶ λυσίσῃν i. 1. 1. Διαβάλλου τὸν Κῦρον Ib. 3. Φιλοῦσα αὐτόν Ib. 4. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, *συλλέξας στρατεύματα ἐκολούρει Μίλητον* Ib. 7.

NOTE. The distinction between the *direct object* and the *effect* of an action is not always obvious, and it sometimes appears doubtful to which head an adjunct is best referred.

§ 424. REMARKS. 1. The term *action* is employed in this rule to denote *whatever is signified by a verb*; and the rule properly applies only to the adjuncts of verbs (§ 392). *Adjectives and nouns*, however, sometimes take the Acc. after the analogy of kindred verbs; thus, Σὺ . . . φύξιμος, *able to escape you*, Soph. Ant. 788 (cf. Ἦ μὴ φύγω σε; Id. El. 1503); Ἐπιστήμοις, δι' ἧσαν τὰ προσήκοντα Cyt. iii. 3. 9. Ἐξάρεθ' ἵνα τὰ ἱερῶτάμυνα Pl. Charm. 158 c. Τὰ τι μιστῶρα φροντιστής Pl. Apol. 18 b (cf. Τῶν μιστῶρων φροντιστής Symp. 6. 6). Χαῖς προπομπάς Æsch. Cho. 23. Τῆς θυμοῦρου φρίκα λύπης Id. Ag. 103. Συνίστορα . . . κακὰ Ib. 1090. See also § 431. 1.

2. Many verbs, which according to the preceding rules govern the *Gen.* or the *Dat.*, are likewise construed with the *Accusative* (see §§ 341, 401, 422. R.); as, Ὀφελίσιν μιν τοὺς φίλους, . . . βλάπτειν δὲ τοὺς ἰχθεύς Pl. Rep. 334 b (cf. § 403). Πρὸιχουσι εἰ ἰσχυῖς ἡμᾶς iii. 2. 19 (cf. § 350). Ἄνθρωποι κατ' ἕχρ' λόγον Pl. Euthyd. 283 b (cf. § 350. R.). Δύναμαι εὖτε σε ἀποθνήσκειν ii. 5. 4 (cf. § 375. β). Μισαδοῦν αὐτοῖς πυροῦ iv. 5. 5 (cf. Ib. 6, and § 367). Λόγων τι ἐκίλειν αὐτούς vii. 5. 9 (cf. § 402).

§ 425. 3. ATTRACTION. A word which is properly construed otherwise sometimes becomes the direct object of a verb by *attraction* (§ 329. N.), especially in the poets. This sometimes results in *hypallage*, or an interchange of construction (*ὑπαλλαγή, exchange*). Thus, Εἰ δὲ μ' ᾤδ' ἐπὶ λόγοις ἔπλεχες [= μοι λόγους ὁ λόγος], *if you had always begun your addresses to me thus*, Soph. El. 556. Διασκίταν γόους . . . πατάξω, *I will begin lamentations for my master*, Eur. Andr. 1199. Cf. §§ 427. 9, 431, 433.

4. A verb, of which the proper object or effect is a distinct sentence, often takes the subject (or some other prominent word) of that sentence in the Acc., by attraction; as, Ἦδιν αὐτὸν, ὅτι μίσον ἔχει, *he knew [him] that he occupied the centre*, i. 8. 21. Τὴν γὰρ ὑπερβολὴν τῶν ὀρίων ἰδιόδοισαν, μὴ παραλαβόντι iii. 5. 18. Ἠλεγχοι τὴν πύκλιν πᾶσαν χώραν, τίς ἐκείνη ἴη Ib. 14. Οἶον ἴθρασι, ἵνα ἢ καταρρυγμίνος iv. 5. 29. Ὡς ἐρᾷ τὸν Καλλίμαχον, ὁ ἴσται iv. 7. 11.

5. **PERIPHRASES.** The place of a verb is often supplied by an *Acc.* of the *kindsred nouns* joined with such verbs as *ποιῶ* (or more frequently *ποιέμαι*), *ἔχω*, *τίθω*, &c.; thus, *Κῦρος ἔξισατο καὶ ἀριθμῶν τῶν Ἑλλήνων ποιεῖσιν* [= *ἔξισατο καὶ ἀριθμῶν τοὺς Ἕλληνας*], *Cyrus made a review and numbering of* [= *reviewed and numbered*] *the Greeks*, i. 2. 9. *Ἐξίστατο ποιεῖται* Ib. 14. *Τὴν πορείαν ποιεῖται* i. 7. 20.

6. Such periphrases sometimes take an *Acc.* by virtue of the implied verb, as, *Σοῦν μὲν καὶ Ἀνδράσδεα ἑσπαγὼν ποιήσασιν* [= *ἀράσας*], Th. viii. 62. *Τὴν χάραν καταδερμαῖς λίσιν ποιεῖται* [= *ἐλκελάττει*] Ib. 41. *Ἀχῆν εἰ μετρίως . . σπουδῇ ἔχουσιν* [= *σπουδῇ*] Eur. Herc. 709. *Τὰ δ' ἐν μέσῳ ἢ λῆσται ἰσχύος* Soph. Œd. C. 583. *Τὴν ἐπὶ τῶν αὐτῶν ἀδ' ἀνέστησαν οἰμωγῶν* . . *Ἀγαμήμωνα* [= *τί ἀδ' ἀνέστησαν οἰμωγῶν Ἀγαμήμωνα*] Id. El. 122. In like manner, *Τοῦτο αὖ μ' ἔχουσιν* [= *τοῦτο καὶ ἰγὰρ ποῶν*] Eur. Ion, 572. Yet see §§ 333. 5, 434.

§ 426. 7. **ELLIPSIS.** The verb which governs the *Acc.* is sometimes omitted; particularly,

α.) In **EMPHATIC ADDRESS**; as, *ὦ τοι, δ' εἰ τοι* [sc. *λίγω σ' καλῶ*], *You there, ho! you I mean*, Ar. Av. 274 (§ 343. δ). *Σὺ δὲ, εἰ τὴν νύκτα ἐκείνην κἀκεῖ, φησὶ, ἢ καταρεῖ μὴ διδρακίνας τάδε*; Soph. Ant. 441.

β.) In **ENTREATY**; as, *Μὴ, πρὸς εἰ θεῶν* [sc. *ἰναιένω*], *τλῆς μὲν προδοῦναι*, *I beseech you by the gods, do not forsake me*, Eur. Alc. 275. (Observe the arrangement, which is frequent in earnest entreaty; and compare, in Lat., *Per omnes te deos oro* Hor. Ode i. 8. 1. *Per te ego deos oro* Ter. Andr. iii. 3. 6.)

γ.) In **PROHIBITION**; as, *Μὴ τριβὰς ἔτι* [sc. *ποιεῖν*], *No more delays!* Soph. Ant. 577. *Μά μοι μυρίους, μὴδὲ δισμυρίους ξένους* [sc. *λίγους*], *Don't talk to me of your ten thousand or twenty thousand mercenaries*, Dem. 45. 11. *Μά μοι πρόφασιν* Ar. Ach. 345.

δ.) In **SWEARING**; as, *Ὅν, τίνδ' Ὀλυμποι* [sc. *ἱμῶμι*. Cf. § 428], *No, by this Olympus!* Soph. Ant. 758. *Ὅν τὰν Διὸς ἀσπεράν* Id. El. 1063. — By this ellipsis may be explained the use of the *Acc.* with the particles *ναί*, and *μή* (of which the two first are *affirmative*, and the last, unless preceded by *ναί*, commonly *negative*), according to the following

**SPECIAL RULE.** **ADVERBS OF SWEARING** are followed by the *Accusative*; as, *Ναὶ Δία*, *Yes, by Jupiter!* i. 7. 9. *Ναὶ τὰ Σιῶ* vi. 6. 34. *Ἀλλὰ, μὴ τοὺς θεοὺς, εὐν ἱγῶν αὐτοὺς διώξω*, *but, by the gods, I will not pursue them*, i. 4. 8. *Ναὶ μὴ Δία*, *Yes, indeed!* v. 8. 6.

§ 427. 8. The *Acc.* required by a transitive verb is sometimes omitted; as, *Ὅστις ἢ πρὸς ἰδὼν βούλεται διατιλίσει* [sc. *τὴν ἰδίαν*] i. 5. 7. Cf. iv. 5. 11. *Ἀλύκας ἤλασε* [sc. *τὸν ἱππὸν*] i. 10. 15. Compare *Παρελαύνοντες* Cyr. viii. 3. 28, with *Ἐλαύνοντες τὸν ἱππὸν* Ib. 29; and *Παρελαύνον τὸν ἱππὸν*, with *Προελαύνον αὐτὰς* Cyr. v. 3. 55.

9. An elliptical or unusual construction of a verb and *Acc.* is sometimes employed, especially by the poets, for energy of expression; as, *Ἐμμεν* [= *κίρην ἰσχύου*] *πολύκωρον φόνον* Soph. Aj. 55. *Αἶμ' ἰδύσα* [= *αἶμα τὴν γῆν διῶν ἔχου*, or *αἶματι τὴν γῆν ἰδύσα*] Ib. 376. *Τίγγυ δακρύων ἄχου* Id. Tr. 849. *Τρώες φόνον* Eur. Sup. 1205. Cf. §§ 425, 431, 433.

1. *Accusative of the Direct Object.*

§ 428. I. This Acc. is often translated into English with a *preposition*; thus,

Ὀρνύμη θεῶν καὶ θεῶν, *I swear by gods and goddesses*, vi. 6. 17. Ὄσται μὲν γὰρ αὐτοὺς ἰσχυροῦνται, *for these have been guilty of perjury against them*, iii. 1. 22. Ἡμᾶς . . εὖ ποίω, *doing well to us*, i. e. *treating us well*, ii. 3. 23. Ὁ δὲ σίγλος δύναται ἰσθᾶ ὀβολού, *the siglus is equivalent to seven oboli*, i. 5. 6. Οὐδὲν ἄλλο δύναμις ii. 2. 13. Μάχας θαρβύει, *you have no fear of battles*, iii. 2. 20. Φυλαττόμενοι . . ἡμᾶς, *guarding against us*, ii. 5. 3. Ἀποδιδράς πατέρας, *having run away from their fathers*, vi. 4. 8. Ὁ κολοῖός μ' ἀχίται, *the jackdaw has departed from me*, i. e. *has left me*, Ar. Av. 86. Ἡσχύνθημι καὶ θεῶν καὶ ἀνθρώπων προδοῦναι αὐτόν, *we were ashamed before both gods and men to desert him*, ii. 3. 22. Αἰσχύνεται τὸ πρᾶγμα, *he is ashamed of the act*, Eur. Ion, 367. Τοὺς γὰρ ἐντέλεις θεοὶ θνήσκοντας οὐ χαιρέουσιν, *for the gods do not rejoice in the death of the pious*, Id. Hipp. 1340. Ἀἷ σε χερύουσι, τὸν ταμίαν Ἰακχον, *'dances in honor of,' Soph. Ant. 1153. 'Ελίσσεται' . . Ἀργεῖον Eur. Iph. A. 1480.*

§ 429. II. To this head may be referred the use of the Acc. with VERBS OF MOTION, to denote the *place* or *person* to which (§§ 339, 422); as,

Ἀφίξεται τόπον ὕλαδην, *will come to a woody spot*, Ven. 10. 6. Ἄστυ Καδμῆϊον μελάν Soph. Œd. T. 35. Ἦλθεν πατέρι ἀρχαῖον τάφον Id. El. 893. Πύργους γῆς ἰσχυρῶς Ἰωλκίας Eur. Med. 7. Ἀφίκετο χθόνα Ib. 12. Τήνδε ναυστολῆς χθόνα Ib. 682. Ἦες τίλος μελόντας Ib. 920. Χρεῖα τίς σε Θισσαλῶν χθόνα πύμψαι; Id. Alc. 479. Κνίσση δ' οὐρανὸν ἱκναι A. 317. Ἐβαν τίας γ. 162.

NOTES. *a.* This use of the Acc. is chiefly poetic, and especially Epic, instead of the common construction with a preposition.

*β.* The poets sometimes even join an Acc. of the place with verbs of *standing*, *sitting*, or *lying* (as implying *occupation*); thus, Στῆθ' αἰ μὲν ὕμῶν τόνδ' ἡμαρτήρη σείσιν, αἱ δ' ἰνδᾶδ' ἄλλον οἶμον Eur. Or. 1251. Θάσσοντ' ἄκραν Ib. 871. Τρίποδα καθίζων Φοῖβος Ib. 956. Τέσπον . . ἔντινα κῦται Soph. Ph. 144.

§ 430. III. CAUSATIVES govern the Acc., together with the case of the included verb; as,

Μὴ μ' ἀναμνήσῃς κακῶν, *do not remind me of [cause me to remember] my woes*, Eur. Alc. 1045 (§ 376. γ). Ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς . . κινδύνους iii. 2. 11 (§ 424. 2). Βούλυι σε γινύσσω πρῶτον ἀπρᾶτον μίθῃ; Eur. Cycl. 149. Τοὺς παῖδας . . γινύσσειν αἵματος Pl. Rep. 537 a (§ 375. α). Πολλὰ καὶ ἥδια καὶ παντοδαπὰ ἰούχουν ὑμᾶς Pl. Gorg. 522 a. See also § 357.

REMARK. The verbs διῷ and χεῖ are sometimes construed by the poets as *causatives*; thus, Σὶ διῷ Προμηθεύς, *you have need of [it needs you of] a Prometheus*, Æsch. Prom. 86 (§ 357). Πένου πολλοῦ με διῷ Eur. Hipp. 23. Τί γὰρ μ' ἔβου παῖδων; Eur. Suppl. 789 (cf. Σοί σε γὰρ παῖδων τί διῷ Id. Med. 565, and § 409). Τί χεῖ φίλων; Id. Or. 66 (but Porson reads Τί διῷ φίλων, denying that this use of χεῖ is Attic). Σὶ χεῖ . . αἰδοῦς γ. 14.

2. *Accusative of the Effect.*

§ 431. The EFFECT of a verb includes whatever the agent does or makes. Hence any verb may take an Acc. expressing or defining its action. The Acc. thus employed is either, *α.* a noun kindred, in its origin or signification, to the verb, or *β.* a neuter adjective used substantively, or *γ.* a noun simply defining or characterizing the action.

*α. KINDRED NOUN.*

Οἱ δὲ Θράκες ἰσὺ ἐνέτυχον τοῦτο ἐν ἐνέτυχμα, and when the Thracians had gained this success, vi. 3. 6. Ὡς ἀκινδύνον βίον ζῶμεν, how secure a life we live, Eur. Med. 248. Στρατηγήσονται ἐμὶ ταύτην τὴν στρατηγίαν i. 3. 15. Γαμῶν γάμον τίνδι Eur. Med. 587. Τί προσηγίλας τὸν παύσστατον γίλων; Ib. 1041. Ἐπιμειλῶνται πᾶσαν ἐπιμίλιαν Pl. Prot. 325 c. Βασιλίαν πᾶσῶν δικαιοτάτην βασιλιεύμεν Pl. Leg. 680 e. Φιγίτω ἀιφυγίαν Ib. 877 c. Τὸν ἱερὸν καλούμενον σέλιμον ἰσσεάστειαν Th. i. 112. Ἥξαν δέμαμα διπλὸν Eur. Ph. 1379. Πήδημα κοῦφον ἰς νῆς ἀφάλατο Æsch. Pers. 305. Ἀύσεων φοῖλον δίγγρα δαέκοντες Ib. 79. Τῆνδ' ἰ προσδῆκον ἴδραν Soph. Oed. C. 1166. Ὀρχῶντο τὴν καρκαίαν vi. 1. 7. Περιωτίον δ' ἡμῶν τοὺς πρώτους σταθμούς ii. 2. 12. Ἐλθεῖ τὴν Διὸς iii. 1. 6. Ἐφη ἀγήςσεται . . εἰδὼν iv. 1. 24. Τρίεται τριφασίας Διὸς Hdt. vi. 119.

REMARKS. 1. In like manner, an adjective sometimes takes an Acc. of the kindred noun (§ 424. 1); as, Μῆτις τι σοφὸς ὦν τὴν ἱκίανον σοφίαν, μήτι ἀμαθὴς τὴν ἀμαθίαν, being neither wise with their wisdom, nor foolish with their folly, Pl. Apol. 22 e. Κακοὺς πᾶσαν κακίαν Pl. Rep. 490 d. Δούλους τὰς μειγίστας θουσιίας καὶ δουλείας Ib. 579 d.

2. It will be observed, that usually an adjective is joined with the Acc. of the kindred noun, and the whole phrase is an emphatic substitution for an adverb. Thus, Ὡς ἀκινδύνον βίον ζῶμεν = Ὡς ἀκινδύνως ζῶμεν. This adjective not unfrequently occurs with an ellipsis of the noun; as, Τὶ Περιωτὸν ὀρχύτο [sc. δέχημα] vi. 1. 10. Hence appears to have arisen the construction in § 432.

§ 432. *β. NEUTER ADJECTIVE.*

Τοιαῦτα μὲν πειποίησι, τοιαῦτα δὲ λίγῃ, [he has done such things, and says such things] such has been his conduct, and such is his language, i. 6. 9. Λίγῃς εὖν ἀχάριστα ii. 1. 13. Ταῦτα χαρίωνται Ib. 10. Τὰ Δάκαια ἴδου i. 2. 10. Μηδὲν ψιδωθεῖαι i. 9. 7. Μίγα φρονήσας iii. 1. 27. Ἀδίκημα γι τὸ πολέμιόν vii. 3. 33. Χρήσασθαι τι τῇ στρατιῇ, to make some use of the army, Cyr. viii. 1. 14. Τί αὐτῷ χρεῖσθαι, what would you do with him? Ib. i. 4. 13. Τί σεμνὸν καὶ πεφροντικὸς βλίσταις, why do you look grave and thoughtful? Eur. Alc. 773. Καλὸν βλίστω Id. Cycl. 553. Κλίπτειν βλίστω Ar. Vesp. 900.

REMARKS. 1. This construction (upon which see § 431. 2) is closely allied with the adverbial use of the neuter adjective § 440), and is, perhaps, its origin.

2. The Acc. of the neuter adjective is very extensive in its use, and often occurs where a substantive would have been constructed differently; thus, Τάδε μῖντοι πλοισιπῶν εὖν ἤρχυντα, ἰν μὲν τῷ Δίῳ τοῦ ἡλίου, ἰσ δὲ τῷ

χημῶν τοῦ ψύχους Ages. 5. 3. XP. Ὁσφραίνου τι; ΔΙΚ. Τοῦ ψύχους  
Ar. Plut. 896.

3. The Acc. of the *neuter pronoun* is sometimes used to denote that on account of which any thing is done (viewed originally as the effect or result of the action); as, "A δ' ἦλθεν, *but what I came for*, Soph. (Ed. C. 1291. Ταῦτ' ἰγὼ ἰσχυοῦν, *therefore [on account of these things] I made haste*, iv. 1. 21. Τί τὰ πρὸς καταβόσκουσαν, 'why', vi. 3. 25. Τοῦτ' ἀφινόμεν Id. (Ed. T. 1005. Ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἦν Pl. Prot. 310 e. Νιώτατος δ' ἦν Περιμίδων· ἰ καὶ με γῆς ὑπεξίτημψιν Eur. Hec. 13. Ἐκείνο δὲ ἄδωμῶ, ἴετ' αὖ δακν' Mem. iv. 3. 15.

NOTE. So with *χεῖμα*, *thing*, expressed, Τί χεῖμα αἰνῶς; *why do you lie there?* Eur. Heracl. 633. See Ib. 646, 709; Id. Alc. 512; &c.

### § 433. γ. DEFINITIVE NOUN.

Φόβον βλίπων, *looking terror*, Æsch. Sept. 498. Ἡ βουλὴ . . ἱελαψεν αὐτὸν, *the senate looked mustard*, Ar. Eq. 629. Ἀρην διδομένην Æsch. Sept. 53. Ἀλφειὶδὲν πνίον Ar. Av. 1121. Ἄδων τὸν Σιτάλλαν vi. 1. 6. Ἐλπίδας λίγων i. 2. 11. Ὀλύμπια νικηκτότι, *having conquered in the Olympic games*, Th. l. 126. Νικηκταὶ ναυμαχίας Id. vii. 66. Ναιπηκότες αὐτὸν παγκράτιον Symp. i. 2. Ἡγωνίζοντο δὲ παῖδες μὲν σπάρδιον, . . σάλλον δὲ καὶ συγμῶν καὶ παγκράτιον Ἰταρεῖ vi. 8. 27. Πολλὰς μάχας ἤττηται Isocr. 71 e. Χρηγούonta πασι Διούσια Dem. 535. 13.

### 3. Double Accusative.

§ 434. The same verb often governs TWO ACCUSATIVES, which may be,

I.) The DIRECT OBJECT and the EFFECT, *in apposition* with each other (§ 331); as with verbs of *making, appointing, choosing, esteeming, naming, &c.* Thus,

Βασιλία σε ἰποίησαν, *they made you king*, vii. 7. 22. Στρατηγὸν δὲ αὐτὸν ἀπείδειξι, *and he had appointed him general*, i. 1. 2. Πατέρα μὲν ἐκαλεῖται, *you called me father*, vii. 6. 38. Ὅστις δ' ἂν ἑαυτὸν ἱληται στρατηγόν v. 7. 28. Οἳ, εἰ Σύρα θεοὺς ἰνόμεζον i. 4. 9. Ὁν ὠνόμαζε Διομῶδην πατὴρ Eur. Sup. 1218. Ὅνομα τί σε καλεῖν ἡμᾶς χρεῖν; Id. Ion, 259. Θιμιστοκλῆς Κλειφόντου τὸν υἱὸν ἰσπία μὲν ἰδιδάξατο ἀγαθὸν Pl. Meno, 93 d. Οἳ; ἡγεμόνας πόλειον ἰπαιδιδύσασθαι Pl. Rep. 546 b. Κύρος τὸ στρατιῶνα κατίνειμι δωδεκα μίση, *Cyrus divided the army into twelve parts*, Cyr. vii. 5. 13.

NOTE. The infinitive εἶναι is often used with these verbs; as, Νεμίζω γὰρ ὁμᾶς ἐμὸν εἶναι καὶ πατέρα καὶ φίλους i. 3. 6. Σοφιστὴν δὲ τοῦ ἰνομάζουσι . . τὸν ἄνδρα εἶναι Pl. Prot. 311 e.

§ 435. II.) The DIRECT OBJECT and the EFFECT, *not in apposition*; as with verbs of *doing, saying, &c.* Thus,

Εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσῃ αὐτόν, *if any one had done him any good or evil*, i. 9. 11. Τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις Pl. Rep. 495 b. Ἡδυνήσαμεν αὐτοὺς οὐδὲν vii. 6. 22. Ἠλίκα ταῦτ' ὠφίληται ἄπαντας Dem. 255. 7. Ἀποτίσασθαι δίκην ἰχθεύς Eur. Heracl. 852



Ταῦτα καὶ κατ' ὅσον' αὐτὸν Id. Bac. 616. "Οὐκ ἐπὶ ταῖς τραγωδίαις ἀλλὰ  
 λους τὰ ἴσχυα λίγυσεν, 'say the worst things to each other,' Mem. ii. 2.  
 9. Πολλὰ πρὸς πολλούς μιν δὴ ἐξίπτας Soph. El. 520. Τὰ εἰμὶ ἴση πό-  
 λαζ' ἱππικούς Id. Aj. 1107. Ἐση κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν  
 Id. CEd. T. 339. Ἐψιυσάμην εὐδὴν σε Id. CEd. C. 1145. Τί... γρά-  
 ψαις; ἔν σε μουσικούς ἐν τάφῳ; Eur. Tro. 1188. Τροῦς ἐν ἰχθὺς ἰχθυίαν  
 δ' ἰγὰ Soph. El. 1034. Ὀρεκνῶσαι πάντας τοὺς στρατιώτας τοὺς μεγίστους  
 ὄρεκνους Th. viii. 75. Μίλιός μιν ἰγρέψατο τὴν γραφὴν ταύτην Pl.  
 Apol. 19 a. Γαμῶ μιν δυστυχίσουσιν γάμον Eur. Tro. 357. Κεῦσθαι  
 κέρτα μίλιον πλοῦτος Id. Or. 1467. Ἀλλ' ἄγχι ὄρεκν' ἐν πᾶσι κατὰ  
 μοῖαν Id. Hel. 835. Ἀναδῆσαι βούλονται εὐαγγέλιόν σε Ar. Plut. 764.  
 Μιλτιάδης δ' ἐπὶ ἐν Μακεδῶν μάχῃσι τοὺς βασιλεῖς νικῆσας Aeschin.  
 79. 36.

§ 436. III.) TWO OBJECTS differently related, but which  
 are both regarded as DIRECT; as with verbs of *asking* and *re-  
 quiring*, of *clothing* and *unclothing*, of *concealing* and *depriv-  
 ing*, of *persuading* and *teaching*, &c. Thus,

Κῦρον αἰτεῖν πλοῦς, *to ask vessels of Cyrus, or to ask Cyrus for vessels*  
 i. 3. 14. Μῆτα μιν κρύψῃς τοῦτο, *do not hide this from me*, Aesch. Pr. 625.  
 Ἡμῶς δὲ ἀποστρέφει τὸν μισθόν, *but us he robs of our pay*, vii. 6. 9. Σὺ  
 διδάσκεις τὴν στρατηγίαν, *to teach you the military art*, Mem. iii. 1. 5. Πρὸς  
 εἰ μιν ταῦτα ἱρωτᾷς; Mem. iii. 7. 2. Ἀνὴρ δ' ἡμᾶς τοὺς εἰς Ἰλίῳ πό-  
 νους, . . ἀνθρώπα εἰ ἱμὶ γυναῖκα, παῖδάς τι Eur. Iph. T. 661. Τροῦτά δ'  
 ὁ Ζεῦ, προστρέψω Soph. Aj. 831. Ἐμῶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ  
 ii. 5. 38. Ἐάν πρᾶττεται αὐτὸν τὰ χρήματα, 'demand,' 'exact,' vii. 6. 17.  
 Οἱ Λακροῖ . . τίλη τοὺς καταπλόντας ἐξίλιγον Aeschin. 69. 29. Ταῦτα  
 προῦκαλεῖτο τοὺς συνήτας Cyr. i. 4. 4. Ταῦτο μὲν δὲ μὴ ἀνάγκη ζῆ μιν  
 Pl. Rep. 473 a. Τὸν μὲν ἱαντοῦ [sc. χιτῶνα] ἱκίουν ἡμφίσι Cyr. i. 3. 17.  
 Τὸν δὲ μιν ὅμῳ χλαῖναι ἡμισυχοῖ Ar. Lyd. 1156. Ἐκδύων ἱμὶ χρονο-  
 ρίαν ἰσθῆτα Aesch. Ag. 1269. Ἀφαιρῖσθαι τοὺς ἰνικουήτας Ἕλληνας τὴν  
 γῆν i. 3. 4 (cf. § 411). "Ος μιν . . φίλον ὄνμ' ἀποσπάσας Soph. CEd. C.  
 866. Τὴν μὲν γὰρ θῖαν τοὺς σφαίρους σισυλήκασιν Dem. 616. 19. Σὺ  
 ταῦτα μὴ πείθων Soph. CEd. C. 797. Σὺ τι γὰρ μιν εὐδὸς τοῦτο . . ἱπαί-  
 δους Cyr. i. 6. 20. Οὐκ ἰάσιν τοῦτό γ' ἡ δίκη σε Soph. Ant. 538. "Ος  
 σε πολλύσει τὸ δρεπὶ Id. Phil. 1241. Γυναὶδ' ἀρίστην λῆμιν Ἀχιρροῖαν πο-  
 ρεύσας Eur. Alc. 442. Πῶ μ' ὑπεξάγεις πόδα; Eur. Hec. 812 (cf. 'Ο  
 πολοῖς μ' ὀχίται, § 428). Χρεὶα νίξιστο . . ἄλμην ζ. 224. Διατρέχον  
 Ἀχαιοὺς ἐν γάμον β. 204. See also § 430.

## (II.) ACCUSATIVE OF SPECIFICATION.

§ 437. RULE XXII. An adjunct applying a  
 word or expression to a PARTICULAR PART, PROP-  
 erty, THING, or PERSON, is put in the Accusative;  
 as,

Τὰ χεῖρες διδμίνον, [bound as to the hands] *with his hands bound*, vi. 1. 8.  
 Ποταμὸς, Κῦδνος ὄνομα, ἔδρος δύο πλάτους, *a river, Cydnus by name, two*  
*plethra in breadth*, i. 2. 23. Πάντα κρείσσις, *best in every thing*, i. 9. 2  
 (cf. § 359. β). Ἀποσμηθῆναι τὰς κεφαλὰς, *beheaded*, ii. 6. 1, 29. Τὰ δὲ  
 τετρακμήριον iii. 1. 31. Θυμῶναι τὸ πᾶλλος καὶ τὸ μέγιστος ii. 3. 15.

Παῖδες ὡς διαχίλοι iv. 2. 2. Παῖδες . . ὃ πολλοὶ θύοντας ἴσους τὸ μῆκος καὶ τὸ πλάτος ἴσαι, ποικίλους δὲ τὰ ὤματα, καὶ τὰ ἱμπερεσθῖν πάντα ἰσογυμνοὺς ἀνέστην v. 4. 32. Δυναίς εἰμι ταύτην τὴν εἰχρὸν Cyr. viii. 4. 18. Πόλλιν τὴν οὐδὲν αἰεῖαν vii. 1. 25 (cf. § 393. γ). "Ὅσα δέ μοι χρέσματα ἴσται ii. 5. 23. Cf. §§ 369, 418. 3.

§ 438. REMARKS. α. This use of the Acc. is often termed *synecdoche*, from its analogy to the rhetorical figure bearing that name.

β. Where a verb is in this way followed by two accusatives, the construction (which is most frequent in Epic poetry) may be often referred to the Σχῆμα κατ' ἴλιν καὶ μίγες (§ 334. 9); as, Παῖον σε ἴσος φύγν' ἴσους ὀδόντων, *What language has escaped [you, the hedge of the teeth] the hedge of your teeth!* α. 64. Τόνγυ . . λίπ' ἰσσία θυμῶς I. 406. Cf. § 413.

γ. An Acc. of specification sometimes introduces a sentence; as, Τὸν μίγναι Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκούντας, οὐδὲν σὺ σαφὲς λίγνται, εἰ ἴσονται, 'but as to the Greeks,' Cyr. ii. 1. 5. Τὸ μὲν οὖν σύνταγμα τῆς τοῦ πολιτείας καὶ τὸν χρέον, ἴσον αὐτῇ χρώμναι διτιλίσαμεν, ἱεραπούντας διδύλωται Isocr. 264 c. Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γίνεσθαι τι πολὺς Th. ii. 62. Τοὺς ἀγρονόμους ταύτους . . ἰνιδν φρίεσθων Pl. Leg. 761 e. — This construction may usually be referred to *anacoluthon* or *ellipsis*.

δ. The Acc. is sometimes used in *exclamations*, to specify the object of emotion (cf. §§ 343. 2, 372. α, ζ); as, Ἴδ', ἰδ' λιγίας μέρον ἀνδόνες, ὀή, ὀή *for the fate of the melodious nightingale*, Æsch. Ag. 1146. Δυνόν γε τὸν πῆ- ρεκα τὸν παρὰ τοὺς βροτοὺς εἰχόμενον, εἰ μηδίσοντι νοστήσει πάλιν Ar. Av. 1269. — This construction, which is unfrequent, should perhaps be referred to *ellipsis*.

### (III.) ACCUSATIVE OF EXTENT.

§ 439. RULE XXIII. EXTENT OF TIME AND SPACE is put in the Accusative (cf. §§ 378, 420); as,

α. TIME. Ἐμεινεν ἡμέρας ἑπτά, *he remained seven days*, i. 2. 6. Ἐδάκνυε πολλὸν χρόνον i. 3. 2. Ζῶν αἰσιθὶς ἱναυτόν ii. 6. 29. Ἐσπλεον ἡμέραν καὶ νύκτα vi. 1. 14. Περιούμναι τὸ λοιπὸν τῆς ἡμέρας iii. 4. 6. Τοὺς μὲν γὰρ πύνας τοὺς χαλσινοὺς τὰς μὲν ἡμέρας διδίασι, τὰς δὲ νύκτας ἀφίαισι· τοῦτον δὲ, ἢ εὐφροῦνται, τὴν νύκτα μὲν δάσται, τὴν δὲ ἡμέραν ἀφάσται v. 8. 24. Οἱ τριάκοντα ἱση γιγονότις, 'thirty years old,' il. 3. 12. Τὴν θυγατέρα τοῦ κομμάχου ἰνάτην ἡμέραν γιγαμμημῖν iv. 5. 24. Τρίτην ἡμέραν αὐτοῦ ἤνοτες Th. viii. 23. Δίκατοι αἰχμαῖζις ἴσος Eur. Rhes. 444. "Ὅς εἴδηται ταῦτα τρία ἱση, 'these three years,' Lys. 109. 12.

β. SPACE. Ἐξελαιύνει διὰ Φρυγίας σπαιμὸν ἴσα, *parasangs ἴσας*, *he advances through Phrygia one day's-march, eight parasangs*, i. 2. 6. Ἀπύχοντα τοῦ ποταμοῦ σπαιδίου πιντικαῖδνα ii. 4. 13. Μυρίας ἑμί γε κατὰ γῆς ἰεργυὰς γνίσθαι vii. 1. 30. Τὸ βίλος αὐτῶν καὶ διαπλάσιον [sc. διάστημα] φρίεσθαι τῶν Περσικῶν σφινδοῶν iii. 3. 16. Ὅσισον δὲ προδιώξιναι οἱ Ἕλληνας, τοσοῦτον πάλιν ἱσαναχρεῖν μαχομένους Idu iii. 3. 10.

NOTE. In the simple designation of *time* and *place*, the GENITIVE commonly expresses the *time* and *place* in *which* (§ 378); the DATIVE, *at which* (§ 420); and the ACCUSATIVE, *through which*. To a certain extent, however, the offices of the several cases blend with each other.

## (IV.) ADVERBIAL ACCUSATIVE.

§ 440. RULE XXIV. The Accusative is often used ADVERBIALLY, to express *degree, manner, order, &c.*; as,

Τόδε τὸν τρόπον, *in this way, or thus*, i. 1. 9. Τὸν αὐτὸν τρόπον vi. 5. 6 (cf. Τῷ αὐτῷ τρόπῳ iv. 2. 13, and § 418). Τίλος δὲ ἵππῃ, *and finally* [at the end] *he said*, ii. 3. 26. Ἀρχὴν μὴ πλουτῆσαι, 'in the first place,' 'at all,' vii. 7. 28. Ὁ ὄχλος ἀπὸ μὴν δίδασκε iv. 3. 26. Τούτου χάριν, *on account of this*, Mem. i. 2. 54. Κυνὸς δίκην, *like a dog*, Æsch. Ag. 3. Καί ἐν δ' ἰφάνει, 'opportunately,' Soph. Aj. 34. Ἀωρίαν ἡκουσας Ar. Ach. 23. Τὴν δὲν ἰσαγόνιον Hdt. ii. 2. Συντάσσεται τὴν ταχίστην [sc. δύν] i. 3. 14 (cf. i. 2. 20). Οὐκ οὖν, ἴθι, καὶ περὶ πολέμου συμβουλεύον τήν γε πρῶτην ἡμετέραν, 'for the present,' Mem. iii. 6. 10. See § 320. 3.

§ 441. REMARKS. α. This rule applies especially to the Acc. *neut.* of *adjectives*, both sing. and plur.; as, Τὸ ἀρχαῖον, *formerly*, i. 1. 6. Τὰ μὲν . . , τὰ δὲ, *partly . . , partly*, iv. 1. 14, v. 6. 24. Μικρὸν ἐξίφυνε τὸ μὴ καταστρέφειν i. 3. 2. Τυχόν, *perhaps*, vi. 1. 20. Τὸ λοιπόν, *henceforth*, ii. 2. 5. Ἐπεις μίγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμοφύεσσα Pl. Gorg. 524 b. Τροσεῦτον γὰρ πλάθι περὶν βασιλεύς i. 8. 13. Θυμωδίστατοι δὲ πολέ iv. 5. 36 (cf. § 419). See especially § 162.

β. A strict analysis would refer the adverbial Acc. in part to the Acc. of *effect* (§ 432), in part to that of *specification* (§ 437), and in part to that of *extent* (§ 422. iii.).

## F. THE VOCATIVE.

§ 442. RULE XXV. The COMPELLATIVE of a sentence is put in the Vocative (§§ 329. N., 340. α); as,

Κλίμαρχε καὶ Πρὸξενε, . . οὐκ ἴσσι ὅ τι ποιῶντι, *Clarchus and Proxenus, you know not what you do*, i. 5. 16. Ὁ θαυμασιώτατε ἀνθρώπε, *O most wonderful man*, iii. 1. 27.

§ 443. REMARKS. α. The *sign of address*, in Greek, as in other languages, is commonly δ.

β. The term of respectful address to a company of men is ἄνδρες, with which may be likewise connected a more specific appellation; thus,

Ὅρατε μὲν, ὦ ἄνδρες, *you see, gentlemen*, iii. 2. 4. Ἀνδρες στρατιῶται, καὶ θαυμάζετε, *fellow-soldiers, do not wonder*, i. 3. 3. Ὁ ἄνδρες Ἕλλησι ii. 3. 13 Ὁ ἄνδρες στρατηγοὶ καὶ λοχαγοί iii. 1. 34.

## CHAPTER II.

### SYNTAX OF THE ADJECTIVE.

#### I AGREEMENT OF THE ADJECTIVE.

§ 444. RULE XXVI. An ADJECTIVE agrees with its *subject* in *gender*, *number*, and *case*.

The word *adjective* is here used in its largest sense (§ 73). Thus, Παράδωκες μέγας ἀγρίων θηρίων κλήρης; a large park full of wild beasts, i. 2. 7. Τὰ παῖδες ἐμφανίζω, both the children, i. 1. 1. Αἱ Ἰωνικαὶ πόλεις . . διδομένας, Ib. 6. Τίνες τὸν γέγονον Ib. 9. Ἐχων ἐκλίνας χιλίους καὶ σιλτασσοὺς Θερῆνας ἐκτακτοῦς, i. 2. 9. Θιούς πάντας καὶ πάσας, VI. 1. 31.

NOTES. α. An adjective either assists in describing the thing which is spoken of, or forms a part of that which is said of it. In the former case, the adjective is said to be used as an *epithet* (ἐπίθετον, from ἐπιτίθημι, to add); in the latter, as an *attribute* (attribūtus, ascribed). In the sentence, "A good man is merciful," "good" is an epithet, and "merciful" an attribute. The agreement of the *attribute* with its subject is far less strict than that of the *epithet*; while the agreement of the *pronoun* (§ 495) is still less strict than that of the *attribute*.

β. An exception to this rule, which is merely apparent, consists in the use of the *masculine* form for the *feminine* in adjectives of three terminations (§ 133. γ, δ).

§ 445. REMARKS. 1. Infinitives, clauses used substantively, and words or phrases spoken of as such, are regarded as *neuter*; thus,

Εἴηθις, εἴη ἡγήμενα αἰνῶν, it would be foolish to ask a guide, i. 3. 16. Δὴ λον ἦν ἔτι ἰγγύς σου βασιλῆος ἦν ii. 3. 6. Οὐ τὸ ζῆν περι πλίσσεν ποιεῖσιν, ἀλλὰ τὸ εἶ ζῆν Pl. Crito, 48 b. Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ' ὅτι ΤΜΕΙΣ ἴσασιν ἴστω, ἐν πόλει λέγω, You, men of Athens; and when I say you, I mean the state, Dem. 255. 4. Τὸ ΜΗ καὶ τὸ ΟΥ προετιθέμενα, the *NOT* and the *NO* prefixed, Pl. Soph. 257 b. Χρησθῶ . . ἐγὼ καὶ ὁ ἀδελφός, to use the phrase *not* αὐτοῖς Ib. 252 c.

NOTE. Grammarians often speak of a word, with an ellipsis of the part of speech to which it belongs; as, Ἔστιν ὁ [sc. σύνδεσμος] ἀλλὰ ἀντι τοῦ δι, the [conjunction] ἀλλὰ is instead of δι Soph. Ed. C. 237, Schol. Ἀίσω ἢ [sc. πρόθεσις] διὰ, [the preposition] διὰ is wanting, Ib. 1291, Schol.

§ 446. 2. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are frequent (§ 329. N.). (α.) In *syllipsis*, when *persons* of both sexes are spoken of, the adjective is *masculine*; when *things* are spoken of, it is commonly *neuter*; as,

'Ος δὲ οἱ πατέρα τι καὶ μητέρα καὶ ἀδελφοὺς καὶ τὸν ἑαυτοῦ γυναικα ἀχμαλώτους γυγνημένους Cyt. iii. 1. 6. Λέλοις τι καὶ πλύνει καὶ ξύλα καὶ κίρκας ἀνάκτας μὴν ἡμέμιντα οὐδὲν χρεώμα ἴσται Mem. iii. 2. 7.

(β.) In *zeugma*, the adjective sometimes agrees with the *most prominent* substantive, sometimes with the *nearest*; as,

'Ἐπτά ὀβολοὺς καὶ ἡμιόβολον Ἀττικίους, seven Attic oboli and a half, i. 5. 6. Πυθίμους . . τὸν Σαρπηδόχην καὶ τὰς ταῦς ἀπικαλυπτότα Th. viii. §3. Παῖδας ἢ γυναικας συναρμολοῦσας Cyt. vii. 5. 60. Μητρός τι καὶ τοῦ τοῦ πατρός Soph. Ed. T. 417.

§ 447. 3. ELLIPSIS. The subject of the adjective is often *omitted*, especially if it is a familiar word. The words most frequently omitted are,

a. MASCULINE, ἀνὴρ or ἄνθρωπος, man, χρόνος, time; as, Συντάξει δὲ ἑαυτὸν τοὺς ἑαυτοῦ [sc. ἀνδρας], and that each one should arrange his own [men], i. 2. 15. Τῶν παρὰ βασιλείας i. 1. 5. Τόδς φύγοντας, the exiles, Ib. 7. Τόδς κακοῦργοις καὶ ἀδίκους [sc. ἀνθρώποις] i. 9. 13. 'Ἐνταῦθα ἴμιναι ἡμίταις τρεῖς ἢ ᾤ [sc. χρόνῳ] Κύρος ἀπικτινύει i. 2. 20. 'Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν i. 10. 6 (cf. 'Ἐν τούτῳ τῇ χρόνῳ iv. 2. 17).

β. FEMININE, γυνή, woman, γῆ or χώρα, land, ὁδός, way, ἡμέρα, day, χεῖρ, hand, γνώμη, opinion, μοῖρα, portion, ἄρα, reason; as, 'Ἡ Κίλισσα [sc. γυνή] i. 2. 12. Περιούσθαι ὡς διὰ φιλίας H. 3. 27 (cf. "Οστις διὰ φιλίας τῆς χώρας ἀπάξῃ i. 3. 14). Εἰς τὴν φιλίαν ἰλθὶν vi. 6. 98 (cf. Εἰς φιλίαν γῆν ἀφίκοντο v. 1. 1. See also § 421. β.). Τὴν λαοὶν [sc. ὁδὸν] πορευομένης iii. 4. 46. Καὶ αὐτοὶ μὲν ἂν ἰσορροῦνται ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκδῆσαι iv. 2. 10. 'Ιόντες μακρὰν iii. 4. 17. Τῇ ὑστεραίᾳ [sc. ἡμέρᾳ] οὐκ ἰφάνθησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ, τῇ δὲ τιτάρτῃ iii. 4. 37 (§ 420). 'Ἐν δὲ τῇ δεξιᾷ [sc. χερὶ] v. 4. 12. 'Ἐν δεξιᾷ, on the right, i. 5. 1. 'Ἐν ἀριστερᾷ vi. 1. 14. 'Ἐκ τῆς πλειότης [sc. γνώμης] ἴστανται πάντα, 'according to the vote of the majority,' vi. 1. 18. 'Ἀπὸ τῆς ἴσης [sc. μοίρας], on equal terms, Th. i. 15. 'Ἐπὶ τῇ ἴσῃ καὶ ἰμοίᾳ Id. i. 27. 'Ἡ πιαρμύνη, destiny, Eur. Hec. 43. 'Ἀπὸ πρώτης [sc. ἀρας], from the first, Th. i. 77.

γ. NEUTER, πρᾶγμα or χρεῖμα, affair, thing, μέρος, part, πλῆθος, collection, body, στρατιῶμα, military force, κίρκας, wing of an army, χωρίον, place, ground; as, Τὰ μὲν δὲ Κύρου [sc. πράγματα] . . , τὰ ἡμίτερα i. 3. 9 (cf. Τὰ Ὀδυσσῶν πράγματα vii. 2. 32). Εἰς τὸ ἴδιον [sc. χρεῖμα] i. 3. 3. Τὰ ἰσπνάδια, the necessities of life, i. 5. 10. Τῷ ὄντι, really, v. 4. 20. Ξεινοφῶντος Ἑλληνικᾷ, Xenophon's Affairs of Greece, or Greek History. Ἐκινούμαι τι [sc. μέρος] τῆς φάλαγγος i. 8. 18. Τὰ δεξιὰ τοῦ κίρκας Ib. 4. 1. Τὸν . . ξινοῦ [sc. πλῆθος or στρατιώματος], the mercenary force [= τῶν ξίνων, the mercenaries], i. 2. 1. Τοῦ Ἑλληνικοῦ [= τῶν Ἑλλήνων] i. 4. 13 (cf. i. 2. 1). Τὸ ξυσπασμός (cf. Τὰς ξυσπασμοὺς) Th. viii. 66. Τὸ θῆλυ γὰρ ποιεῖ μᾶλλον οὐκ ἐπὶ ἀρεταῖς Eur. Herc. 536. Τὸ κοινὸν τὸ ἡμίτερον v. 7. 17. Τὸ δὲ εὐνύμου i. 2. 15 (cf. Τὸ εὐνύμου κίρκας i. 8. 4). 'Ἐν τῷ ἱμαλῷ [sc. χωρίῳ] iv. 2. 16. 'Ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ σπᾶνις ἱκαλλοι iii. 4. 25. See also § 379. a.

NOTES. (a.) In cases of familiar ellipsis, the adjective is commonly said to be used *substantively*. The substantive use becomes especially prominent in such expressions as, Τοῖς μὲν ὑμῆστέροις δυσμενίσαι, 'your foes,' H. Gr. v. 2. 33; 'Ο εὖ ἱκίνου τοῦτον, 'his father,' Eur. El. 335. (b.) The substantive omitted is sometimes contained or implied in another word; as, Ἀμυγδάλωνος ἐκ τῶν

παρῶν [sc. ἀμυνθάλων] iv. 4. 13. Γιωργίῳ τὸν μὲν πολλὰν [sc. γῆν] Ar. Poch. 592. Καλοῦσι δ' ἰσχυροὺς με· τοῦτο [sc. ὄνομα] γὰρ πατὴρ ἴσται Eur. Ph. 12. (c.) In the phrase *ἐν ἡμετέρῳ*, *in our palace, at our court* (Hdt. i. 35, vii. 8. 4), there is either a double ellipsis for the sake of dignity (*ἐν ἡμετέρῳ οἴκου δαμασιν*); or a blending of the two forms of expression, *ἐν ἡμῶν οἴκῳ*, and *ἐν ἡμετέρῳ οἴκῳ*.

§ 448. 4. Many words which are commonly employed as substantives are properly adjectives, or may be used as such. Thus,

Ὀρόντης δὲ Πέρσης ἀνὴρ, and *Orontes, a Persian man*, i. 6. 1. Ὁ ἄνδρῃ στρατιώται, . . ἀνδρῶν στρατηγῶν iii. 2. 2. Ἄνδρα νεανίαν Cyr. ii. 2. 6. Νεανίας λόγου Eur. Alc. 679. Ἐλλήν τις ἀνὴρ Cyr. vi. 3. 11. Ἐλλήν τις οἶκον Eur. Med. 1331. Σπολὴν γ' Ἑλλήνα Id. Heracl. 130. Ἑλλάδος γῆς Soph. Phil. 256. Στρατιῆς Ἑλλάδος Eur. Rhes. 233. Γυναῖκα Τρωάδα Id. Andr. 867. Τρωάδος χλοῖος Id. El. 1001. Σαῖθον ἰς οἶκον Aesch. Prom. 2. Τύχην δὲ σωτήρ Id. Ag. 664. — These words, as substantives, are commonly appellations of persons or countries, ἀνὴρ, γυνή, γῆ, &c., being understood.

§ 449. 5. USE OF THE NEUTER. The substantive use of the neuter adjective (§ 447, a) exhibits itself in a variety of forms. Thus,

a.) A neuter adjective with the article often supplies the place of an abstract noun; as, Τὸ δ' ἀπλῶν καὶ τὸ ἀληθὲς ἰνίμιζι τὸ αὐτὸ τῷ ἡλίθιῳ εἶναι, *but sincerity and truth he thought to be the same with folly*, ii. 6. 22. Σὺν τῷ δικαίῳ (cf. Μισὰ ἀδινίας) Ib. 18. Τὸ χαλίσπιν [= ἡ χαλίσπινος] τοῦ πνιόμεν-τος iv. 5. 4. Οὐ γὰρ ἀριμύς ἐστιν ὁ ἐρίζων τὸ πολὺ καὶ τὸ ἐλίγον, 'the much and the little,' vii. 7. 36. Τὸ πιστόν [= ἡ πίστις] Th. i. 68. Διὰ τὸ ἀναι-σθητον ἡμῶν Ib. 69. Ὅτι γὰρ τοῦ περιχαροῦς τῆς νίκης Id. vii. 73. Τὸ γ' ἡμῶν πρὸς ἡμῶν Eur. Med. 178. Τῷ διαλλάσσοντι τῆς γνώμης, *the [differing] difference of opinion*, Th. iii. 10 (Thuc. is especially fond of this use of the Partic.). Τὸ μὲν διδίδι αὐτοῦ . . , τὸ δὲ θαρσεῖν, *his [being afraid] fear* . . , *but his confidence*, Id. i. 96. Ἐν τῷ μὴ μελιτῶντι Ib. 142.

β.) Neuter adjectives (both with and without the article) are used with prepositions to form many adverbial phrases; as, Ἀπὸ τοῦ αὐτομάτου, *of their own accord*, i. 2. 17. Ἐν γι τῷ φανερῷ, *openly*, i. 3. 21. Διὰ ταχίως, *rapidly*, i. 5. 9. Ἐξ ἴσου iii. 4. 47. Ἐν τῶν δυνατῶν iv. 2. 23. Ἀπὸ τοῦ πρώτου iv. 3. 9. Κατὰ ταυτὸν, *in the same way*, v. 4. 22. Ἐπὶ διέξῳ vi. 4. 1. Διὰ παν-τός, *throughout*, vii. 8. 11.

§ 450. γ.) Neuter adjectives are used in connection with words of different gender and number (commonly as appositives, § 331); as, Φοβερώ-τατον δ' ἰσημία, and *solitude is the most terrible thing of all*, ii. 5. 9 (cf. Εὐμ-βουλὴ ἱερὸν χεῖμα Pl. Theag. 122 b). Τί οὖν ταῦτα ἐστίν; ii. 1. 22. Τοὺς δὲ σοτακούς ἄπορον νομίζειν εἶναι iii. 9. 22. Μυκῆται μικρὸν ἦν, *Mycenae was a small affair*, Th. i. 10. Εὐδαια γὰρ αὐτοῖς . . πάντα ἦν, *for Euboea was every thing to them*, Ib. viii. 95. Ἀσθενίστητον γυνὴ ἀνδρός Pl. Rep. 455 e. Ἀνδρὲς ἀἰμύστεροι πλούσιος σίειν οὐδὲν Ib. 556 d. Ἐσπορα τὸ μηδὲν εἶναι Eur. Rhes. 818. Πρὸς τὸν οὐδὲν [sc. εἶναι] Ib. Ph. 598. Τὴν μηδὲν εἰς τὸ μηδὲν Soph. El. 1166. Ταῦτα δὲ ἀδύνατον ἰφάνη, 'an impossibility,' Pl. Parm. 160 a.

Λύαε καὶ οὐ καλόν; Id. Hipp. Maj. 288 c. Ἐμμενὶ φίλτατος πόλις Eur. Med. 329. Οἶμαι γὰρ ἄρ᾽ αἵς τῷδε γῆς Κερυνίας τὰ πρῶτ' ἵσθαι Ib. 916. Κρίνα δ' ἄντων τῶν ἱμῶν τὰ βέλτατα Esch. Eum. 487. — In these cases, an adjective agreeing in gender and number with the substantive would either express a different idea, or would express the same idea with less emphasis.

3.) The neuters *πλῆον* or *πλίον*, *μῖον* or *ἑλάττω*, *ἴσον*, *μῆδιν*, and *τι* are sometimes used as indeclinable adjectives or substantives; thus, *Μυριάδας πλῆον ἢ δαδίκαια*, *myriads more than twelve in number*, v. 6. 9 (cf. *Κῆρτις πλείους ἢ ἱξήκοντα* iv. 8. 27). *Μισθὸς πλίον ἢ τριῶν μηνῶν* l. 2. 11. *Οὐδὲς αὐτῆς ἑτῶν πλίον ἢ τετρακάρκοντα* H. Gr. iii. 1. 14. *Ἄλως, οὐ μῖον δυῶν σταδίων, the Halys, not less than two stadia in breadth*, v. 6. 9. *Φοίνεξ, Σιμιλίω-σας οὐ μῖον ἢ πλεῖσταίους* Cyr. vii. 5. 11. *Ἀποκτείνων τῶν ἀνδρῶν οὐ μῖον πεντακιστίους* vi. 4. 24. *Φερούς τε καὶ αὐτῶν οὐκ ἑλάττω τετρακισχίλιον* H. Gr. iv. 2. 5 (cf. *Σφιδνύται . . οὐκ ἑλάττω τετρακιστίους* Ib. 16). *Πιλά-τασται ἴσον [= τοσοῦτοι ἴσοι] διακίσιαι, targeteers as many as two hundred*, vii. 2. 20 (cf. *Ἡμῖς τοσοῦτοι ὅσους ἴσον οὐ ἑξῆς* ii. 1. 16). *Δίδου . . ἴσον μυακίους* Eq. 4. 4. *Δίδου . . ἴσον μυακίους καὶ πλείον καὶ μῖον* Mag. Eq. 1. 16 (cf. *Ὀλοτρέχουσιν ἀμαξμάτους καὶ μίζους καὶ ἑλάττω* iv. 2. 8). *Ὅτ' οὐδὲν ἂν τοῦ μῆδιν ἀντίσταν ὑπὲρ* Soph. Aj. 1231. *Γίγνεται . . τὸ μῆδιν ὅσους* Eur. Heracl. 166. *Κρίνεα τῶν τὸ μῆδιν* Id. Tro. 412. *Διανοῦνται εἶναι τί, appearing to be something, i. e. of some consequence*, Pl. Gorg. 472 a. (If *μῆδιν* and *τι* did not here remain without change, they would be confounded with the masc., and the expressions would lose their peculiar force.)

NOTES. (a) So, with the plur. form instead of the sing., *Παραμῖνι ἡμί-ρας πλείω ἢ τρις* Pl. Menex. 335 b. (b) In some of these cases, the neut. adjective appears to be used like an adverb. See § 529. β.

§ 451. 1.) A neuter adjective used substantively, or as an attribute of an infinitive or clause of a sentence, is often plur. instead of sing. (§ 336); as, *Εἰ τοῦτο τὸ φιλιλίμινον ἀποδοθῆναι, ἢ εἰ ταῦτά τι ἐφίλουντο*, if this which is due should be paid, or if both this should be due, vii. 7. 34. *Ὁ δὲ τοῦτο λίξων ἔρχομαι . . εἰ γὰρ ταῦτα λίγοιμι* Ages. 2. 7. *Ὅταν μὲν τι ἀγαθὸν ἔχουσιν, παρακαλοῦσι με ἐπὶ ταῦτα* Symp. 4. 50. *Σὺ μὲν τοσαῦτα χεῖρ παῖς, κλαίεις ἱλυνῶς* Ar. Thesm. 1062. *Ἄρ' οὐχ ὕβρις εἶδαι;* Soph. Œd. C. 883. *Ἀπὸλλων εἰδὲν ἦν . . ἐκὰν ἐκὰν τιλῶν*, 'it was Apollo,' Id. Œd. T. 1329. *Οὐκ Ἴωνες εἶδαι σισί,* there are here no Ionians, Th. vi. 77. *Ἀδύνα-τα ἦν ἰσχυρεῖν* Id. i. 125. *Διδογμῖν', ὡς ἴσιν, τήνδ' ἀνθρωπίνην* Soph. Ant. 576. *Ὅθι οὐ παραδοσία τοῖς Ἀθηναίοις ἴσιν* Th. i. 86.

NOTE. This use of the Plur. for the Sing. appears to have arisen from the want of a noun, or definite object of sense, to give strict unity to the conception. It is very frequent in demonstrative pronouns, and in verbals in *-τός* and *-τός*.

§ 452. 6. An adjective often takes a substantive in the *Genitive partitive*, instead of agreeing with it. In this construction, the adjective is either in the *same gender* with the substantive, or in the *neuter* (commonly the *neut. sing.*). Thus,

*Μηδὶ τὰ σπουδαῖα τῶν πραγμάτων* [for *πράγματα*], *μηδὶ τοῖς εὖ φρονοῦντας* [for *ἀνθρώποις*], *neither virtuous actions* [the virtuous of actions], *nor wise men* [the wise of men] Isocr. 24 d. *Δαμπερότης τι* [for *λαμπρό-*

της τις], *some distinction* [something of distinction], Th. vii. 69. 'Αερά πα-  
ρηδης [for αέραν παρηδα, *soft cheek* [softnesses of cheek], Eur. Ph. 1486.  
'Ασκημα . . βούης Soph. Ant. 1209.

NOTE. In this way, greater prominence and distinctness of expression, and sometimes a species of independence or abstractness (§ 449. α), are given to the adjective. Upon the whole subject, see §§ 358 – 362.

§ 453. 7. SYNOPSIS. The adjective often agrees in *gender* and *number* with the *idea of the speaker*, instead of the subject expressed; particularly with,

α. COLLECTIVE NOUNS, and words used *collectively*; as, 'Η δὲ βουλὴ . . οὐκ ἀγνοοῦντι, and the senate, not ignorant, H. Gr. ii. 3. 55. Κραυγὴ δὲ τοῦ 'Ελληνικοῦ στρατεύματος [= στρατιωτῶν] διαπισλυομένων iii. 4. 45. Τὴν πόλιν [πολίτας] . . ἔστα; Th. iii. 79. Λίεσες . . ἀπίστη ἀπ' 'Αθηναίων, βουλῆ-  
θίνες; Ib. 2. Ναῦν ἐν σῶν 'Αθηναίων ἡκουσαν ἰαί τι 'Αλκιβιάδην, ὡς κλιεύσαν-  
τας; Id. vi. 58. Οὐδ' ἔρως ἐσθήμους ἀποβήκεδ' ἱ βολῆς, ἀνδροφίλου βιζεύωντες  
αἵματος λίπας; Soph. Ant. 1021.

β. Words in the *plural* used for the *singular* (chiefly ἡμῖς for ἐγώ); as, 'Ἐπιτιθέμεν . . προσπίπτων, we [= I] beseech you, falling down, Eur. Herc. 1206. 'Ἢλιον μαρτυρούμεντα δρῶν' ἃ δρῶν οὐ βούλομαι Ib. 858. Διωρούμεντα . . κερταδίστα Id. Ion, 1250.

γ. Nouns of which the *gender* does not follow the *sex* (§ 75); as, 'Ω φίλτατ', ὃ περιεστὰ τιμηταῖς τέκνον, O dearest, O most fondly cherished son, Eur. Tro. 735. Τὸδ' ἔρως . . πατραιόντα Id. Bac. 1307. Τίτεια θαμίς ἱσα-  
μακῶντας; Ar. Plut. 292. Κόλλινοφάγι Βουσιτίδιον Ar. Ach. 872. Τὰ τέλιν  
καταβάντας; Th. iv. 15.

δ. Words for which others might have been used; as, 'Η νόσος [= νόση-  
μα] πρῶτον ἤρξατο γινίσθαι τοῖς 'Αθηναῖς, λεγόμενος Th. ii. 47 (cf. Τὸ μὲν  
οὐ νόσημα Ib. 51; yet see § 450. γ). Πᾶσα δὲ γέννα [= λαίς] Φρυγῶν  
.. δώσαν Eur. Tro. 531.

ε. Words governing a *Genitive*, to which, as the *more important word*, the adjective conforms in *gender* and *number*; as, Φίλτατ' Αἰγίστου βία, dearest  
majesty of Aegisthus, Aesch. Cho. 893. Τροίην ἰλόντες δήσαν' Ἀργείων στόλος  
Id. Ag. 577 (cf. α). Τὸ δὲ τῶν περισχυρίων . . διαρῶντες Pl. Leg. 657 d.  
Τὰ τῶν διακρίων . . ποιούμεναι Soph. Phil. 497. 'Ακούω φλόγγην ἐνδύων, κακῇ  
κλάζοντας ἀσπερ Id. Ant. 1001. — In these expressions, the Gen. and the  
word which governs it usually form simply a *periphrasis*, and are treated ac-  
cordingly.

§ 454. 8. An adjective sometimes agrees with a *Geni-  
tive implied* in another adjective (commonly a *possessive*); as,

Τὸ ἐν [= σοῦ] μόνῃ δόρημα, the gift of you alone, Soph. Tr. 775. Τοῖς  
ἡμετέροις [= ἡμῶν] αὐτῶν φίλοις, our own friends (§ 505. 3), vii. 1. 29.  
Τὰ ὑμῖντε' αὐτῶν ἀπολίσκει Dem. 25. 5. Θρῆν . . ἱμὲν τὸν αὐτῆς  
Aesch. Ag. 1322. Τὴν ἱμὲν αὐτοῦ τοῦ ταλαιπώρου . . βίον Ar. Plut.  
33. Τὰ μὲν δυσστηνὸν κακὰ Soph. Oed. C. 344. Σὴν ἀνδρίαν καὶ μεγαλο-  
φροσύνην ἀνακαίνοντας Pl. Conv. 194 a. Cf. §§ 332. 4, 383. α. — In like  
manner, as the *Dat.* may be used for the *Gen.* (§ 412), 'Ἐμοῖον [= ἡμῶν]  
ἔσσης ἡμίχλα προσηῖ . . ἐπιδόντα Aesch. Pr. 144.



§ 455. 9. *Attraction*. An adjective is sometimes attracted by a substantive either, (*α.*) *governing*, or (*β.*) *in apposition with*, its real subject; as,

*α.* Ταῦτ' αἷμα . . πατέρει, *the blood of my father*, Soph. *Œd. T.* 1400 Οὐμὶς . . παῖς παιδὸς Eur. *Andr.* 584. ἔχουν πρὸς ἄλλην ἰστίαν περιέσσωμαι Id. *Alc.* 538. Μίλανα σταλμὸν πύλων Ib. 215. Νῆκος ἀνδρῶν ξύναιμα Soph. *Ant.* 793. Πολλὰς σίντου θινίς Id. *Ph.* 1123. 'Ἡ σίντων δ' ἔφης . . βλαστῶσα Id. *Œd. T.* 1375. — In most of these cases, the Gen. with the word which governs it may be regarded as forming a *complex idea*, which the adjective modifies. This construction is chiefly poetic.

*β.* Οἱ γὰρ ὀφθαλμοί, πάλλασται δὲ [for ὄντες], *for the eyes, being the most beautiful of objects* (§ 450), Pl. *Rep.* 420 *a.* Ταῦς γὰρ μίγνυται ἐξημερηνέσας, ἀνάτοις δὲ ὄντας, μισίστην δὲ ὄσαν [for ὄντας] βλάσθη πύλιος, ἀκαλλάσττων ἰσθῶν Pl. *Leg.* 735 *a.* Πάντα δ' δὴ ὡς ἰδίας αὐτὰς ὄσας [for ὄντα] ὑπελαμνύσασμαι Pl. *Parm.* 153 *a.* 'Ἦλας . . πάντων λαμπρότατος, *the sun, the most splendid [sc. thing] of all things*, *Mern.* iv. 7. 8 (this is the common construction when the superlative is followed by a *Gen. partitive* of different gender from the subject of the sentence).

*NOTE.* An adjective is sometimes, in the poets, attracted by a *Voc.*; as, 'Οὐλοῖς κῆρς γίνου [for ἰλῶος, κῆρς, γ.], *may you be happy, boy*, Theoc. 17. 66. 'Ἰδὲ δύστηνι σὺ, δύστηνι [for -ος] . . φανίς Soph. *Ph.* 759. Cf. *Sic venies ho-dierne Tibull.* i. 7. 58.

§ 456. 10. An adjective sometimes agrees with a substantive instead of *governing* it in the *Gen. partitive* (§§ 358–360); as,

Περὶ μίσης νύκτας, *about midnight* [the middle of the night], i. 7. 1 (cf. 'Εν μίγνυ νυκτῶν Cyn. v. 3. 52). Διὰ μίσης δὲ τῆς πύλιος, *and through the midst of the city*, i. 2. 23. Τὶ ἄλλο στρατόμαχος, *the rest of the army*, Ib. 25. 'Εν δ' ἀκροῖς βᾶς ποσί, *and going on [the extremities of the feet] tiptoe*, Eur. *Ion*, 1166.

§ 457. 11. Adjectives are often used for *adverbs* and *adjuncts*, and, by the poets, even for *appositives*, and *dependent clauses*; to express,

*α.* *TIME*; as, Ἀφικνούμενοι . . τρίτατος [= τῇ τρίτῃ ἡμέρᾳ], *they arrive on the third day*, v. 3. 2 (cf. iii. 4. 37, and § 420). Σποράτος τραπέντος il. 2. 17. Πρωτίᾳ Κύρου . . ἀφίκετο i. 2. 25. Τελειωτῶν ἰχθυήσαντι, *at last he became angry*, iv. 5. 16.

*β.* *PLACE*; as, Σπηναύμην ἐκασίθροισι, *we encamp in the open air*, v. 5. 21 (cf. 'Τρεῖς ἐπὶ αἰθέρας iv. 4. 14). Διεξὼν φθγγύμιον vi. 1. 23. 'Εξέρουθ' ἰφίστης Soph. *Œd. T.* 32. Θαλάσσιον ἐκρίναται Ib. 1411. Φαίγες δ' ὑπερπύκνους Id. *Ant.* 785. Θυραῖον οἰχρῶν Id. *El.* 513. Μισανύμιος ἄσας, *amid the waves of war*, Eur. *Alc.* 91 (§ 383. *a.*). Πολλὰ δ' ἐφ' ταῦτα [= ταύτῃ or ἐπὶ, § 421. *β.*] κρέβεται, *and I see here many sheep*, iii. 5. 9. 'Ἠρίμαν ὄσαν αὐτὸς ἴδη. Ὀδρος, ἴδη, ἰσθῶνι ποροερχομαι, 'here he comes', Pl. *Rep.* 327 *b.* 'Ὡς ἀπὸς ἴδης, *as the man is here*, Soph. *Œd. C.* 32. Περὶδονται γὰρ εἴδης δὴ τινος Ib. 111. 'Ἄλλ' ἦδ' ἐπαδὼν ἐν δόμωνι τις ἰχθυομαι Eur. *Alc.* 137. 'Ὅδ' ἔμ' 'Ὀρίστη Id. *Or.* 380. 'Ἦτος ἐκείνης . . ὄσους, 'sits there,' *c.* 239.

γ. MANNER; as, Συνέβαλλον . . αἱ Ἑλλησποντικαὶ πόλεις ἰκεῖναι, *the Hellespontic cities contributed willingly*, i. 1. 9. 'Ο μὲν ἰπὸν ποιῶν cf. 'Ο μὲν ἰκευσίας ταλαιπωρῶν) Mem. ii. 1. 18. Οἱ δὲ στρατιῶται ἰδίζαντο ἡδίας καὶ ὑθὺς ἵπποντο ἄσμινοι, vii. 2. 9. Κατήνισεν τὰδ' ὄρκιος δράσιν Soph. Oed. C. 1637. Ἀνύσαι, ἔρχε, *run with all speed*, Ar. Plut. 229. Τοῦ; νικροῦς ὑποσπόνδους ἀπιδίδουσαν H. Gr. ii. 4. 19.

δ. EFFECT; as, Εὐφηνον [= ὥστε εὐφηνον εἶναι] . . κοίμησον στόμα, *hush your mouth to silence* [so that it should be silent], Aesch. Ag. 1247. Τῶν εὖν ἄδιδρονον ὁμμάτων σπασάμενος, [deprived of your sightless eyes] *rendered sightless by the loss of your eyes*, Soph. Oed. C. 1200. Σὺ καὶ δικαίῳ ἀδί- πους φρένας παρασπᾶς Id. Ant. 791. Μείζον' ἐκτινῶ λόγον Id. Tr. 679. Χίρα τοξίχη . . ὠλίσις Eur. Alc. 35.

ε. VARIOUS RELATIONS AND CIRCUMSTANCES; as, Ἄλλοι δὲ ἦσαν ἑκα- πισχίλιαι ἰπταί, 'besides,' i. 7. 11. Οὐ γὰρ ἦν χρότος οὐδὲ ἄλλο οὐδὲν δίν- δρον i. 5. 5. Ξύλιναι πικταιμῖναι, *made of wood*, v. 2. 5. Ἀνδροφθόρου [= ἀνδρὸς φθαρίντος] . . αἱμάτων, *homicidal blood*, Soph. Ant. 1022. Ματρὸ- κτόνον αἷμα, *the blood of a mother slain*, Eur. Or. 833. Πελύδακρον [= πολλῶν δακρύν] ἀδονάν Id. El. 126. Μιλαμπίτους στολμούς Id. Alc. 819. Ἀριστόχειρ . . ἀγόν Soph. Aj. 935. Ὁξύχειρ [= ἔξυ χειρῶν] σὺν πυτῶν Aesch. Cho. 23. Παμμήτορ [= πάντων μητέρ] τι γῆ Id. Pr. 90. Τοῦδ' παμμήτορ [= πάντος or κατὰ πάντα μήτηρ] νικροῦ Soph. Ant. 1282. Ἐλινος ἀριστόμαντις [= ἀριστος μάντις] Id. Ph. 1338.

§ 458. NOTES. 1. In cases like the above, the adjective form ap- pears to be assumed through the *attraction of the substantive*, or in other words, for the sake of binding together more closely the different parts of the sen- tence, and giving greater unity to the expression. It will be observed that, in some of the examples, the adjective simply forms an emphatic pleonasm.

2. In some instances, a *Genitive with its adjective* appear to have been chang- ed into *two adjectives agreeing with the governing substantive*; as, Πόντιον τ' Αἰγαῖον [for πόντου τ' Αἰγαίου] ἰσ' ἐπὶ τὰν ἀλίμνον, *and upon the harbourless coast of the Ægean Sea*, Eur. Alc. 595. Ποταμῖα νητέρ τι [for ποταμοῦ νητέρου] κώη, *with the oar of the nether stream*, Ib. 459.

3. *Derivative and compound adjectives* are formed in Greek with great free- dom, and the latter, especially among the poets, often appear to have taken the place of a *simple adjective or noun*, by a species of *emphatic or graphic pleonasm*; as, Μονέμυκας [= μόνους] πῶλους, *singly-bridled* [= single] horses, Eur. Alc. 428. Ἀγίλαις βουνόμοις [= βῶν] Soph. Oed. T. 26. — The poets often repeat a noun in composition with *ἀ-* *privative* or a similar word, to express emphatically the idea of *negation* or of *evil*; as, Μήτηρ ἀμή- τωρ, *our [unmotherly mother] mother, yet no mother*, Soph. El. 1154. Γέμον ἄγαμον Eur. Hel. 690 (cf. *Innuptis . . nuptiis* Cic. de Or. iii. 58). ὦ πάτερ αἰδέσασθε Aesch. Cho. 315.

§ 459. 12. ANACOLUTHON. An adjective sometimes differs in case from its subject, through a change of construc- tion (cf. § 333. 7); as,

Ξενία . . ἦεν παραγγίλλει λαβόντα τοὺς ἄνδρας, *he commands Xenias to come, taking his men* (cf. Παραγγίλλει τῷ τι Κλισέχρ' λαβόντι ἦεν), i. 2. 1. Διακαινόντων μῖντοι ἰ Γλοῦς ἀντοῖς ἰσφάση ii. 4. 24. Ἀποσλίψας . . ἰδοῖς με Pl. Leg. 686 a. See the syntax of the Infinitive and Participle.

NOTE. The use of other cases with the *Genitive partitive* (as in §§ 364 366) may be referred to simple ellipsis.

## II. USE OF THE DEGREES.

[The following observations apply both to ADJECTIVES and ADVERBS.]

§ 460. I. Words are compared not only by *inflection* (§§ 155 – 163), but also by the use of *adverbs* denoting *more* and *most*; as,

Μᾶλλον φίλον, *more agreeable*, Soph. Ph. 885. Ὡς μέλιστα φίλους, *the most friendly*, vii. 8. 11. Ὡς πλείστα μῶρος Soph. El. 1926.

NOTES. (a) The two methods are sometimes united for emphasis or perspicuity (cf. § 161. 1, 462): as, Θανάδ' ἂν εἴη μᾶλλον εὐτυχίστερος ἢ ζῶν, *and dying he would be happier, far happier than living*, Eur. Hec. 377. Τίς ἄλλος μᾶλλον ἰδικώτερος; Aesch. Sept. 673. Πολλοὶ οὖν κρείττεροι . . μᾶλλον ἢ iv. 6. 11 (cf. Ib. 12). Μέλιστα δυνάτατος; Th. vii. 42. Τὴν πλείστον ἡδίστην θῶν Κόραρι Eur. Alc. 790. Ὡς κρείττεροι ἰχθίστη γύναι Id. Med. 1323. (b) So the Comp. and Sup. are united, Ὡς παρὰ πάντα πλείον ἡμέτερον ἰχθίστα δέ μοι Soph. El. 201.

§ 461. II. The COMPARATIVE is commonly construed with the particle *ἢ*, *than*, or with the *Genitive of distinction*; and the SUPERLATIVE with the *Genitive partitive*. Thus,

Φιλοῦσα αὐτὸν μᾶλλον ἢ . . Ἀρταξέρξη, *loving him more than Artaxerxes*, i. 1. 4. See §§ 351, 362. δ, 363. γ.

REMARKS. 1. The Comp. is sometimes construed with other particles, which commonly strengthen the expression (cf. 460. a); as, Κέλλιον . . παρὰ τοῦ φύγιον, *more honorable [in preference to fleeing] than to flee*, Pl. Phædo, 99 a. Ἀντὶ σοῦ πλείον, *more [instead of you] than you*, Soph. Tr. 577. Πυνόσιαι παρὰ τὰ . . μνημονεύματα, *more frequent [beyond] than the recollections*, Th. i. 23. Περὶς πάντας . . πλείον, *more [in comparison with all] than all*, Id. vii. 58. Πέρα τοῦ δυνάτος σοφώτερον Pl. Gorg. 487 d. Ἔστιν ὁ πόλεμος οὐχ ὥστων τὸ πλείον, ἀλλὰ δαπάνης, *[war is not of arms the more, but of expenditure] war does not require arms more than money*, Id. i. 83 (§ 387). Ταῦτ' ἵστί κρείσσον πλὴν ὅπ' Ἀργείας πεισῖν, *'better [but not to fall] than to fall'*, Eur. Heracl. 231. Ἀποθήσκουσι πρότερον πρὶν δόλῳ γίγνεται εἰς ἥσαν Cyr. v. 2. 9 (cf. Πρότερον ἢ οἱ φίλοι παρήσαν Ib. vii. 5. 41). Οὐ πρότερον ἰκαίνασθαι, ὥς . . κατίσθαι Lys. 174. 6. Ἐπὶ γαστέρι κύντερον n. 216. — In the most of these examples, two forms of construction appear to have been united.

2. The construction of the Gen. with the Comp. is often *elliptical*; as, Ἐπεὶ πλείον χρόνος, ἐν δὲ μ' ἀρίσκειν ταῖς κάτω, τῶν ἰθαῦτε, *since the time is greater, which I must please those below, than those here [than that during which I must please those here]*, Soph. Ant. 74. See § 391. γ.

3. By a mixture of the two methods of construction which belong to the Comp., — (a) When a numeral, or other word of quantity, follows πλείον, πλείον, ἴλασθαι, or μῖον, ἢ is sometimes omitted, though the Gen. is not employed; as, Ἀπεκρίνουςι τῶν ἀνδρῶν οὐ μῖον πεντακοσίους, *'not less than 500'*, vi. 4. 24. See § 450. δ, and cf. *Non amplius erant quingenti*, Cæs. viii. 10. —

(b) To the Gen. governed by the Comp., a specification is sometimes annexed with  $\eta$ ; as,  $\tau\acute{\iota}$  τοῦτ' ἂν εὖρημ' εὖρον εὐτυχίστηρον,  $\eta$  πάντα γῆμαι βασιλίας; Eur. Med. 553. Τὸν τοῦτ' ἀμύνω τῶν φρενῶν,  $\eta$  τὴν φέρι Soph. Ant. 1090. Οὐ εἰ ἂν μᾶλλον σπουδασιῖ τις . . ,  $\eta$  ταῦτο; Pl. Gorg. 500 c. See also § 464. N. — (c) The Gen. sometimes follows  $\eta$ , instead of the appropriate case; as, Οὐ πρὸς πᾶσι τοῖς ἀνθρώποις,  $\eta$  δίκῃ  $\eta$  δάδικῃ σταδίων H. Gr. iv. 6. 5 (see § 439).

§ 462. III. The *positive* is sometimes added to the *superlative* for the sake of *emphasis*; as,

Ἦ πακῶν κάκιστοι, *O vilest of the vile*, Soph. Œd. T. 334. Ἀγαθῶν ἰσχυρότεροι καὶ ἰσχυρότεροι Cyr. i. 3. 15.

ἘPM. Ἦ βδελυρὴ καὶ τολμηρὴ κἀναίσχυντοι εὐ,  
Καὶ μιαρὴ, καὶ θαμμίαρι, καὶ μιαρώτατοι,  
Πῶς διὗρ' ἀνῆλθις, ἃ μιαρῶν μιαρώτατοι;  
Τί σοι ποτ' ἴστ' ἐνομί; οὐκ ἰρίεις; TP. Μιαρώτατοι. Ar. Pax, 182.

NOTES. α. By doubling the *Pos.* or the *Sup.*, we obtain similar forms of expression, the one less and the other even more emphatic than the above; as, Ἀῖρήντ' ἀῖρήντων, *horrible of the horrible*, i. e. *most horrible*, Soph. Œd. T. 465. Διυλαία διυλαίων Id. El. 849 (§ 362. ζ). Ἐσχασ' ἰσχάτων κακὰ, *the most violent of the most violent reproaches*, Id. Ph. 65 (cf. §§ 161. 1, 460. α). Ὁ δὴ δεσπὶς ἐν τοῖς μινύισσιν μινύισσιν ἵνασι Pl. Crat. 427 e.

β. From the doubling of the *Sup.*, as in the last example, appears to have arisen the phrase ἐν τοῖς, which is used with the *Sup.* to increase its force, and, as an adverbial expression, without change of gender; thus, Ἐν τοῖς [sc. πρώτοις] πρώτοι, *first [among the first] of all*, Th. i. 6. Ἐν τοῖς πρώτοι Id. iii. 81. Ἐν τοῖς πλείστοις δὴ νῆσι Ib. 17. Ἐν τοῖς χαλιπώτατοι διήγον Id. vii. 71. Ἐν τοῖς μέλιστα, *most of all*, Pl. Crito, 52 a.

γ. The numeral *εἰς* is sometimes used with the *Sup.*, to render the idea of *individuality* prominent; as, Δῶρα δὲ πλείστα . . , εἰς γὰρ ἓν ἀνὴρ, ἑλάμβανεν, *he received the most presents, [at least being one man] for a single individual*, i. e. *more than any one man beside*, i. 9. 22. Πλείστα εἰς ἀνὴρ . . δυνάμειος ὀφθαλμῶν Th. viii. 68.

δ. The Greeks are fond of expressing the *Sup.* *negatively*; as, Οὐχ ἥμισυ [= μέλιστα], *not the least, especially*, Mem. i. 2. 28. Ἀνδρῶν οὐ τῶν ἀδυνατωτάτων Th. i. 5. Μίγιστοι δὲ καὶ οὐχ ἥμισυ Id. vii. 44.

§ 463. IV. Certain special forms of comparison deserve notice; e. g.

1.) The Comp., with a Gen. expressing *hope*, *duty*, *power of description*, &c.; as, Μᾶλλον ἐλπίδας, *greater than could have been hoped, above hope*, Æsch. Ag. 266. Μᾶλλον τοῦ δύναντος, *more than is proper, too much*, Mem. iv. 3. 8. Κεῖνός σοι λόγος, *beyond description*, Th. ii. 50.

2.) The Comp. followed by  $\eta$  κατὰ, or sometimes  $\eta$  πρὸς . as, Μᾶλλον,  $\eta$  κατὰ δάκρυα [sc. ἰστίων], [greater than is in accordance with tears] *too great for tears*, Th. vii. 75. Βιολτίονος  $\eta$  κατ' ἀνδρῶπων Mem. iv. 4. 24. Μᾶλλον . .  $\eta$  κατ' ἐμὲ καὶ σὺ ἐξουσίαν, *too great for me and you to discover*, Pl. Crat. 392 b. Ἐπιεικτέρας . .  $\eta$  πρὸς τὴν ἐξουσίαν Th. iv. 39. Cf. *Praetium atrocius, quàm pro numero pugnantium* Liv. 21. 29.

3.) The Comp. followed by ἢ ὥς (or ὡς) and the Infinitive; as, Βραχύτε-  
ρα ἤντινον ἢ ὡς ἔβηνιεναι, *they shot* [a shorter distance than they must in  
order to reach] *too short a distance to reach*, iii. 3. 7. Μιζον ἢ ὥςτι φέρων  
δύνασθαι κακόν Mem. iii. 5. 17. — We likewise find the Infm. without ὥςτι or  
ὡς, and also the Pos. for the Comp.; as, Τὸ γὰρ νόσημα μίζον ἢ φέρων, *for the*  
*malady is too great to bear*, Soph. Œd. T. 1293. Ταυτὶν ἡμῶν ἡ διάκωα ἰγνακ-  
τεῖν, *your mind is too weak to persevere*, Th. ii. 61. Ψυχρὸν, ἴφη, ὥςτι λω-  
σασθαι ἱερὸν Mem. iii. 13. 3.

§ 464. 4.) The Comp. and Sup. (for the most part joined with αὐτός) followed by a *reflective pronoun*, to denote the comparison of an object with itself; the Comp. representing it as above that which it has been or would be in other circumstances, and the Sup. representing it as at its highest point. Thus, Ἀδελφίστερος γίγνεται αὐτὸς αὐτοῦ, *he becomes more manly than he was before*, Pl. Rep. 411 c. Ὅση δυνατώτερος αὐτοῦ αὐτῶν ἐγίγνεντο Th. iii. 11. Ὅτι δυνάτατος σαυτοῦ ταῦτα ἦσθα, *when you were the most skilled in these matters that you ever were*, i. e. *when your skill in these matters was at its highest point*, Mem. i. 2. 46. Ἴς αὐτὸς αὐτοῦ τυγχάνει βίλιςτος; ὦν Pl. Gorg. 484 e.

NOTE. To the Comp. thus construed, a specification is sometimes annexed with ἢ (§ 461. b); as, Αὐτοὶ ἑαυτῶν [ὑπαρξαλιώτεραί τινος], ἱκανὸν μάθων, ἢ πρὶν μαθεῖν, *they have themselves more confidence when they have learned, than they had before learning*, Pl. Prot. 350 a. Τὸ γ' ὑπέλειπον αὐτῶν τῆς δόξης ἀσθενέστερον αὐτὸ ἑαυτοῦ ἔστιν, ἢ εἰ μὴδ' εἰρήσεν Th. vii. 56.

5.) Two comparatives connected by ἢ, to denote that the one property exists in a higher degree than the other; as, Στρατηγὰς πλείους ἢ βελτίους, *generals more numerous than good*, Ar. Ach. 1078. Ὅς λογογράφος ξυμβῆσαι ἐπὶ τὸ παραγωγόντερος τῇ ἀρεσῇ, ἢ ἀληθιέστερος Th. i. 21. Πρὸς ἑμὲ μᾶλλον ἢ σφοδρτέρα Eur. Med. 485.

§ 465. V. The comparative and superlative are often used *without an express object of comparison*. In this case, the SUPERLATIVE *increases* the force of the positive, while the COMPARATIVE may either *increase* or *diminish* it, according to the object of comparison which is implied. Thus,

\*Ὁ θαυμασιώτατος ἄνθρωπος, *O most wonderful man*, iii. 1. 27. \*Ὁ θαυμασιώτατος vii. 7. 10. Τὴν ταχίστην, *immediately*, iii. 3. 16. Πλείω [sc. τοῦ δέοντος] λίλικται, [more than is proper] *too much has been said*, Eur. Alc. 706 (cf. Μᾶλλον τοῦ δέοντος, § 463. 1). Νιώτερος ὢν ἐς τὸ ἄρχειν, *being too young for the command*, Th. vi. 12. Μακρότερος . . διηγέσασθαι, *it is rather long [than otherwise] to relate*, Pl. Conv. 203 a (cf. § 464. 5). Ὁ δὲ αὐθαδέστερος τί τι ἀντικρίναται, *but he answered them [somewhat more insolently than he might have done] with a degree of insolence*, Th. viii. 84. Μίλος ὑγροῦν, ἀγροῦν, *an energetic strain, somewhat rough*, Ar. Ach. 673. Τῶν δὲ ἱστῶν καὶ ἀλογώτεραι, *'quite confounding'*, Th. vi. 46. Τὲς τῶν ἀπειροτέρων, *one of the more inexperienced*, v. i. 8.

NOTE. The Comp. and Sup., when used without direct comparison, are said to be used *absolutely*. When thus employed, the Comp. is often translated into Eng. by the simple Pos., or by the Pos. with *too* or *rather*; and the Sup. by the Pos. with *very*. In addition to the examples above, see § 466.

§ 466. VI. The degrees are more freely *interchanged*

and *mixed*, than in English. It may be however remarked in general, that the use of a higher degree for a lower renders the discourse more emphatic, and the converse, less so. Thus,

Ταύτην μέλιστα [for πολὺ μᾶλλον] τῆς κόρης ἀσπάζεται, *this she chooses far rather than the virgin*, Eur. Iph. A. 1594. Σὺς . . μακρότερος, *more completely happy than you*, λ. 482. Ἀξιολογώτατος τῶν προγεννημένων, [the most remarkable of those which had preceded it] *more remarkable than any which had preceded it*, Th. i. 1. Ὁ βίλτιστος τῶν σουτοῦ φίλων Ar. Plut. 631. Τὸ πάλιστον . . τῶν προτέρων φάσι Soph. Ant. 100. Ἡμῶν ὁ γραιότερος [for γραιότερος], *the oldest of us* (though none of them were old), Cyr. v. i. 6. Ἐμοὶ πικρὸς τίθηται [sc. μᾶλλον, § 460], ἢ κίνοις γλυκύς, *his death has been more bitter to me than sweet to them*, Soph. Aj. 965 (cf. § 464. 5). Ἀνέκραγον πάντες ὡς ὀλίγας [sc. πληγὰς] παύειν, *they all cried out that he had given him too few blows*, v. 8. 12 (cf. § 465). Ὁ φίλα γυναικῶν, *O [beloved of] dearest of women*, Eur. Alc. 460 (§ 362. ζ). Οἱ πολλοί, *the greater number, or the most*, Mem. i. 1. 19 (cf. Οἱ πλείους Ib. 11; Τοῖς πλείους H. Gr. ii. 3. 34). Ὀλίγοις . . τὸ δὲ πολὺ i. 7. 20. Οἱ δὲ γραιότεροι, *but the [older] old men*, Cyr. i. 2. 4. Οἱ μὲν νῦν τοῖς τῶν προεχούτων ἰσχυροῖς χαίρουσι Mem. ii. 1. 33. Ἰσπαν . . παλαιότερον iv. 5. 35. Τί νῦντιον, ὁ Σώκρατες, γίγνεται, *what new thing has happened*, Socrates, Pl. Euthyphr. 2 a. Νῦντιον τινὲς ἐπινοοῦντες πραγμάτων, 'a revolution,' H. Gr. v. 2. 9. Οὐδὲν καινότερον, *nothing [more recent] new*, Pl. Phædo, 115 b. Οὐ γὰρ χεῖρον πολλὰς ἀκούει Ib. 105 a. Πολλὰ δὲ οὐ βέλτερον αὐτοῖς στίγεται, 'not well for them,' Cyr. v. i. 12. Τί μοι ζῆν δῆτα κούδιον; *what then does it profit me to live?* Eur. Alc. 961 (cf. Τί δῆτ' ἐμοὶ ζῆν κίρδος Æsch. Pr. 747). Φαιήκων ἀνδρῶν προγενέστερος, 'oldest,' α. 156.

## CHAPTER III.

### SYNTAX OF THE ARTICLE.

§ 467. The article (ὁ, ἡ, τό) appears, in the Epic language, as a GENERAL DEFINITIVE, performing the office not only of an *article as usually understood*, but still more frequently of a *demonstrative, personal, or relative pronoun* (see §§ 147, 148); as,

Ὁ γέρον, *the old man*, A. 33. Τά τ' ἴοντα, τὰ τ' ἰσόμενα A. 70. Τά τ' ἔπειτα διχισθαι, *and accept this ransom*, A. 20. Ὁ γὰρ, *for he*, A. 9. Ἐως ὁ ταυτ' ἄρμειν A. 193. Τόν, *whom*, A. 36. Τὰ μὲν πολλὰν ἐξ ἰσγάδομαι, τὰ διδάσκει, 'those things which,' A. 125.

REMARKS. 1. These uses are intimately allied, inasmuch as, — (a) The art., as usually understood, is simply a *less emphatic form of the demonstr. pron.* Compare, in Eng., "That man whom you see" and "The man whom you see." — (b) The personal pron. of the 3d Pers. is a *substantive demonstr. pron.* Compare, in Eng., "Those that love me," and "Them that love me"; "Those that seek me," and "They that hate me," Prov. viii. 17, 21, 36. (The per.

sonal pron., like the art., is commonly *less emphatic* than the demonstrative (usually so named.) — (c) The demonstr. pron. used *connectively* becomes a *relative*; as, in Eng., "Blessed are they *that* mourn." — Observe the resemblance in form between the English article *the*, and the pronouns *that, this, he, they, &c.*; the derivation of the definite art. in the French, Italian, &c., from the Lat. demonstr. *ille*; and the extensive use of the German article *der, die, das*.

§ 468. 2. In Epic poetry, — (a) The article, in its proper use as such, is commonly not expressed. The same omission prevails to a great extent in other kinds of elevated poetry. — (b) When used as a personal pronoun, it is most frequently connected with the same particles as in Attic Greek (§§ 490, 491); and is not unfrequently followed in the same sentence by the substantive to which it refers: as, 'H δ' ἰστίε Παλλὰς Ἀθήνη, *and she, Pallas Minerva, followed*, a. 125. Αἱ δ' ἰστίμυζαν Ἀθηναίη τι καὶ Ἥρη Δ. 20. Cf. § 499. — (c) As a demonstrative, it sometimes follows its substantive before a relative: as, Ἀποσείμωμι ἄνδρα τὸν, ὅς κ' εἰσὶεν ἀντιχέτας κ. 73. Συνδιδάσκω τῶν, οἱ ἰστίλλαι E. 319. — (d) The article when used as a personal or demonstrative pronoun has sometimes, from its position (see § 491. R.), or for the sake of the metre, the same form in the Nom. with the common relative: as, Ὅς γὰρ δύνανται ἦλθιν, *for he returned last*, a. 286. Μὴδ' ὅς φύγει Z. 59. Ὅ γὰρ γέρας ἔσσι θανόντων, '*for this*,' Ψ. 9.

3. In the later Ion. and in the Dor. writers, this extended use of the article was, in great measure, retained. E. g. in Hdt., the relative has in the Nom. sing. and pl. the forms ὅς, ἡ, τό, οἱ, αἱ, τὰ and has elsewhere the τ- forms of the article, except after prepositions which suffer elision, and in the phrases, ἐξ οὗ, ἐς δέ, ἐς τὴν, μέγχι οὗ.

4. Traces of the earlier and freer use of the article likewise remained in the Attic and common Greek; so that we shall treat of the Att. use of the article under two heads, (I.) *its use as an article*, and, (II.) *its use as a pronoun*, combining with the latter the use of the *relative forms* (§ 448. 2) as *demonstrative* or *personal*. We ought, perhaps, to premise, what might be inferred from § 467. 1, that no precise line of division can be drawn between the use of the article as such, and its use as a pronoun.

## I. THE ARTICLE AS AN ARTICLE.

§ 469. RULE XXVII. The ARTICLE is prefixed to SUBSTANTIVES, to mark them as *definite*.

NOTES. 1. The Greek article is commonly translated into English by the *definite article THE*; but often when used substantively, and sometimes when used adjectively, by a *demonstrative pronoun* (§§ 476, 479, 486. 1). With a *participle* following, it is most frequently translated by a *relative and verb*, preceded, if no antecedent is expressed, by a personal or demonstrative pronoun (§ 476). It is often omitted in translation, especially with *proper names, abstract nouns, nouns used generically, and pronouns* (§§ 470, 471, 473); and must be often supplied in translation when not expressed (§§ 485, 486).

2. A substantive used *indefinitely* wants the article; as, Καλὸς γὰρ θεομυθεῖ, *πὰρ ἀνδρὶ σωφροσύνῃ χάρις ἐφυλομένη*, *a favor due from a good man is an excellent treasure*, Isocr. 8 b. See § 518. a.

§ 470. A substantive used DEFINITELY is either *employed in its full extent, to denote that which is known*, or, if not employed in its full extent, *denotes a definite part*.

A.) A substantive *employed in its full extent, to denote that which is known*, may be,

1.) A substantive used *generically*, i. e. denoting a *whole class*; as, ὁ ἄνθρωπος, *man* (referring to the whole race), ἡ γυνή, *woman*, οἱ Ἀθηναῖοι, *men*, οἱ Ἀθηναῖοι, *the Athenians* (the whole nation). Thus, Ὁ ἄνθρωπος "ἄνθρωπος" ἀνομάσθη, *man was named ἄνθρωπος*, Pl. Crat. 399 c. Ὁ γὰρ σύμβουλος καὶ ὁ συνοφάντης . . . ἐν τούτῳ πλεῖστον ἀλλήλων διαφέρουσιν Dem. 291. 15. Καὶ τῶν Ἑλλήνων δι' ἔχον ἰσότητος . . . στρατιώταις, 'of Greeks,' i. 1. 2. Cf. § 485. β.

NOTE. To this head may be referred substantives used *distributively*, which consequently take the article; as, Κύρος ὑπισχνύται . . . τρία ἡμιστάρινα τοῦ μηνός τῇ στρατιῇ, *Cyrus promises three half-darics [the month to the soldier] a month to each soldier*, i. 3. 21. — Even with ἵππαστος: as, Ἐκαστον τὸ ἴδιον, *each nation*, i. 8. 9. Κατὰ τὸν ἰσλίστην ἵππαστον δύο μναὶ Th. v. 49 (cf. Ἐκαστον ἄσπιν iii. 5. 10. For the position of ἵππαστος, see § 472. α.

2.) A substantive expressing an *abstract idea*; as, Ἡ ἀρετή, *virtue*, ἡ παῖς, *vice*, ἡ σοφία, *wisdom*, τὸ καλόν, *the beautiful* (§ 449. α). Ἡ σωφροσύνη, καὶ ἡ ὑγερτία, καὶ ἡ ἀλκή Cyr. vii. 5. 75. Cf. § 485. β.

3.) An *infinitive* or *clause used substantively*, or a *word spoken of as such*; as, Τὸ ζῆν, *to live, life* (§ 445). Διὰ τὸ φοβέσθαι, *through fear*, v. 1. 13. Εἰς τὸ μὴ διὰ τὸ ἰγγυδὲς ἵνα φοβέσθαι vii. 8. 20. Τὸ ὄνομα ἡ ἀνθρώπου, *the name ἄνθρωπος*, Pl. Crat. 399 c. Τὸ ὄνομα ἡ μηχανή Ib. 415 d. Τὸ ὄνομα τῆς ἀρετῆς Ib. e. (In the three last examples, the article conforms by attraction to the noun following, instead of being *neuter* § 445), inasmuch as the word ὄνομα expressed sufficiently shows that ἄνθρωπος, &c., are spoken of merely as words.)

§ 471. 4.) The name of a *monadic object*; i. e. of an object which exists *singly* in nature, or which is so regarded (*μοναδικός, single*); as, ὁ ἥλιος, *the sun*, ἡ σελήνη, *the moon*, ἡ γῆ, *the earth*, ὁ οὐρανός, *the heavens*. Thus, Ἐχουστροφὴν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, *the earth receives nutriment from the heavens*, Ec. 17. 10. Cf. § 485. α.

5.) The name of an *art or science*; as, Ἡ ἱατρικὴ καὶ ἡ χαλκιτεχνικὴ καὶ ἡ τιεκτονική, *medicine and brasiery and carpentry*, Ec. i. 1. Cf. § 485. β.

6.) A *proper name*, which has been before *mentioned* or *implied*, or which is *well known*; as, Κύρου δὲ μεταπίμπεται . . . Ἀναβαίνει οὖν ἡ Κύρος, *But he sends for Cyrus. Cyrus therefore goes up*, i. 1. 2. Διὰ Φρυγίας . . . Τῆς Φρυγίας πάλιν i. 2. 6. 7. Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποστέλλει, *Cyrus sends the Cilician queen to Cilicia*, i. 2. 20. Ὑπὲρ τῆς Ἑλλάδος, *in behalf of Greece* (their native land), i. 3. 4. Cf. § 485. α.

NOTE. (a) Proper names appear to take the article, from their being, in their origin, either *adjectives used substantively* (§ 448), or *common nouns used distinctively* (§ 479). Thus, Ἡ Ἑλλάς [sc. γῆ], [the Greek land] *Greece* (comp. *England*, the land of the Angles, in French *L'Angleterre*, *Scotland*,



*Ireland*); 'Ο Ἑλλάσποντος, [the sea of Helle] the *Hellespont*; 'Ο Περικλῆς [sc. ἀνὴρ], [the illustrious man] *Pericles*; 'Ο Φίλιππος, [the horse-lover, *Philip*]; Ἀπὸ Μοῦρης εἰς γίνος καὶ τοῦτομα τοῦτο ἔχον v. 2. 29. (δ) The adjectival construction is especially retained in names of rivers; as, 'Ο Μαίανδρος ποταμός i. 2. 7. Τοῦ Μαγρέου ποταμοῦ Ib. 8. So, in Eng., the *Connecticut river*.

§ 472. B.) A substantive *not employed in its full extent* may be rendered *definite*,

I.) By a *limiting word or phrase*.

This word or phrase is usually placed, either *between the article and its substantive*, or *after the substantive*; and in the latter case, the article is often repeated, either for perspicuity or emphasis. Thus, Μίχρη τοῦ Μεδίας τοίχους, as far as the wall of Media, i. 7. 15. Τὸ πρὶν τὸν Πυραῖα τοίχους H. Gr. iv. 8. 9. Τὰ μακρὰ τοίχην τῶν Κορινθίων Ib. 4. 18. Τὸ τοίχος τὸ Ἰερωνίδων vii. 2. 11 (cf. Καὶ Ταναγραῖον τὸ τοίχος περιούλον Th. i. 108). Τὸ μὲν Ἰεῶνιν [τοίχος] πρὸ τῆς Κιλικίας . . . εἰς δὲ Ἰἶον τὸ πρὸ τῆς Συρίας i. 4. 4. 'Ο τῆς βασιλείας γυναικὶς ἀδελφός ii. 3. 28. Τὸ τῆς τοῦ ξαννοῦς τοίχους ἔργον Pl. Pol. 281 a. Ἐν ταῖς κόμαις ταῖς ὅτις τοῦ πατρὸς τοῦ πατρὸς τὸν Κιστρῆτον ποταμὸν iv. 3. 1.

NOTES. α. On the other hand, words and phrases not belonging to the definition or description of the substantive, but to *that which is said about it in the sentence*, either *precedes the article*, or *follows the substantive without the article*; as, 'Οτι κινεῖς ὁ φόβος ἐστίν, καὶ οἱ ἀρχόντες οὗτοι, *that the fear was groundless, and the generals safe*, ii. 2. 21. Ψιλὴν ἔχον τὴν κεφαλὴν, *having the head bare*, i. 8. 6. Ἐλαύνει ἀνὰ κράτος θροῦντι τῷ Ἰππῳ Ib. 1. Κατίσθησι ἀντίαν τὴν φάλαγγα i. 10. 10. Ἐπισθὲν ἡγούμεν τῷ Ἡρακλεῖ, *follow Hercules as leader*, vi. 5. 24 (cf. Τῷ Ἠγούμενῳ Ἡρακλεῖ vi. 2. 15). Διὰ μέσον δὲ τοῦ παραδείσου, *through the midst of the park*, i. 2. 7 (§ 456). Ἐν τῇ ἀγορᾷ μίση Dem. 848. 13 (but, Τὸ μέσον στίβος, *the centre division*, i. 8. 13). Πάλιν τὸν ἱστυνίδιον μιστὰς, *full of the necessities of life in great abundance*, iv. 4. 7. Τὰ δὲ ἱστυνίδια πολλὰ ἢ λαμβάνειν iv. 1. 8. Σὺν ὀλίγοις τοῖς πρὸς αὐτόν, *with those about him few*, i. e. *with few attendants*, i. 5. 12 (but, Σὺν τοῖς ὀλίγοις πρὸς αὐτόν, *with the few about him*). Ἐπιχωρῆσαι ἴλην τὴν φάλαγγα, i. 2. 17. Τῆς ἡμέρας ὅλης iii. 3. 11. Πᾶσι . . . τοῖς πρὸς ταῖς Σιδεαῖς πᾶσι, *to all the judges and all the spectators*, Ar. Av. 445. Ψιλὴ ἢ δὲ πᾶσα ἡ χώρα, *the country was all bare*, i. 5. 5. Ἐκαστον τὸ ἴδιον i. 8. 9 (δ 470. N). Τὸ κίρας ἰσάστειον vii. 1. 23. Ἀμφότερα τὰ ὦτα, *both his ears* iii. 1. 31. Αὐτὸν τὸ Λάκωνι, *the Spartans themselves*, vii. 7. 19 (but, Τὸ αὐτὸ Λάκωνι, *the same Spartans*). Τοῖς τοῖς ἀδελφοῖς αὐτοῖς ii. 3. 39.

β. When the substantive is preceded or followed by *successive modifications*, the article is sometimes repeated with each; as, Τὸ ἐν Ἀρεναδίᾳ τὸ τοῦ Διὸς Λυκαίου ἱερόν, *the temple of Lycaean Jove in Arcadia*, Pl. Rep. 565 d. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἱερῇ Th. i. 126. Τὰ τοῖς τοῖς ἱερῇ τὰ μακρὰ ἀπὸ τῆς ἱερῆς Ib. 108.

§ 473. REMARKS. 1. It is common to employ the article even when the substantive is rendered definite by a *possessive or demonstrative pronoun*; as,

α. *POSSESSIVE*. 'Ο ἰμὲς πατήρ, *my father*, i. 6. 6. Ὅμοια τοῖς τοῖς [= τοῖς

ἡμῶν, § 39] Cyr. viii. 7. 26. Τὴν ἡμετέραν χώραν iv. 8. 6. Τῷ νόμῳ τῷ ἡμετέρῳ vii. 3. 39.

β. DEMONSTRATIVE. The pronouns οὗτος and ὅδε, as themselves beginning with the article (§ 150), do not take it before them, and ταῦτος follows their analogy. The arrangement, therefore, with these pronouns is the same as in § 472. α. Thus, Ταῦτας τὰς πόλεις, *these cities*, i. 1. 8. Τὸν ἄνδρα τοῦτον i. 6. 9. Τὸνδ' ἐνὶ τρώϊϊ, i. 1. 9. Ὁ μὲν ἀνὴρ ὅδε Apol. 29. Ἐκείνης τῆς ἡμέρας i. 7. 18.

NOTE. In prose, when the article is omitted with a demonstrative pronoun and a common noun, the pronoun is usually employed as a *subject*, and the noun as an *attribute*; thus, Ἔστι μὲν γὰρ πινία αὕτη σαφής, *for this is manifest poverty*, (Ec. 8. 2 (cf. Αὕτη ἡ Ἰνδία Ib.)). Κίνησις γὰρ αὕτη μινύιστη . . ἰγύνετο Th. i. 1. Αὕτη αὖ ἄλλη πρόφασις ἦν i. 1. 7.

§ 474. 2. Upon the same principle, the article is prefixed to words and phrases, which are joined with a *proper name* or a *personal pronoun* to give *definiteness* or *emphatic distinction*; as,

Τὸν βασιλεύοντα Ἀρταξέρξην, [the reigning Artaxerxes] *Artaxerxes the king*, i. 1. 4. Μένων ὁ Θισσαλὴς, *Meno the Thessalian*, i. 2. 6. Ἐστιάξ, ὁ Σιννίσιος γυνὴ, τοῦ Κιλίκου βασιλέως Ib. 12. Ἀριστοδῆμον τὸν μικρὸν ἱπικαλούμενον Mem. i. 4. 2. Ἐγὼ . . ὁ ἰξηπατακὴς . . , ὑμῖς δὲ οἱ ἰξηπατακῆται v. 7. 9. Ἡ τάλαι' ἰγώ, *I, the wretched one* (by eminence), i. e. *most miserable*, Soph. El. 1138. Ὅρῳ σι τὸν δύστηνον Id. (Ed. C. 745. Ὁ παντλήμων ἰγώ, *I, the all-wretched*, Id. (Ed. T. 1379. Τὸν πατροφόντην, τὸν ἀσιτῆ μί Ib. 1441. So, when the pronoun is implied in a verb, Ὀλιγόμην ὁ τάλαι Soph. Tr. 1015. Ὁ τλήμων . . ἦκω Eur. Andr. 1070.

NOTE. If, on the other hand, *no distinction is designed*, the article is omitted; as, Πανοφῶν Ἀθηναίος, *Xenophon, an Athenian*, i. 8. 15. Παναγὸς ἀνὴρ Πίερσις Ib. 1. Ἐγὼ τάλαι, *I, unhappy man*, Soph. (Ed. C. 747. Ἀφίλομαι δύστηνος Ib. 844.

§ 475. 3. An *adverb preceded by an article* has often the force of an *adjective*. This construction may be explained by supposing the ellipsis of a participle, commonly ὢν or γενόμενος. Thus,

Τὸν νῦν χρόνον, *the [now time] present time*, vi. 6. 13 (cf. Τὸν ὄντα νῦν χρόνον Eur. Ion, 1349). Ἐν τῷ πρέσβει [sc. γινεμένῳ] λόγῳ ii. 1. 1. Ὁ νῦν βασιλεὺς οὗτος, *παλιστάνος τοῦ τότε βασιλέως, παστὴρ δὲ τοῦ νῦν* Cyr. iv. 6. 3. Τὴν τήμερον ἡμέραν iv. 6. 9. Τῆς οἰκᾶς ἰδοῦ iii. 1. 2. Ταῖς πάνυ τῶν στρατιωτῶν, *the best soldiers*, Th. viii. 1. Κάμμου τοῦ τάλαι Soph. (Ed. T. 1.

NOTES. (a) This adjective may again, like any other adjective, be used either *substantively* or *adverbially* (§§ 476 - 478). (b) A *preposition with its case* may be used in the same way; as, Τοῦ ἐν Δελφοῖς χρηστήριου, *the Delphic oracle*, Cyr. vii. 3. 15. Ἀρμενία . . ἡ πρὸς ἰστίαν, *Western Armenia*, iv. 4. 4.

§ 476. 4. The substantive which is modified is often omitted; in which case the article may commonly be regarded as *used substantively with the word or phrase following* (see §§ 447, 469. 1). Thus,

Τῶν παρὰ βασιλέως [sc. ἀνδρῶν], of those from the king, i. 1. 5. Τῶν περὶ τὴν θήραν, those engaged in the hunt, or the hunters, Pl. Soph. 220 d. Οἱ τοῦ δήμου Th. viii. 66. Οἱ τ' ἴδον . . καὶ αἱ ἔξω, both those within, and those without, ii. 5. 32. Τὸ πρὸς τὸ ποταμὸν, the opposite side of the river, iii. 5. 2. Τοῦ πρὸς, i. 3. 1. Εἰς τοῦμακλον [τὸ ἱμακλον], back, i. 4. 15. Οἱ ἐκ τοῦ ἰσθμίου, those of the country beyond, v. 4. 3. Ταῖς παρῶσι τῶν πιστῶν i. 5. 15. Τί τὸ πάλιν εἰς εἰσέλθῃν, what it was which prevented their entering, iv. 7. 4. Ὁ μὲν δὲ, he that is nothing, Soph. Aj. 767. Τοῦ μὲν δὲ [δύοτε] Ib. 1231. See § 450.

NOTE. The phrases αἱ ἀμφὶ and αἱ περὶ, followed by the name of a person, commonly include the person himself, with his attendants or associates; and sometimes, by a species of vague periphrasis, denote little more than the person merely. Thus, Οἱ ἀμφὶ Ἀριαίου, [those about Ariæus] Ariæus and those with him, iii. 2. 2. Οἱ περὶ Ξενοφῶντα, Xenophon with his men, vii. 4. 16. Οἱ δὲ ἀμφὶ Τωσαφίρην iii. 5. 1 (cf. Τωσαφίρην καὶ αἱ εὐν αὐτῇ Ib. 3). Τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην, Thrasyllus and Erasimides with their colleagues, Mem. i. 1. 18. Οἱ μὲν περὶ τοὺς Κορινθίους ἐν τῇ Νιμίᾳ ἦσαν, αἱ δὲ Λακιδαιμόνιοι καὶ αἱ ξύμμαχοι ἐν τῇ Συκῶνι, 'the Corinthians with their allies,' H. Gr. iv. 2. 14. Πισσακοῦ τι καὶ Βιάντες, καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν Pl. Hipp. Maj. 281 c.

§ 477. 5. When the *neuter article* is used *substantively* with a word or phrase following, (α.) the precise idea (as, in English, of 'thing' or 'things') must be determined from the connection, and (β.) not unfrequently the whole expression may be regarded as a *periphrasis for an included substantive*. Thus,

α. Τὰ τοῦ γήρους, the evils of old age, Apol. 6. Τὰ ἀμφὶ τὸν πόλεμον, military exercises, Cyr. ii. 1. 21. Τὰ περὶ Προξένου, the fate of Proxenus, ii. 5. 37. Ἐν τοῖς ἑσῶν, [in the above] in the preceding narrative, vi. 3. 1. Τὰ μὲν δὲ Κύρου δῶλον ἐστὶ οὗτος ἔχου πρὸς ἡμᾶς, ὥσπερ τὰ ἡμῶν πρὸς ἐκείνους, 'the relation of Cyrus to us is the same as ours to him,' i. 3. 9. Τὰ παρ' ἐμοὶ ἵλίσθαι ἀντὶ τῶν οἴκων, to prefer remaining with me to returning home, i. 7. 4. Ἐπεὶ δὲ τὰ τῶν Θεῶν καλῶς ἵδεν, and when the gods had been duly honored, iii. 2. 9. Τὰ περὶ τῆς δίκης, the circumstances of the trial, Pl. Phædo, 57 b. Χειρίσσοφος μὲν ἦδη τιτελιυτήκη, . . τὰ δ' ἐκείνου Νίον Ἀσιναιοῦ παρίλασι, 'his place or office,' vi. 4. 11. Ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις, to be skilled in tactics, ii. 1. 7. Τοὺς τὰ Ἀθηναίων φρονούντας, those that favor the cause of the Athenians, Th. viii. 31. Φρονεῖν τὰ πρὸς αἱ vii. 7. 30. Τὸ τῶν ἁλίων, the habit of fishermen, CEC. 16. 7. Ὡς δὲ τὸ τοῦ ποταμοῦ οὗτος ἐπερύντο, 'the diversion of the river,' Cyr. vii. 5. 17. Τὸ τοῦ Ἰβυκίου ἵππου πιστεύειν, to be in the condition of the horse of Ibycus, Pl. Parm. 136 e. Διδίναμι τὸ τῶν παιδῶν, to have the boyish fear, Id. Phædo, 77 d (§ 432). Τὸ τοῦ Ζοφοκλείου, what is said by Sophocles, Id. Rep. 329 c. Τὸ τῶν παρόντων, the convenience of those who are present, Id. Gorg. 458 b. See § 447. γ.

β. Τὸ τῆς τύχης, the course of fortune, = ἡ τύχη, fortune, Eur. Alc. 785. Τὸ τῶν ἀνιυμάτων, the state of the winds, = τὰ ἀνιύματα, the winds, Dem. 49. 7. Τὸ δὲ τῶν χρημάτων, but the matter of the money, = τὰ χρήματα, Id. 47. 24. Τὰ τῆς ἐργῆς = ἡ ἐργή, Th. ii. 60. Ἐπῆνι τὰ βασιλείας, extolled the king, H. Gr. vii. 1. 38. Τὰ Θεῶν οὕτω βουλόμην ἵσταται Eur. Iph. A. 33. Τὰ βαρὺ γὰρ δοῦλα πάντα πλὴν ἰνός Id. Hel. 276. Ὡς δὲ τὸ εὐφρην, τὰμὰ [τὰ

ἰμὰ = ἰγὰ) δ' οὐχ) σάφους Id. Andr. 235. Εἰ τὸ τοῦδ' ἴσους πάρα Soph. El. 1203. See § 447. γ, 453. α.

§ 478. 6. The NEUTER ACCUSATIVE of the article is often used in forming *adverbial phrases* (§§ 440, 441), in connection with,

α. ADVERBS (§ 475. α); as, Τὸ πάλαι [sc. ὅν], *as to that which was of old, i. e. formerly, anciently*, Pl. Phædr. 251 b. Τὸ πρότερον, *before*, i. 10. 10. Τὸ πρὶν Eur. Alc. 977. Τοῦμπάλιν 'τὸ ἱμπάλιν], *back*, vi. 6. 38. Τὸ γι παραυτίκα Ar. Vesp. 833. Τὸ παράπαν Ag. 7. 7. Τὸ πάμπαν Pl. Tim. 41 b.

β. ADJECTIVES; as, Τὸ πρῶτον, *at first*, i. 10. 10. Τὰ πρῶτα, *first*, Soph. Tr. 757. Τὸ πρότερον, *before*, iv. 4. 14. Τὸ τρίτον i. 6. 8. Τὸ παλαιόν iii. 4. 7. Τούλάχιστον [τὸ ἰλάχιστον], *at least*, v. 7. 8. See § 441.

γ. PREPOSITIONS followed by their cases; as, Τὸ ἀπὸ τοῦδ', *as to that after this*, i. e. *henceforth*, Cyr. v. 1. 6. Τὸ ἐκ τοῦδ' Ib. 5. 43. Τὸ πρὸς ἰστίαν, *to the west*, vi. 4. 4. See § 475. β.

§ 479. II.) By *previous mention, mutual understanding, general notoriety, or emphatic distinction*; as,

Θεοῦχος ἤκουσε διὰ τῶν τάξιων ἰόντας, καὶ ἤρρετο τίς ὁ Θέρουλος εἶναι, *he heard a noise passing through the ranks, and inquired what the noise was*, i. 8. 16. Οἱ δ' ἰσχυροὶ μίχρη πάμπαν εἰσὶν· ἵστασθαι δ' ἴσθησαν οἱ Ἕλληνες· ὅτε γὰρ τῆς πάμπαν γάλαρος ἦν, . . τῶν δὲ ἰσχυρῶν ὁ λόφος ἰσχυρότερος i. 10. 11. Τὰ πλεῖστα αἰσῶν i. 3. 16 (cf. Αἰσῶν πλεῖστα Ib. 14). Δουλιῶς μιν θίσις, ὅ τι ποτ' ἴσθις οἱ θίσις Eur. Or. 418. 'Οτι Εὐρέως ὕστερον ἀγίρας τὴν ἀναρίστησεν στρατιὰν ἄλδιν, 'that innumerable army,' iii. 2. 13. Τίνας πυνῆς τὰ πολλὰ πυνύματ' ἴσχ' ἐκ Αἰλίδι Soph. El. 563. Τὸν ἄνδρα ἰδὼ, *I see THE MAN* [i. e. Artaxerxes], i. 8. 26. Ἀνακαλούντες τὸν προδότην, *exclaiming, 'the traitor!'* vi. 6. 7. Ἀνακαλούντες τὸν ἐργάτην, τὸν ἄνδρα τὸν ἀγαθόν Cyr. iii. 3. 4.

§ 480. REMARKS. 1. From a reference to something which precedes, or is mutually understood, the article may be even joined,

α.) With an INTERROGATIVE PRONOUN; as, Ἄλλα τοίνυν, ἴθι ὁ Ἰσχυράχης, τίλω σε . . διηγήσασθαι . . Τὰ ποῖα; ἴθι ἰγὼ, *I will then, said Ischomachus, I will tell you what you want to know. [The what?] What are they? said I*, (Ce. 10. 1. KP. 'Α δ' ἱμπεδὼν μάλιστα, ταῦθ' ἦν φράσων. 'ET. Τὰ ποῖα ταῦτα; Eur. Ph. 706. TP. Πάσχι δὲ θαυμαστόν. 'EP. Τὸ τί; Ar. Pax, 696. 'EP. Οἷά μ' ἐκίλεισεν ἀναπυθίσθαι σου. TP. Τὰ τί; Ib. 693 (Τὰ plur. with reference to εἶα, and τί sing. for plur.; cf. Τί οὖν ταῦτα ἴσθις; § 450. γ). Εἴθ' ὅ τι παλὴν δίδ'· τί μιν τὸ δεῖν ἐργάζου; Eur. Bac. 492. Πότερ' οὖν ἰμύοις τὴν εἴδ'ι; Pl. Phædo, 79 b. See § 528. 1.

β. With a PERSONAL PRONOUN; as, Διῶρε δὲ, ὃ δ' ὅτι, εὐθὺς ἡμῶν οὐ παραβάλλεις; . . Ποῖ, ἴθι ἰγὼ, λίγεις, καὶ παρὰ τίνας τοὺς ὁμῶς; *Will you not, said he, come hither directly to us? Whither, said I, do you say, and to whom [as the you?] do I go, in going to you?* Pl. Lys. 203 b. Τὸν ἐμὲ, *the me*, i. e. *me, of whom you speak*, Id. Phil. 20 a.

γ.) With a PRONOUN OF QUALITY OR QUANTITY; as, *Ti τοῦτον ὄρα,* such a dream as I have described, or, such a dream as this, iii. 1. 3. Ἀγαρὼν τὸν τοῦτον Mem. i. 5. 2. Τὴν τηλικαύτην ἀρχὴν Pl. Leg. 755 b.

2. A numeral preceded by ἀμφί, about, has commonly the article, the round number being apparently regarded as an object familiar to the mind, or as a definite standard to which an approach is made; thus, Ἀρματα . . ἀμφὶ τὰ ἴσους, chariots about the [number of] twenty, i. e. about twenty in number, i. 7. 10. Πλεονεκεῖ δὲ ἀμφὶ τοὺς δυσχιλίους i. 2. 9. Ἀμφὶ τὰ πινυμένα ἴτη ii. 6. 15. So, Εἰς τὰ ἱκανὰ ἄρματα Cyr. vi. 1. 50.

§ 481. III.) By the connection in which it is employed; as,

Ἐπειδὴ δὲ ἱταλιώτης Δαρῆς, καὶ πατήρτις εἰς τὴν βασιλείαν Ἀρταξέρξης 'had succeeded to the throne [so. of Persia],' i. 1. 3. Ἰόντες ἰσὶ τὰς θύρας i. 2. 11. Αἱ λόγχαι καὶ αἱ τάξεις καταφανὲς ἱγίγνυντο i. 8. 8. Οἱ δ' ἰσὺ ἦλθον πρὸς τοὺς προφύλακας, ἰζήσονται τοὺς ἀρχοντας ii. 3. 2.

§ 482. REMARK. With substantives which are rendered definite by the connection, the article has often the force of a possessive (see § 503); as,

Ἐβούλοτο τὰ παῖδες ἐμφανέως παρῆναι, he wished [the] his children to be both present, i. 1. 1. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν Ib. 3. Κύρις τι καυτηρήσας ἀπὸ τοῦ ἄρματος τὸν θάλακκα ἰσίδου, καὶ δοκῶς ἰσὶ τὸν ἴσων, τὰ πάλαι εἰς τὰς χεῖρας ἰλαβὶ i. 8. 3.

§ 483. IV.) By contrast.

This may give a degree of definiteness to expressions which are otherwise quite indefinite; and may even lead to the employment of the article with the indefinite pronoun τις. Thus,

Ἐν ἱκανῇ τριῷ ἄνδρες, οὗτοι αἱ μὲν δύο ἱκανοὶ εἰς εὐχὴν ἦντο τὰ ἔσχα, ὁ δὲ οἷς ἱμῖν, 'of whom two . . , but the third,' v. 4. 11. Τῶν δὲ πολεμίων αἱ μὲν τινες μισθόμενοι πάλιν ἵδμενον . . , οἱ δὲ πολλοί . . φανερὸν ἦσαν φεύγοντες, 'some . . , but the most,' iv. 3. 33. Ἰσπανοὺς . . τοὺς μὲν τινες παρ' ἡμῶν, τοὺς δὲ τῷ Κλειάρχῳ καταλειμμένους iii. 3. 19. Cf. § 490. R.

§ 484. GENERAL REMARKS. 1. The article is sometimes found without a substantive, through *anacoluthon* (§ 329. N.) or *aposiopēsis* (ἰπουσιώπησις, the becoming silent, i. e. the leaving a sentence unfinished, from design, strong emotion, or any other cause); as,

Ἡ τῶν ἄλλων Ἑλλήνων —, εἴτε χρὴ κακίαν, εἴτε ἀγνοίαν, εἴτε καὶ ἀμφοτέρω ταῦτ' ἰστίον, the —, whether I should say cowardice, or folly of the rest of the Greeks, or both these together, Dem. 231. 21. Τῆς γὰρ ἡμῆς, εἰ δὲ τίς ἴσται σοφία καὶ εἴα, μάστιγα ὑμῖν παρέξομαι Pl. Apol. 20 a. Μὰ τὸν —, οὐ σύ γι. Not you, by — (the name of the god omitted, as the old grammarians say, through reverence), Ib. Gorg. 466 e.

§ 485. 2. OMISSION OF THE ARTICLE With substan-

tives which will be at once recognized as definite without the article, it is often *omitted*; particularly with,

*a. Proper names, and other names resembling these from their being specially appropriated or familiar appellations of persons* (§ 471); thus, Διαβάλλει τὸν Κύρον. . . Συλλαμβάνει Κύρον i. 1. 3. Πρὸς Κύρον Ib. 6, 7. Πρὸς τὸν Κύρον Ib. 10. Ὁ δὲ Κύρος Ib. 7, 10. Κύρος δὲ i. 2. 5. See i. 5, 11, 12. Εἰς τὴν Κιλικίαν i. 2. 20, 21. Εἰς Κιλικίαν Ib. 21. Ἄμα ἡλίῳ δύνοντι ii. 2. 13. Ἄμα τῷ ἡλίῳ δυσμῖν Ib. 16. Τοῖς ἀρχεῦσι τῆς θαλάσσης, . . τοῖς τῆς γῆς Rep. Ath. 2. 4. Τοῖς μὲν κατὰ θάλατταν ἀρχοῦσιν, . . τοῖς δὲ κατὰ γῆν Ib. 5. Πρὸς ἰστίαν, . . πρὸς ἴω v. 7. 6. Ὅτι βορίας . . φέρι, νότος δὲ Ib. 7. Τὴ ἰκαίαν πλοῖον. . . Ἐχὼ γι αὐτῶν καὶ τίνα καὶ γυναῖκας i. 4. 8. Λαβὼν αὐτὸν καὶ τὸν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χεῖρματα vii. 8. 9. Σὺν τοῖς θίοις iii. 1. 23. Πρὸς τῶν θιῶν Ib. 24. Σὺν θίοις vii. 7. 7. Πρὸς θιῶν v. 7. 5. Δικαίῳ ἰστί καὶ πρὸς θιῶν καὶ πρὸς ἀνθρώπων i. 6. 6. Τὰ πρὸς τοὺς θιοὺς, . . τὰ πρὸς τοὺς ἀνθρώπους Lac. 13. 11. — Hence βασιλεύς, in its familiar application to the *King of Persia*, commonly wants the article; as, Περιέναι αἰς βασιλίᾳ, goes to the king, i. 2. 4. Cf. Τὸν βασιλιά ii. 4. 4.

*β. Abstract nouns, names of arts and sciences, and generic terms* (§ 470); thus, Εὖρος εἰσοσι ποδῶν, ὕψος δὲ ἱκανόν ii. 4. 12. Τὸ εὖρος πινυτήκοντα ποδῶν, καὶ τὸ ὕψος πινυτήκοντα iii. 4. 10. Ὑπὲρ κάλλους καὶ μίγιδους ἀδιήγητον Cyr. viii. 7. 22. Θουμάστιαι τὸ κάλλος καὶ τὸ μίγιδος ii. 3. 15. Καὶ ἀνδρεία, καὶ σωφροσύνη, καὶ δικαιοσύνη Pl. Phædo, 69 b. Γνωρίαν τι καὶ τὴν περὶ μὴν τέχνην Ec. 4. 4. Ὅτι ἐπὶ θάνατον ἄγωσι i. 6. 10. Θουροκίσταται . . ζῶσι ἀδελφοί Pl. Leg. 902 b.

§ 486. *γ. Substantives followed by the article with a defining word or phrase*; thus, Κύρου ἀποτίμωται ἡ κεφαλὴ καὶ χυρὴ ἡ διζία i. 10. 1. Ἐπὶ σκηνῇ ἰόντις τὴν Ζεινοφῶντος vi. 4. 19.

NOTES. 1. Proper names, followed by the article, are rarely preceded by it, except with special demonstrative force. Thus, Παρύσατις . . ἡ μήτηρ i. 1. 4. Σοφρίντος δὲ ὁ Συμφάλιος . . , Σωκράτης δὲ ὁ Ἀχαιοῖς i. 2. 3. Ἐν Χιρρόνησιν τῇ καταντιστρίᾳ Ἀδύδου i. 1. 9 (cf. Ἐν τῇ Χιρρόνησιν i. 9. 4). But, Ὁ δὲ Σιλῶν δὲ Ἀμβρακιώτης, but that Silanus the Ambraciot (who had been the chief soothsayer of the army), vi. 4. 13.

2. In this construction, the substantive is sometimes *first introduced as indefinite, and then defined*; and this subsequent definition sometimes respects simply the *kind or class*. Thus, Κρήνη ἡ Μίδου παλογμίνη, a fountain [that called Midas's] which was called the fountain of Midas, i. 2. 13. Πολλὰ δὲ στρουθὶ αἱ μινγάλοι, and many struthi, the large ones, i. e. ostriches, i. 5. 2 Κέρμα . . πολλὰ τὰ πλατεῖα, 'of the broad kind,' v. 4. 29.

3. Two or more nouns coupled together; as, Περὶ δὲ τῶν τοιῶνδε τί σε πωλοῦν διελθὼν, εἰς Ἥλιον τι καὶ εὐλῆτος καὶ ἀστρων καὶ γῆς καὶ αἰθέρος καὶ αἴρος καὶ πυρὸς καὶ ὕδατος καὶ ὥρων καὶ ἰνικαντοῦ; Pl. Crat. 408 d (cf. Τὸν ἥλιον, Ἡ σελήνη, Τὰ ἀστρα Ib. 408, 409). See other examples in § 485.

*δ. Ordinals and Superlatives*; as, Καὶ τρίτον ἴσως τῷ πολέμῳ ἰσχυρότα Th. II. 103. Εἰς Ἰσσοὺς, τῆς Κιλικίας ἰσχυράτην πόλιν i. 4. 1.

§ 487. 3. The PARTS OF A SENTENCE may be ranked as follows, with respect to the frequency of their taking the article: (a) An *appositive*, appended for distinction. See §§ 472, 474. (b) The *subject* of the sentence.

(c) An adjunct not governed by a preposition. (d) An adjunct governed by a preposition. (e) An attribute. This commonly wants the article, as simply denoting that the subject is one of a class. To this head belongs the *second Acc.* after verbs of *making, naming, &c.* (§ 434).

4. Hence the article is often used in *marking the subject of a sentence*, and sometimes appears to be used chiefly for this purpose. Thus, *Μὴ φύγῃ εἰς ἄφρονες*, lest the departure should be a flight, vii. 8. 16. *Ἐμπίριον δ' ἦν τὸ χωρεῖν* i. 4. 6. *Ἦσαν δὲ ζυγαὶ αἱ πλείους*, and the greater part was spelt, v. 4. 27 (§ 455). *Καλοῦσι γὰρ ἀπολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἄρχειν*, Pl. Phædo, 68 a. *Ἀρ' οὐν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ κακοὶ*, Id. Gorg. 498 c. *Τὰ δις τίνες δῖνα ἴσται*, twice five is ten, Mem. iv. 4. 7. *Οἱ μύριοι ἰππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι*, ten thousand horsemen are nothing else than ten thousand men, iii. 2. 15. *Καὶ ΘΕΟΣ ἦν Ὁ ΛΟΓΟΣ* St. Jn. 1. 1.

*Τίς δ' εἶπεν, εἰ τὸ ζῆν μὲν ἴσται κατθανῖν,*

*Τὸ κατθανῖν δὲ ζῆν κατὰ νομίζεται.* Eur. Pol. Fr. 7.

§ 488. 5. There are some words, with which it is especially important to observe the insertion or omission of the article; as, *Ἄλλο δὲ στρατῶμα, and another army*, i. 1. 9. *Τὸ ἄλλο στρατῶμα, the rest of the army*, i. 2. 25. *Ἀμφιπράτης καὶ ἄλλοι*, 'and others,' iv. 2. 17. *Ἐπεριύθηναι, ἧ οἱ ἄλλοι*, 'the others,' 'the rest,' Ib. 10. *Πολὺ τοῦ στρατεύματος*, 'much of,' iv. 1. 11. *Τὸ μὲν δὲ πλεὺς τοῦ Ἑλληνικοῦ*, 'the greater part,' i. 4. 13. *Πολλοί, many*, iv. 6. 26. *Τῶν πολλοῦν*, the most, Ib. 24 (§ 466). *Ὀλίγοι ἀντίθνησκον*, few died, iv. 2. 7. *Πλείων τούτων ἀπολαύς οἱ ὄχλοι ἢ οἱ ὀλίγοι*, 'the few,' 'the aristocracy,' Rep. Ath. 2. 10. See § 472. a.

6. When two words or phrases are connected by a conjunction, if they refer to *different objects*, the article is more frequently repeated; but otherwise, not; as, *Τὸ τι βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἱσταῖτο στρατῶμα* i. 2. 1. *Τῶν Ἑλλήνων καὶ τῶν βαρβάρων* Ib. 14. *Τούς πιστοὺς καὶ ἰὺνους καὶ βιβαίους* i. 9. 30. *Τῆς πρίσθιν φιλίας ὑπομνήματα καὶ πίστις* i. 6. 3. *Ὁ δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γιγνομένης τε καὶ ὦν καὶ ἐσόμενός ἴσται μόνος* Pl. Tim. 38 c.

7. When two nouns are related to each other in a clause, and have the same extent of meaning, the article is commonly joined with *both*, or with *neither*; as, *Πλήθει μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκει τῶν ὀδῶν καὶ τῇ δισπράττει τὰς δυνάμεις ἀσθενής* i. 5. 9. *Οὐδὲποτε ἄρα . . λυσιτελίστηρον ἀδικία δικαιοσύνης* Pl. Rep. 354 a. *Λυσιτελίστηρον ἢ ἀδικία τῆς δικαιοσύνης* Ib. b. *Ἡ σόμας φάρμακα [ἀποδιδοῦσα τίχνη]*. . . Ἡ τοῖς ὄψους τὰ ἡδύσματα Ib. 332 c.

§ 489. 8. The insertion or omission of the article often depends, both in poetry and prose, upon *euphony* and *rhythm*, and upon those *nice distinctions in the expression of our ideas*, which, though they may be readily felt, are often transferred with difficulty from one language to another. In general, the *insertion* of the article promotes the *perspicuity*, and its *omission*, the *vivacity* of discourse. It is, consequently, more employed in *philosophical* than in *rhetorical* composition, and far more in *prose* than in *poetry*. It should be remarked, however, that, even in prose, there is none of the minutiae of language in which manuscripts differ more, than in respect to its insertion or omission, especially with proper names.

9. The article is sometimes so closely united with the word following, that

a second article is prefixed, as if to a single word; thus, Λόγος δὲ ἰ κατὰ ταῦτά ἐστι [= τὸ αὐτὸ, § 97. N.] ἀληθὲς γιγνόμενος, περὶ τοῦ θάνατου [= τοῦ ἴτερος, § 39] αὐτοῦ, καὶ περὶ τοῦ ταῦτόν . . , καὶ ὁ τοῦ θάνατου νόμος Pl. Tim. 37 b. Τὸ τοῦ θάνατου καὶ τὸ ταῦτόν Ib. 44 b (see §§ 479, 480). Τῶν δὲ μηδὲν [sc. ὄντων], those who are that which is nothing, Eur. Tro. 412 (see §§ 450, 2, 476).

## II. THE ARTICLE AS A PRONOUN.

§ 490. A. The ARTICLE, if we include both its *aspirated* and its *τ-* forms, is used as a PRONOUN, by Attic writers, only in connection with certain particles.

NOTE. By the use of the article as a pronoun, is meant its *substantive* use independent of a modifying word or phrase (§ 476). This use is explained, as in the case of other adjectives (§ 447), by the ellipsis of a noun. As a pronoun, the article in Attic writers is either *demonstrative* or *personal*, the cases in § 493 excepted.

1. With μὲν and δὲ; as, 'Ο δὲ [sc. ἀδελφὸς] πείθεται, and he [the brother] is persuaded, i. 1. 3. Οἱ μὲν ἔρχονται, Κλέαρχος δὲ περιμένει, they (Chirisophus and Meno) went, but Clearchus stayed, ii. 1. 6. Πᾶς τοῦ Καδμίου λῶς καλὴ διαίτης, ἐν δὲ τῶν μάλιστα ἰγώ Soph. Oed. C. 741.

REMARK. The article with μὲν and δὲ is commonly used for *contradistinction* (cf. § 483), and we may translate ὁ μὲν . . , ὁ δὲ, this . . , that, the one . . , the other, one . . , another, &c., and οἱ μὲν . . , οἱ δὲ, these . . , those, some . . , others, &c. Thus, 'Ο μὲν μαινεται, ὁ δὲ σωφρονεῖ, the one is mad, the other is rational, Pl. Phædr. 244 a. Οἱ μὲν ἰσχυρίζονται, οἱ δ' ὕπνου, the one party (the Greeks) marched on, and the other (the Persians) followed, iii. 4. 16. Βασιλεὺς τοῖ καὶ ἑλλήνων . . , οἱ μὲν δύνουσι . . , οἱ δ' ἀρτάζονται, 'these . . those,' i. 10. 4. Τοὺς μὲν αὐτῶν ἀτίπτειν, τοὺς δ' ἐξίκαλιν, 'some . . others,' i. 1. 7 (§ 362. α). 'Εν μὲν ἅρα τοῖς συμφωνοῦσιν, ἐν δὲ τοῖς οὐ Pl. Phædr. 263 b. "Εστω φωνὴ πᾶσι ἀκούοντες, ἐξελίξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς Rep. Ath. 2.8. Τὰ μὲν ἰσάειν, . . εἰλος δὲ κατείναν, he received some wounds, but finally slew, i. 9. 6. 'Ο μὲν ἤρχιν, οἱ δὲ ἰσίδουσι, he (Clearchus) commanded, and the rest obeyed, ii. 2. 5. Τῇ μὲν γὰρ ἄνοδον, ἐν δὲ ὑπόδον, εὐχέσμεν τὸ ἔρος, for we shall find the mountain, here easy, and there difficult, of ascent, iv. 8. 10 (§ 421. β). Τὰ μὲν τοῖ μαχόμενοι, τὰ δὲ καὶ ἀναπαύομενοι, '[as to some things . . as to others] partly . . partly,' 'now . . now,' iv. 1. 14 (§ 441).

§ 491. 2.) In poetry, with γάρ; as, Παρ' ἀνδρὸς Φανόσιος ἦεν ὁ γὰρ μέγιστος αὐτοῖς συγχάειν δευξέων, 'for he,' Soph. El. 45. Τῆς γὰρ σίφουα μινεῖς Soph. Oed. T. 1082. Τὸ γὰρ . . σπάνιον μίεος, for this is a rare lot, Eur. Alc. 473.

3.) As the subject of a verb, after καὶ, and; as, Καὶ τὸν κελεύσαι δοῦναι, and that he bade him give it, Cyr. i. 3. 9. Καὶ τὸν ἀπονεμίσθαι λίγιναι Ib. iv. 2. 13.

REMARK. The *proclitics* in the nominative (ὁ, ἡ, οἱ, αἱ, § 148) require, from the very laws of accent, that the particle, in connection with which they are used, should follow them. If, therefore, it precedes, they become *orthotone*, or, in other words, take the forms which commonly belong to the *relative pronoun* (§ 148. 2). This change takes place with καὶ uniformly, and with δὲ.



when it follows  $\delta$  for  $\text{ἴφην}$  (§ 228); thus,  $\text{Καὶ } \delta\epsilon\text{ } \text{ἰσθήμενος}$ , and he wondered, l. 8. 16.  $\text{Καὶ } \delta\epsilon\text{ } \text{Ὅσα ἐσθήμενος}$ ,  $\text{ἴφην}$  Pl. Conv. 201 a.  $\text{Καὶ } \delta\epsilon\text{ } \text{ἰδων}$  vii. 6. 4.  $\text{Ἦ } \delta' \text{ } \delta\epsilon\text{ } \text{ἔειπεν}$ , said he, Pl. Rep. 327 c.  $\text{Ἦ } \delta' \text{ } \delta\epsilon\text{ } \text{ἰ } \text{Γλαύκων}$ , said he, l. c. *Glauco*, Ib. b.  $\text{Ἦ } \delta' \text{ } \delta\epsilon\text{ } \text{ἔειπεν}$ , said she, Id. Conv. 205 c.

## § 492. B. The article in its $\tau$ -forms likewise occurs,

### I.) As a DEMONSTRATIVE OR PERSONAL PRONOUN,

1.) Before the relatives  $\delta\epsilon$ ,  $\text{ὅστις}$ , and  $\text{ὅσος}$ ; as,  $\text{Τοῦ } \delta\text{ } \text{ἡντιν}$ , of that which is, Pl. Phædo, 92 d.  $\text{Περὶ τὸ ἐφ' } \delta\text{ } \text{λατύνεται}$  Id. Phil. 37 c.  $\text{Καὶ τὸν } \delta\epsilon\text{ } \text{ἴφην}$ ,  $\text{ἰσθήμενος τοῦτον ἦναι}$  Lys. 167. 15.  $\text{Περὶ τυχῶν τῶν ἰσμι περὶ ταῦτά τις}$  Pl. Soph. 241 c.  $\text{Προσέειπε καὶ μετὰ τοῦτο ὁσπερ ὅστις}$  Dem. 613. 9. — The sentence introduced by the relative may be regarded as a *defining clause*, to which the article is prefixed (see § 472).

### 2.) In particular forms of expression; viz.

a.  $\text{Περὶ τοῦ}$  (also written  $\text{περὶ τοῦ}$ ), before this; thus,  $\text{Τὸ γὰρ περὶ τοῦ πατρὸς ἔσται}$  Pl. Alc. 109 c.  $\text{Οἱ } \delta' \text{ } \text{οἰκίταις ἰσγίνονται}$  ἀλλ' οὐκ ἂν περὶ τοῦ Ar. Nub. 5.  $\text{Οἱ περὶ τοῦ φίλου}$ , 'former friends,' Eur. Med. 696. See § 475. b.

β.  $\text{Τῷ}$ , [through this as a cause, § 416] for this reason, therefore; thus,  $\text{Τῷ τῷ} \dots \text{μᾶλλον σκεπτικῶς}$  Pl. Theæt. 179 d.

γ.  $\text{Τὸ γὰρ}$ , followed by  $\text{ἔστι}$ ; as,  $\text{Τὸ γὰρ εὖ οἶδα, ἔστι} \dots$ , this I well know, that . . . Pl. Euthyd. 291 a.  $\text{Τὸ γὰρ δὴ κατασκευαστικῶς} \dots$ ,  $\text{ἔστι}$  Id. Pol. 305 c.

δ. The article doubled with  $\text{καὶ}$  or  $\text{ἤ}$ ; as,  $\text{Εἰ τὸ καὶ τὸ ἐποίησεν ἀνέμωτος οὐτοσί, οὐκ ἂν ἀπέθανεν}$ , if this man had done this and that, he would not have died, Dem. 308. 3.  $\text{Τὰ καὶ τὰ πικροτάτα}$  Id. 560. 17.  $\text{Ἀφικνεῖμαι ὡς τὸν καὶ τὸν}$ , I go to this one and that, Lys. 94. 3. With the article again repeated;  $\text{Ἔδω γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι}$ , for this and that we ought to have done, and this not to have done, Dem. 128. 16.  $\text{Ὅς ἴφην διὸν οὕτω προσημαίνειν κινδυνεύειν τὸν στρατηγὸν, ἔσται μὴ τὰ ἢ τὰ γινώσκειν, ἀλλ' ὅσως τὰ}$ , 'not these or those, but THESE,' Id. 1457. 16. The nominative  $\delta\epsilon$  καὶ  $\delta\epsilon$  (§ 491. R.) occurs, Hdt. iv. 68.

3.) Through poetic license, in imitation of the earlier Greek; as,  $\text{Τὸν} \dots \text{φθίσεν}$ , him destroy, Soph. Œd. T. 200.  $\text{Ταῖν μου μέλεισθαι}$ , take care of these for me, Ib. 1466.  $\text{Μία γὰρ ψυχὴ} \dots \text{τῆς ὑπερβλήν μίτριον ἄχθος}$  Eur. Alc. 883.  $\text{Ἀστρίδας, ἔσται φθίσουσιν, ἀντελάς τι τῶν}$  Æsch. Ag. 7.

## § 493. II.) As a RELATIVE PRONOUN.

This substitution of the  $\tau$ - for the aspirated forms (§ 147) occurs in no Attic writers except the tragedians, and scarcely in these, except to avoid hiatus, or lengthen a short syllable. Thus,  $\text{Κεῖνᾶσα τοὺς οὐ χεῖν κτανεῖν}$ , having slain those whom she ought not to slay, Eur. Andr. 810.  $\text{Τὸν θεὸν, τὸν νῦν ψέγεις}$ , the god, whom you now blame, Ib. Bac. 712.  $\text{Νοῦς ἐκείνου, ὅστις} \dots \text{ἀρετῆς μελὶν ἰφίμεισθα, τὸν } \delta' \text{ } \text{οὗτος λίγυς}$  Soph. Œd. T. 1054.  $\text{Ἀγάλλμαθ' ἱερὰ, τῶν} \dots \text{ἀντιστήσθαι ἱμαντίν}$  Ib. 1379.  $\text{Ἄγος} \dots \text{δυναμίας, τὸ μήτι γῆ} \dots \text{προσδίδεται}$  Ib. 1426.

REMARK. On the other hand, the aspirated forms are sometimes found with  $\text{μὲν}$  and  $\text{καὶ}$  for the  $\tau$ -forms (§ 490. 1); thus,  $\text{Πόλυς Ἑλληνίδας, } \delta\epsilon \text{ } \text{μὲν ἀναμῶν, εἰς } \delta\epsilon \text{ } \text{δὲ τοὺς φονεῖν κατὰ γὰρ}$ , 'some destroying, and to others.

Dem. 248. 18. 'Ας μὲν πατάλαρε πάλαι τῶν ἀπογεγενημένων, εἰς δὲ ποδοί.  
Id. 282. 11. Γράμμα δ' εἰς μὲν ἀπαίρες ἔλκου, τοῖς δ' εἰς μίον ἔλαυ Iph.  
T. 419. So, 'Ορί μὲν . . , ἱερί δὲ, sometimes . . , at other times, Th. vii. 27  
'Ορί δὲ Ven. 5. 8.

## CHAPTER IV.

### SYNTAX OF THE PRONOUN.

#### I. AGREEMENT OF THE PRONOUN.

§ 494. RULE XXVIII. A PRONOUN agrees with its *subject* in *gender*, *number*, and *person*.

By the *subject* of a pronoun is meant the *substantive* which it represents. The rule, therefore, has respect either to *substantive pronouns*, or to *adjective pronouns used substantively*. The construction of adjective pronouns regarded as such belongs to RULE XXVI., and even their substantive use is explained by ellipsis (§ 447. a). Thus,

Βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν [i. e. βασιλίας] ἐπισουλῆς οὐκ ᾔσθάνετο, *the king did not perceive the plot against himself*, i. 1. 8. 'Απὸ τῆς ἀρχῆς, ἥς [sc. ἀρχῆς] αὐτὸν ἐπενέστη ἐπίσησι, *from the government, of which [government] he had made him satrap*, i. 1. 2. Πάντων ἴσοι . . ἀδραΐζονται Ib. Πρὸς τὸν ἀδελφόν, ὃς ἐπισουλίου αὐτῷ. 'Ο δὲ πείθεται (§ 490) Ib. 3. Τμᾶς . . ἴσοι ἐπὶ iv. 6. 14. Θυμαστέον τοῖς, δε . . δίδως Mem. ii. 7. 13.

§ 495. The remarks upon the agreement of the ADJECTIVE (§§ 444 – 459) likewise apply, so far as *gender* and *number* are concerned, to that of the PRONOUN, and some of them 'o even a greater extent (§ 444. a). Thus,

#### a. MASCULINE FORM FOR FEMININE.

'Ὡςπερ εἰ τὸ χυρὶ, δεῖ δὲ διδῆναι ἐπὶ τὸ συλλαμβάνειν ἀλλήλους ἐπίσηται, ἀφαιμίνω τοῦτον τρέφωτο πρὸς τὸ διακλύειν ἀλλήλων Mem. ii. 3. 18. See § 444. β.

NOTE. In speaking of persons *vaguely*, or *generally*, or simply as *persons*, the *masculine* gender often takes the place of the *feminine*, both in pronouns and in other substantive words which admit it; thus, *Ξὺν εἰς τ' οὐ χρεῖν* [= τῇ μητρὶ] μ' ἡμιλῶν Soph. Oed. T. 1184. Οὐδὲ γὰρ κακῶς πάσχειναι μῖσος ὧν τήν τεσσάρηται Id. El. 770. 'Ἡ στήρις οὐσα μίσχος οὐκ ἀνίσταται τίνεσσας ἄλλους [= τίνεσσας ἄλλη] Eur. Andr. 711. Συναληθύνειν ὡς ἐμὶ καταλιγμμένα ἀδελφαί τε καὶ ἀδελφοὶ καὶ ἀνιψαὶ τοσαῦται, ὡς εἶναι ἐν τῇ οἰκίᾳ τισσαμακαίδας τοὺς ἐλευθέρους. . . Χαλίστην μὲν οὐκ ἔστιν, δὲ Σώφρατις, τοὺς οἰκίους περιεργῶν ἀπολλυμένους, ἀδύνατον δὲ παρούτους τρέφειν Mem. ii. 7. 2 (cf. Ib. 8). See § 336. a.

## § 496. b. USE OF THE NEUTER.

Τί γὰρ τοῦτου μακαριώτερον, τοῦ γὰρ μυχθῆναι; Cyt. viii. 7. 25 (§ 445) *Ευδιδραμεναι, ὅτις ἡμᾶς καὶ ἀναπνεύσαι ἰσότησι* iv. 1. 22. Τίς οὐκ ἐν ἡμο-  
λογήτοις αὐτὸν βούλεισθαι μὴτ' ἑλπίσει μὴτ' ἀλαζίνα φαίνεται τοῖς ἐντοῦσι;  
'Ἐξέμει δ' ἐν ἀμφότερις ταῦτα, *εἰ* . . Mem. i. 1. 5 (§ 450). — The neuter  
referring to words of other genders, and the neuter plural for the singular  
(§§ 450, 451), are particularly frequent in pronouns.

## c. COMPOUND CONSTRUCTION.

'Αρτάχης καὶ Μιδριδάτης, *οἱ* ἦσαν ii. 5. 35. Πολλοὺς δὲ ἄνδρας καὶ γυ-  
ναῖκας καλὰς κτῆσιν, *οἷς* οὐ ληΐσθαι δέησι, ἀλλ' αὐτοὶ . . παρίστανται vii. 3  
31. 'Ασφάλειος καὶ ὑψικλίου, *ὃ* οὕτω κατασθῆναι Cyt. viii. 2. 22. Πολλὰ  
δ' ἱερῶ περιέχεται καὶ αἶγας καὶ βούς καὶ θύες, *ὃ* ἀποδαρύνει iii. 5. 9. 'Απαι-  
λαγίνετις πολέμων καὶ παιδῶν καὶ ταραχῶν, *εἰς* ἦν . . καθίσταται Isocr. 16S b.  
See § 446. — Zeugma is far less frequent in the construction of the pronoun  
than in that of the adjective.

## § 497. d. SYNTHESIS.

Τὸ 'Αρκαδικὸν ἰωλιτικόν, *ὃν* ἔρχι Κλέωνος iv. 8. 18. Τὰ δέξιντα δὲ πλε-  
θρα, *οἷς* γὰρ διέδουσι Pl. Phædr. 260 a. Βασιλεύς . . *οἱ* δ' ἀρπάζοντι; i.  
10. 4 (cf. Ib. 2 and 5). Οἰκτρά γὰρ πιστεύομεν, *ὃ* . . πῶν κατίσχυι ἐπιδά-  
Eur. Iph. A. 985. 'Ὁ μιλία ψυχὰ, *ὃς* . . ἦσθι Soph. Phil. 714. 'Ὁ ἀγαθὸς  
καὶ πιστὸς ψυχῇ, *ὃς* γὰρ ἐπολεῖ πάν ἡμᾶς; Cyt. vii. 3. 8. Τίσιν, . . *οἷς*  
Eur. Suppl. 12. See § 453.

NOTES. 1. In the construction of the pronoun, the number is often changed  
for the sake of individualizing or generalizing the expression; as, 'Ὅστις δ'  
ἀφικνύται . . πάντας . . ἀπιστεύω, and *whoever came, he sent them all*  
back, i. 1. 5. 'Ασπάζεται πάντας, *ὃ* δὲ περιτογγάζη Pl. Rep. 566 d. 'Ὁς δὲ  
ἀμνητὸν τῶν οἰκιστῶν, τοῦτον σὺ ἱερμολητὴν πάντων, ὅπως θρασυτύηται  
Cec. 7. 97. Τοῦτους . . *ὃ* δὲ . . πολλοὶ ἴσονται Ib. 21. 8. 'Ἄλλους δ'  
ἐκίλει λίγην, διὰ τί ἱεστος ἐκλήγη, and *he bade the rest say, on what ac-  
count each one had been struck*, v. 8. 12. Προσὶόν ἐν ἱεστῷ, οὐστίνως  
ἦτον ἴχυν *iv* vii. 3. 16. Πάραν λαβὼν . . *οἷς* ἱεστός ἐστι, καὶ τὴν ἀξίαν  
ἱεστος διανύμαι vi. 6. 33. 'Ἦν ἀφθονία τῶν θιλόντων παιδωνίσι, ὅπου  
τις οἶστο Κῦρον αἰσθῆσθαι i. 9. 15 (see Ib. 16). 'Ἦν δὲ τις τούτων τι πα-  
ραβῆναι, ζημίαν αὐτοῖς ἰσίδειαν Cyt. i. 2. 2. Εἰ δὲ τι ἀπὸ πλείων ἴσθ'  
ἀγαθῶν, τούτων μισέχουσα Eur. Alc. 744. 'Ἀληθὲς δὲ φίλος . . *ὃν*  
ἀρβυλὸς οὐ πολὺς, *he was a true friend; of whom the number is not great*, Id.  
Suppl. 867. Ἀντορυγίς, *οἷς* γὰρ καὶ μόνον εἰσέουσι γῆν Id. Or. 720. Θη-  
σαυροποιὸς ἀνὴρ . . *οἷς* δὲ καὶ ἰσταντὶ τὸ πλεόν; Pl. Rep. 554 a.

2. A pronoun often refers to a subject which is implied in another word (cf.  
§ 454); as, Φιόγυ . . *εἰς* Κίρκυραν, *ὃν* αὐτῶν [i. e. τῶν Κερκυραίων]  
ὑπεργίτης, *he flies to Corcyra, being a benefactor of theirs*, Th. i. 136. 'Ἀπὸ  
Πελοποννήσου . . *οἱ* πάντες κρείσσαντες *εἰς* Id. vi. 80. Τίς ἡμᾶς ἰσιστόν,  
*ὃν* [i. e. ἡμᾶς] μὴτ' ἐκνῶσι Soph. CEd. C. 730. Πασσέφα θ' ἰστία κατισκά-  
φθ, αὐτὸς δὲ . . σῖναι Eur. Hec. 22. 'Ἀνυμνίαιος, *ὃν* [i. e. ὑμνίων] μ'  
ἰχρὸν τυχῶν Ib. 416.

## § 498. e. ATTRACTION.

A pronoun is sometimes attracted by a word in its own clause, or a word in  
apposition with its real subject (cf. § 455); as, Βιστάμην οἶκον δώσω, *ὅστις*

[for *ἥτις*] ἱμοὶ κάλλιστον χωρίον ἐστί, *I will give you, as a residence, Bisanthe, which is my finest town*, vii. 2. 38. 'Εστίας, οὗ οὔτε ἱερώτερον χωρίον Cyr. vii. 5. 56. Οὐδὲν ἄδικον διαγινώσκμαι παῶν· ἥτις [for *ἥτις*, § 445] νομίζω μάλιστα ἵνασι καλλίστην ἀπολογία *Apol.* 3. Θανὼν . . αὐτὴ γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ *Aesch. Pr.* 754. 'Επὶ πόλει τῆς Κυλακίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα [for *αὐτάς*] δύο εἰχῆ i. 4. 4. Καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλὸν, ὃ πάντα ἡμίρῃσι τὰ ἀνθρώπων; *Pl. Leg.* 937 d.—This construction may be commonly explained by *ellipsis*; thus, 'Εστίας, οὗ [χωρίου] οὔτε ἱερώτερον χωρίον, *the hearth, than which [spot] there is no holier spot*.

§ 499. ADDITIONAL REMARKS. 1. A pronoun, for the sake of perspicuity or emphasis, is often used in *anticipation or repetition of its subject*, or is *itself repeated*; as, Τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μυχθῆναι; *For what is happier than this, to mingle with the earth?* *Cyr.* viii. 7. 25. Τούτου τιμώμαι, τῆς ἐν Περσικῇ ἐσχάτης *Pl. Apol.* 37 a. Κεῖνο κάλλιστον, τίσις, ἰσότητα τιμῆν *Eur. Ph.* 535. 'Αγίας δὲ ὁ Ἀρπᾶς καὶ Σουκράτης ὁ Ἀχαιοῖς, καὶ τούτω ἀπεθανίστην, 'these also died,' ii. 6. 30. Βασιλῖα . . οὐκ οἶδα ὅτε δι' αὐτὸν ἰδέσθαι ii. 4. 7. Ἀλκιμάδης . . οὗτω ἀκρίτως ἡμίλησιν αὐτοῦ *Mem.* i. 2. 24. Σίψαι δὲ, οἳ ἔστι μοι περὶ σὲ, οἳς ἂν περὶ ἡμῶν, ἰαίνεται μοι μέμφῃ *Cyr.* iv. 5. 29. Οἴμαι δὲ σοι . . ἔχουσιν ἂν ἰαδιδυχαί σοι *Ecc.* 3. 16. 'Ἐστι γὰρ τις οὐ πρὸς Σωκράτη πόλις τις *Eur. Andr.* 743.

NOTE. Homer often uses the personal pron. *οἷ*, with its noun following; as, Ἦν ἄρα εἰ θεάσθαι ἔχει σωμαίν λαῶν *N.* 600. Ἢ μιν ἔγχευεν Ναυσικάα οὐκιστον *ζ.* 48. Cf. § 468. b.

§ 500. 2. A change of PERSON sometimes takes place;—(a) From the union of *direct and indirect* modes of speaking, especially in *quotation*; as, Ἀγνοῦ ἂν μάταιον ἄνδρ' ἐκπεδόν, ὅς . . πάντας, *take out of the way a senseless man, me, who have slain*, *Soph. Ant.* 1339. Καὶ οὗτος ἔφη "ἰδίῳι περιύσθαι, προσλαβὼν ἰδιοντάς ἐκ παντὸς τοῦ στρατιώματος. Ἐγὼ γὰρ," ἔφη, "οἶδα" *iv.* 1. 27. See i. 3. 20; iii. 3. 12; iv. 1. 19; v. 6. 25, 26.—(b) From a speaker's addressing a company, now as *one with them*, and now as *distinct from them*; as, Λατρίων ὁμᾶς εἰς ἔσθην παραχρῆν ἡ πόλις ἡμῶν καλλίστην· εἰσάγει γὰρ . . οἷσις τεύχεα μιν *Isocr.* 141 d.

## II. SPECIAL OBSERVATIONS ON THE PRONOUNS.

§ 501. Of the observations which follow, many apply equally to PRONOUNS and ADVERBS of the *same classes*.

### A. PERSONAL, POSSESSIVE, AND REFLEXIVE.

§ 502. In the use of the pronouns, especially those of the classes named above, it is important to distinguish between the *stronger* and the *weaker* forms of expression; that is, between those forms which are *more distinctive, emphatic, or prominent*, and those which are *less so*.

I. In the *weaker* form, the FIRST and SECOND PERSONAL PRONOUNS are *omitted* in the *Nom.*, and are *enclitic* in the *oblique cases sing.*; but in the *stronger* form, they are *expressed* in the *Nom.*, and are *orthotone* throughout. In the *weaker* form, the THIRD PERSONAL PRONOUN is *omitted* in the *Nom.*, and is com-

monly supplied by αὐτός in the oblique cases; in the stronger form, it is supplied by ὁ and ὅς, which are simply distinctive and are limited in their use (§§ 490–492), and by οὗτος, ὅδε and ἐκεῖνος, which are both distinctive and demonstrative. Thus,

“Ἀπαντα σὺν ἀπιδυνά σοι, ἰσὺ καὶ εὐ ἡμοὶ ἀπιδιέξας τὸν ἄνδρα, I gave you back every thing safe, when you also had shown to me the man, v. 8. 7. Ἐγὼ μὲν, ὃ ἐδίδου, ἦδη ὑμᾶς ἰσασθῶ. Ἰσως δὲ καὶ ὑμῖς ἡμῖν ἰστανίσεσσι, ἡμοὶ μιλῆσει, ἢ μῆκεντι μὲν Κύρην νομίζεσσι i. 4. 16. Οὐτε γὰρ ἡμῖς ἰσίνου ἰσι στρατιῶται, ἰσὺ γι οὐ συνιστάμεθα αὐτῷ, οὐτε ἰσίνου ἰσι ἡμῖν μεσσοδότης i. 3. 9. Οὐτε εὐ ἰσίνου φίλοις, οὐτε ἰσίνου σί Mem. ii. 7. 9. Εἴχι δὲ τὸ μὲν διέξον Μίνου καὶ οὐ σὺν αὐτῷ, τὸ δὲ σὺν ἡμῖν Κλίαςχος, καὶ οὐ ἰσίνου i. 2. 15. Κύρην δὲ καὶ ἰσίνου τούτου i. 8. 6. Τούτῳ συγγινόμενος ὁ Κύρην, ἡγάσθη τε αὐτὸν, καὶ δίδωσι αὐτῷ i. 1. 9. “Hδ’ οὐθ’ ἑαυτῶν Soph. Ant. 751. Κάινου τὰ κίνου στεργίστω, πᾶσιν καὶ Id. Aj. 1039. See §§ 490–492.

§ 503. II. In the stronger form, the Gen. subjective (§ 393. δ) with a substantive is commonly supplied in the FIRST and SECOND PERSONS, and sometimes in the THIRD, by the possessive adjective (cf. §§ 457, 458); in the weaker form, it is often omitted, especially with the article (§ 482). The Gen. objective (§ 392) sometimes follows the same analogy. Thus,

“Οἷον γὰρ σοι μαχεῖσθαι, ὃ Κύρην, τὸν ἀδελφόν;” “Νῆ Δί;” ἴφην ὁ Κύρην, “ἴστω γι Δαρίου καὶ Παρυσάτιδος ἰσὺ παῖς, ἡμῖς δὲ ἀδελφός;” i. 7. 9. Τῶν σωμάτων στερεθῆναι. . . Περὶ τῶν ὁμοίων ἀγαθῶν ii. 1. 12. Κίνου τε καὶ σὺν ἱσίνου κινήσιν χάριν Soph. Tr. 485. Τὸ σὺν λῆχος, the marriage you talk of, Soph. Ant. 573. Τὸ σὺν γὰρ Ἀργος οὐ δίδωσι ἰσὺ Eur. Heracl. 284. Σὺν ἱσίνου, ὃ Ἐλίου, ‘the dispute for you,’ Eur. Hel. 1160. Εὐνοίᾳ καὶ φιλίᾳ τῇ ἡμῖν, good-will and affection to me, Cyr. iii. 1. 28. Φιλίᾳ τῇ σῇ, love to you, vii. 7. 29. Μὴ μεταμέλει σοι τῇ ἡμῖν δουρίᾳ, that you may not regret your present to me, Cyr. viii. 3. 32. Θεῶν οὐμῶς Each. Pr. 388. See §§ 454, 482.

NOTE. (a) The POSSESSIVE PRONOUN is modified like the personal pronoun of which it supplies the place; as, Τόν γι σὺν [ὀφθαλμὸν], τοῦ πρεσβύτου, at least yours [your eye], the ambassador, Ar. Ach. 93 (§ 332. 4). See § 454. So, since στόμος may be followed by the Dat., as well as the Gen. (§§ 403, 411), Ἀμεινίον [= ἡμῖν] στόμου, κλεινῶς Λαδουαῖδαισιν Soph. Ant. 860. (b) The only POSSESSIVE of the 3d Pers., which has a place in Attic prose, is οφείτερος, their; and even this is used reflexively, and with no great frequency. Thus, Ὡς ἴσων προῦντας τοὺς οφείτερος, when they saw their own men in distress, Cyr. i. 4. 21. (c) The Dat. for the Gen. belongs particularly to the weaker form of expression. See § 412.

§ 504. III. In REFLEX REFERENCE, the weaker form is the same with that of the common personal pronoun; the stronger form is the so-called reflexive (§ 144). The weaker form belongs chiefly to those cases in which the reflex reference is indirect and unemphatic; the stronger, to those in which this reference is either direct, or, if indirect, is specially emphatic or distinctive. Thus;

Πράντατε ὁσὺν ἂν τι ὁμῶν ἀποθεῖ μάλατα συμφίρειν, *do whatever you think will be most advantageous to yourselves*, ii. 2. 2. Κελεύουσι διασώσασθαι αὐτοὺς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι vi. 6. 5. Καὶ οὗτος δὲ, ὃς ἦτοί πιστός ἐστιν, ταχὺ αὐτὸν ἰδεῖ Κύρη φιλαίταρον, ἢ ἑαυτῷ i. 9. 29. 'Ὡς εἶδον ἱερῶντας καθ' αὐτοὺς, σφῶς νομίζοντες ἐπὶ σφῶς ἵστασθαι v. 7. 25. Λίγην τι ἐκίλυνον αὐτοὺς, ὅτι οὐδὲν ἂν ἦτοί σφίσι ἀγῶνας τὴν στρατιάν, ἢ Ξενοφῶν vii. 5. 9. Εἰς τὴν ἑαυτοῦ σπηνῆ . . τῶν περὶ αὐτόν . . περὶ τὴν αὐτοῦ σπηνῆ i. 6. 4. 'Επίλυνε τοὺς φίλους τοὺς τὰ ἑαυτῶν σώματα ἄγουσι Ἰσκαίς ἡμετέροις τοῦτον τὸν χιλὸν, ὥς μὴ πεινῶντας τοὺς ἑαυτοῦ φίλους ἄγουσι i. 9. 27. Ποίαν δ' ἡλικίαν ἑαυτοῦ ἰλθὶν ἀναμῖναι; . . 'Εὰν τῆμερον προδῶ ἑμαυτόν iii. 1. 14. 'Εμαυτῷ γὰρ δοκῶ συνιδεῖν vii. 6. 11. Πολλοὺ μοι δοκῶ δεῖν Ib. 18. Σὺ μὲν ἡγούμενος αὐτὰς ἰακχημίους εἶναι σκαυτῷ, ἐκείναι δὲ σὶ ἐρῶσαι ἀχθόμενοι ἐφ' ἑαυταῖς Mem. ii. 7. 9. 'Αμείλιον ἡμῶν αὐτῶν i. 3. 11. Πολλαπλασίους ὁμῶν αὐτῶν ἱππᾶται iii. 2. 14 (§ 352).

§ 505. REMARKS. 1. As pronouns are used mainly for *distinction*, the choice or rejection of a pronoun in a particular instance depends greatly upon the *use of other pronouns* in the connection. The use of the pronouns is likewise much influenced in *poetry* by the *metre*, and even in *prose*, to some extent, by *euphony* and *rhythm*.

2. With respect to *POSITION*, the *weaker form of the Genitive*, from its want of distinctive emphasis, commonly follows § 472. a, but the *stronger form*, and the *possessive adjective*, § 472. L. Thus, 'Ἐπιλαμβάνεται αὐτοῦ τοῦ Ἰνους iv. 7. 12. 'Ἡ δὲ τις αὐτῶν τρέψῃ τὰς γυνάμεις iii. 1. 41. Τῷ σώματι αὐτοῦ . . ἐπὶ μὲν ἑαυτοῦ σῶμα i. 9. 29. 'Ἡ ἐκείνων ὕβρις καὶ ἡ ἡμίστερα ὑποψία iii. 1. 21. Τὰ ὑποζύγια τὰ ἐκείνων i. 3. 1. 'Ατίσιμψί μου τὸν δεσπότην Ar. Plut. 12. Τὸν βίον τὸν ἑαυτοῦ Pl. Gorg. 48 a.

3. The place of the *Gen. possessive* of the reflexive pron. is commonly supplied in the plur. by the possessive pron. with αὐτῶν. In the sing. this form of expression is poetic. See § 454.

§ 506. 4. The *third person* being expressed *demonstratively* in other ways, the pronoun *οἷ* became simply a *retrospective* pronoun, i. e. a pronoun referring to a person or thing previously mentioned. As such, it performed the office both of an *unemphatic reflexive* (§ 504), and of a *simple personal pronoun*, and was sometimes used as a *general reflexive*, without respect to person. In this last use, it was sometimes imitated by its derivatives (even in the Attic, by ἑαυτοῦ and σφίτερος). Thus, Βουλεύονται μετὰ σφίσι [= ὁμῶν], 'among yourselves,' K. 398. Δώμασι οἷσι [= σοῖς] ἀνάσσει α. 402. Φρεσὶν ἦσιν [= ἑμαῖς] ἔχον διδασκίμους ἡτ.ρ. ἡλώμην v. 320. Δεῖ ἡμᾶς ἀνείσθαι ἑαυτοῖς [= ἡμᾶς αὐτοῖς], we ought to ask ourselves, Pl. Phædo, 78 b. Εὐλαβοῦμενοι, ὅπως μὴ ἰγῶ ὑπὸ σφοδρίας ἄμα ἑαυτόν [= ἑμαυτόν] τι καὶ ὁμᾶς ἡσυχάζοντας Ib. 91 c. Κλαίω . . αὐτὴ περὶ αὐτῆν Soph. El. 283. Διςχόντις πόλιν τὴν αὐτὴς αὐτοῦ, you yourself disgrace your own city, Id. CEd. C. 929. Οὐδὲ γὰρ τὴν ἑαυτοῦ [= ἑαυτοῦ] σὺ γὰρ ψυχὴν ἐρᾷς Mem. i. 4. 9. Μέρων τὸν αὐτῆς οἷα Esch. Ag. 1397. Ἐπὶ ὅτιρ σωτηρίας αὐτῶν [= ὁμῶν αὐτῶν] φροντίζει Dem. 9. 13. Σφισίρην [= ὁμισίρην] ἀπὸ μηστέρη τίσις ἀμοιβῆν Ap. Rh. 4. 1327.

§ 507. 5. Some of the forms of *οἷ* are used with great latitude of number and gender; thus, (a) *μὲν* and *ἐν* commonly sing., but also plur. (especially *ἐν*); as, *νῖν*, *him*, Esch. Pr. 333, *her*, Eur. Hec. 515, *it*, Soph. Tr. 145, *them*, masc. Soph. CEd. T. 868, fem. Id. CEd. C. 43, neut. Esch. Pr.

55; *μίν*, *them*, Ap. Rh. 2. 8: (b) *οφί* properly plur., but also (especially in the tragic poets) sing.; as, *οφί*, *them*, masc. A. 111, fem. Soph. Œd. T. 1505, *him*, Æsch. Pr. 9, *her*, Eur. Alc. 834: (c) *οφίς* rarely sing.; as, Hom. H. 19 19, Æsch. Pers. 759: (d) *ἴ* commonly sing. masc. and fem., but sing. neut. A. 236, plur. Hom. Ven. 268. (e) So the derived *possessives*; as, *ἰός*, *their* Hes. Op. 58; *οφίτινος*, *his*, Id. Sc. 90, Pind. O. 13. 86, *my*, Theoc. 25. 163 (§ 506), *thy*, Id. 22. 67; *οφωίτινος*, *his*, Ap. Rh. 1. 643.

6. The place of *οδ* as a reflexive is commonly supplied in Att. prose by *ἑαυτοῦ*, and as a simple personal pron., by *αὐτός*. The plural occurs far oftener than the singular, which, except the Dat., is in Att. prose very rare. The disuse of the Nom. sing. of this pron. (§ 143. 4) is explained by its reflexive character (cf. § 144).

7. A common reflexive is sometimes used for the reciprocal pronoun; as, *Ὁ γὰρ ἀντὶ μὲν τοῦ συνιγνῖν ἑαυτοῖς τὰ συμφέροντα, ἐκπαιδεύουσι ἀλλήλους, καὶ φιλοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις* Mem. iii. 5. 16. *Ἀντὶ ὅθρην μίνων ἑαυτὰς, ἥδιον ἀλλήλας ἰώρων* Ib. ii. 7. 12. *Συννικῆκασι μετ' ἀλλήλων· τῶν δὲ πολλῶν οἱ πολλὰ μὲν συνήττηται μετ' ἑαυτῶν* Cyr. vi. 3. 14.

## B. ΑΤΤΟΣ.

§ 508. The pronoun *αὐτός* marks a return of the mind to the same person or thing (§ 149). This *return* takes place,

I.) In speaking of REFLEX ACTION OR RELATION. Hence *αὐτός* is used with the personal pronouns in forming the REFLEXIVES. See §§ 144, 504.

II.) In designating a person or thing as THE SAME which has been previously mentioned or observed. When thus employed, *αὐτός* (like the corresponding *same* in English), being used for *distinction*, is preceded by the article (§ 472). Thus,

*Τῇ δὲ αὐτῇ ἡμέρᾳ*, and upon the same day, i. 5. 12. *Εἰς τὸ αὐτὸ στήμα* L. 10. 10. *Οὗτος δὲ ὁ αὐτός*, and this same person, vii. 3. 3. *Ἐκεῖνα τὰ αὐτὰ* Mem. iv. 4. 6. *Ταῦτά τε αὐτὰ* iii. 4. 28 (§ 39). See § 400.

§ 509. III.) For the sake of EMPHASIS, one of the most familiar modes of expressing which is *repetition*. When *αὐτός* is thus employed in connection with the article, its position conforms to § 472 a. Thus,

*Αὐτὸς Μένων ἐβούλετο*, Meno himself wished it, ii. 1. 5. *Ὅστις . . αὐτὸς ἡρώας ἦμῃν, αὐτὸς διζῆς δίδει, αὐτὸς ἑξαπατήσας συνέλαβεν τοὺς στρατηγούς* iii. 2. 4. *Κύρῳ περιλαβόντι αὐτὸς σὺν Πίργῳ* i. 8. 12. *Αὐτὰ τὰ ἀπὸ τῶν οἰκῶν ξύλα*, the very wood from the houses, ii. 2. 16. *Καὶ θιοσιζίσσαν αὐτὴ ἰστί πάντων ζώων ἀνθρώπων*, 'the very most religious,' Pl. Leg. 902 b. *Οὕτω δ' αὖ πρὸ αὐτοῦ βασιλῆως τιταγμίνω ἴσαν*, 'before the person of the king,' i. 7. 11. *Πρὸς αὐτῇ τῇ στρατιᾷ*, [by the army itself] close to the army, i. 8. 14. *Ἐπίε αὐτοῦ τοῦ ἑαυτῶν στρατιώματος*, 'directly above,' iii. 4. 41. *Εἰ αὐτοὶ οἱ στρατιῶται . . ὀχνοῦνται*, 'of their own accord,' vii. 7. 33. *Εἰ αὐτοῖς τοῖς ἀνδράσι ἐπιδότω ἰούει*, 'with simply the men,' ii. 3. 7. *Ἐάν τις ἄνθρωπος τοῦ εἶναι τὸ εἶπαι αὐτὸ ἰσθῇ*, 'by itself,' or 'alone,' Mem. iii. 14. 3. *Αὐτοὺς τοὺς στρατηγούς ἀποκαλίνας*, having called the generals apart, vii. 3. 35. See §§ 418. B., 472. a.

§ 510. REMARKS. 1. The emphatic *αὐτός* is joined with pronouns in both their *stronger* and their *weaker* forms. Hence it is often used in the *Nominative* with a pronoun which is *understood* (§ 502). Thus, Οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἰαίνου καὶ οἱ ἄλλοι, 'both his own,' i. 3. 7. Αὐτοῦ ταύτου ἱναι, *on this very account*, iv. 1. 22. Αὐτῷ ἰμοί . . δέξω Pl. Phædo, 91 a. Αὐτῷ μοι ἱναι Ib. 60 c. Ὡς αὐτὸς σὺ ὁμολογίης i. 6. 7. Ὡς ἴφην αὐτός Ib. 6. Αὐτὸς σὺ ἰπαίδευσας Ec. 7. 4. Αὐτὸς ἰπαίδευσας Ib. 7. Αὐτός τιμῃ, δὲ ζητῆς ii. 4. 16. Αὐτοὶ καλοῦσιν, *they themselves burn*, iii. 5. 5. Ἰαθεῖν αὐτὸς τὸ τραυμά φησι, 'that he himself healed,' i. 8. 26. Χωρὶ αὐτός, *he goes alone*, iv. 7. 11. Αὐτοὶ γὰρ ἴσμεν, *for we are by ourselves*, Pl. Leg. 836 b. ΣΤΡ. Τίς γὰρ οὗτος ἐπὶ τῆς κρημάθους ἀνής; ΜΑΘ. Αὐτός. ΣΤΡ. Τίς αὐτός; ΜΑΘ. Σωκράτης. '[Himself] The great man. What great man?' Ar. Nub. 218.

2. In like manner, *αὐτός* is used without another pronoun expressed, in the *oblique cases of the third person*; as, Δῶρα ἄγοντις αὐτῷ τε καὶ τῇ γυναικί, *bringing presents both for himself and for his wife*, vii. 3. 16. Ἐπιμψιν . . στρατιώτας οὗς Μίνων ἔχει, καὶ αὐτὸν i. 2. 20. Πολλοὺς μὲν τῶν ἀρταγέστων ἀπίκτουσαν, οἱ δὲ καὶ αὐτῶν ἀπίκτουσαν i. 10. 3.

NOTES. a. From the gradual extension of this use to cases in which there was no special emphasis, appears to have arisen the familiar employment of *αὐτός* in the *oblique cases*, as the *common pronoun of the third person*. See § 502. In this unemphatic use, *αὐτός* must not begin a clause.

β. Sometimes (chiefly in the Epic), *αὐτός* occurs in the oblique cases, with the ellipsis of a pron. of the 1st or 2d Pers.; as, Αὐτῶν γὰρ ἀπωλόμην' ἀφραδίῃσιν [sc. ἡμῶν] κ. 27. Αὐτῆς [sc. σί] ζ. 27.

§ 511. 3. The emphatic *αὐτός* often precedes a *reflexive*, agreeing with the subject of the latter. *Hyperbaton* (§ 329. N.) is sometimes employed to bring the two pronouns into immediate connection. Thus, Ἀποκτείναι λίγεται αὐτός τῇ ἰαυτοῦ χειρὶ Ἀρταγέσσην, *and he is said [himself] with his own hand to have slain Artagereses*, i. 8. 24. Οἱ δὲ Ἕλληνες . . αὐτοὶ ἰφ' ἰαντῶν ἰχώρου, 'by themselves,' ii. 4. 10. Τὸ δὲ ἔφην αὐτὸ καὶ αὐτὸ ἰσθίοντα Mem. iii. 14. 2 (cf. Ib. 3, and § 509). Τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Æsch. Ag. 836. Τῶν παλαιστῆν τῶν παρεσκιυάξεται ἰσ' αὐτὸς αὐτῷ Id. Pr. 920. See §§ 464, 506.

4. The emphasis of *αὐτός* sometimes lies in mere *contradistinction*; as, Ἄλλ' αὐτὰ εἰγῶ . . τὰν βροτῆς δὲ πῆματα ἀκούσας, 'those things I omit; but hear,' Æsch. Pr. 442. Ὅτι καὶ ἰπὶ τὰ ἴδια, ἰφ' ἑπὶ μίνα δοκῇ ἡ ἀρεσμία τῶν ἀνθρώπων ἔχει, αὐτὴ μὲν οὐ δύναται ἔχειν, ἡ δ' ἰγναρτία Mem. iv. 5. 9. Ὅς, δ' παῖ, σί τ' οὐκ ἰκόν πᾶντας, σί τ' αὐτάν, *who involuntarily have slain both you, my son, and you, too, my wife*, Soph. Ant. 1340.

5. The use of *αὐτός* with *ordinals* deserves remark; thus, Περικλῆς . . στρατηγὸς ὡς Ἀθηναίων δέκατος αὐτός, *Pericles being general of the Athenians [himself the tenth] with nine colleagues*, Th. ii. 13 (cf. Ἀρχιστράτην . . μετ' ἄλλων δέκα στρατηγούτων Id. i. 57). Ἐξίτιμψιν Λυσικλῆα πῆμασιν αὐτὸν στρατηγὸν Id. iii. 19. Ἡρίδη περισθευτῆς δέκατος αὐτός H. Gr. ii. 2. 17. But, with the omission of *αὐτός*, *Δαετίες* . . λαβὼν αὐτὴν [i. e. τὴν ἀρχὴν] ἴσδομαι, 'with six confederates,' Pl. Leg. 695 c.

#### C. DEMONSTRATIVE.

§ 512. I. Of the PRIMARY DEMONSTRATIVES, the more



*distant* and *emphatic* is *ἐκείνος* · the *nearer* and *more familiar* is *οὗτος* or *ὅδε* (§ 150). Thus,

Ἐὰν ἰαίνοις δοῇ, καὶ τούτους παύως παύσουσι, if those should wish it, they will even injure these, Pl. Phædr. 231 a. Ἐκείνος μὲν σκληρὸς, οὗτος δὲ κρηφής Id. Euthyd. 271 b.

NOTES. α. The two may be combined to mark the connection of the MORE REMOTE with the NEARER; as of the *past* with the *present*, of a *saying* with its *illustration*, of that which *has been mentioned* with that which is *present before us*, &c. Thus, Τούτ' [sc. ἰστῖ] ἰαῖν' οὐγὰ ἔλεγον, this is that which I said, Ar. Ach. 41. Τούτ' ἰαῖν' · "Κτᾶσθ' ἰταίρου, μὴ τὸ συγγινὸς μένῃ" Eur. Hec. 804. Τὸδ' ἰαῖν', this is what I spoke of, Id. Med. 98. "Ἢδ' ἴστ' ἰαῖν' σούρου ἢ ξυργασμῶν Soph. Ant. 384. Ζ(α) . . .

β. Οὗτος sometimes marks the *ordinary*, and ἰαῖν' the *extraordinary*; as, Ἐχόντις τούτους τι τοὺς πολυτιλῆς χιτῶνας, having on the rich tunics which they are in the habit of wearing, i. 5. 8 (see Cyr. i. 3. 2). Γαγῆσι ῥήτορας Ἰδοῖσι καὶ μεγάλοι πρὸ ἱμῶν, Καλλίστρατος ἰαῖν'ος, π. τ. λ., 'that wonderful Callistratus,' Dem. 301. 17. Τὸν Ἀριστιδὴν ἰαῖν'ον Id. 34. 20.

§ 513. II. The pronouns *οὗτος* and *ὅδε* have in general the same force, and the choice between them often depends upon euphony or rhythm; as, τούτῳ φιλεῖν χρῆ, τῷδε χρὴ πάντα σέβειν Soph. Ant. 981. Yet they are not without distinction. *Οὗτος*, as formed by composition with *αὐτός*, is properly a pronoun of *identification* or *emphatic designation* (it may be regarded as a *weaker form* of *ὁ αὐτός*, the *same*, § 502); while *ὅδε*, arising from composition with *δε*, is strictly a *deictic* pronoun (*δεικτικός*, from *δείκνυμι*, to *point out*), pointing to an object as before us (see § 150). Hence,

1.) If reference is made to that which *precedes*, or which is *contained in a subordinate clause*, *οὗτος* is commonly used; but if reference is made to that which *follows* and is *not* contained in a subordinate clause, *ὅδε*. Thus,

Τιμῆριον δὲ τούτου καὶ τῷδε, and of this (which has been stated), this (which follows) is also a proof, i. 9. 29. Ἐπὶ τούτοις Ξενοφῶν τῷδε ἵστι, to this Xenophon replied as follows, ii. 5. 41. Τούτο, ὃ τι ἂν δοῇ τοῖς θίοις, πάσχειν iii. 2. 6. Τούτῳ γι' ἰσίστασθαι, ἵτι βερίαις . . φέμει v. 7. 7. Τούτο πρῶτον ἡρώτα, πότιρον λῆν' ἴη iii. 1. 7.

NOTE. To the *retrospective character* of *οὗτος* may be referred, — (a) Its use, preceded by *καί*, in *making an addition to a sentence*, the pronoun either serving as a *repetition* in the sentence, or, in the *neuter Acc.* or *Nom.* (commonly *plur.*), of the sentence itself (cf. §§ 334, 451). The construction may be explained by *ellipsis*. Thus, Ξένους προσέειπε οἱ πολλοὺς διχθεῖν, καὶ τούτους [sc. διχθεῖν] μεγαλοπρεπῶς, it becomes you to entertain many guests, and these magnificently, CEC. 2. 5. Συμμάχων διήντηται, καὶ τούτων ὧσιν Mem. ii. 6. 27. Ἐκούθησαν τῇ Λακιδάμῳ, καὶ ταῦτα [sc. ἰσθίσαν] ἰδόντις, they assisted Lacedæmon, and [they did] that knowing, Ag. 1. 38. Μένων δὲ οὐκ ἰζήτη, καὶ ταῦτα παρ' Ἀριαίου ὦν, but Meno he did not ask for, and that although he was from Ariæus, ii. 4. 15. Διφύλαξι τὴν πόλιν, καὶ

ταῦτα ἀντίχιστον οὖσαν Ag. 2. 24. — (b) The use of τοῦτο and ταῦτα in *as-sent*; as, "Ἄρ' οὐ πλουσίοις ἀνδράσι μαχοῦνται αὐτοὶ ὄντις πολέμιον ἀβληταί;" "Ναὶ τοῦτό ἐστι" [sc. ἴστι], Ἰφθ. 'Certainly it is so,' Pl. Rep. 422 b. Π. Οὐκ οὐκ ἵτιόν γ' ἐντὶ ἐκ Λακιδάιμονος μίττι ἀνύσας τι; K. Ταῦτ', ὃ δίστοτα Ar. Pax, 274. BΔ. 'Ἄλλ' εἰσίσταμι. Φ. Ταῦτά νυν, ἵππερ δασι Id. Vesp. 1008.

§ 514. 2.) "Οδὲ surpasses in *demonstrative vivacity*; but οὗτος in *emphatic force* and in the *extent of its substantive use*. Thus,

ΟΙΔ. Ἡ τόδε φράζεις; 'ΑΓΓ. Τοῦτον, ὅστις εἰσαγγέ, CEd. Is *this* the man you speak of? Mess. The *VERY* man, whom you behold, Soph. CEd. T. 1120. ΘΕΡ. Ποῖον ἄνδρα καὶ λίγμιν; ΟΙΔ. Τόνδ', ὃς πάριστον Ib. 1126. Σὺν ταῦδιν ταῖς παροῦσι νῦν il. 3. 19. Καταλιπόντες τόδε τοὶ ἄνδρα . . ἵπτι οὗτος αὐτὸς ἡμελογί vi. 6. 26. Ἡμῶς τοῦνδε λαβόντες, taking us who are here, Th. i. 53.

NOTE. To the *deictic* power of ὅδε (§ 513), may be referred the very frequent use of this pronoun by the Epic and Dramatic poets for an *adverb of place* (§ 457. β); and perhaps, in no small degree, the general fact, that it is far more extensively employed in *poetry* than in *prose*.

§ 515. 3.) In the *emphatic designation* of the *first* and *second persons* by a *demonstrative*, ὅδε commonly denotes the *first* person, as the nearer object; and οὗτος, the *second*. In denoting the *first* person, the demonstrative may be regarded as simply *deictic* (§ 513); in denoting the *second*, as expressive of *impatience, authority, contempt, familiarity, &c.* For the use of οὗτος in *address*, which is employed both with and without σύ, see § 343. 3. Thus,

Μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς [= ἡμεῶν], εὐδ' ἰγὼ πρὸ σοῦ, do not you die for this man [for me], nor yet I for you, Eur. Alc. 690. Φονὸς εἰ ταῦδιν τάνδρην [= ἡμεῶν] ἡμφαῶς Soph. CEd. T. 534 (but, 'Ἀνὴρ ὅδ' [= εὐ], ὡς ἱσικει, εἰς τρεῖς il. 1160). Τῷνδιν γὰρ ζώσης ἴτι, at least, while I am yet alive, Id. Tr. 305. Τάδιν [= ἡμεῖς, § 450] . . πιστὰ καλιῦται, καὶ φύλακας Æsch. Pers. 1. Οὐτὰρ ἀνὴρ [= εὐ] οὐ παύσεται φλυᾶων. Εἰσί μοι, ὃ Σώκρατες, οὐκ αἰσχύνῃ Pl. Gorg. 489 b. Οὗτος εὐ, ὃ πρίσβυ, [This you, or You there, § 457. β], Ho there! old man, Soph. CEd. T. 1121. Οὗτος εὐ, πῶς διῶρ' ἦλθες; Ho villain! how camest thou hither? Ib. 532. Αὐτῇ εὐ, ποῖ σφίσι; Ar. Thesm. 610. Οὐδὲν, τί σιμνόν . . βλίσσεις; Fellow! why that solemn look? Eur. Alc. 773 (§ 432). See § 343. 3. — This use of ὅδε is very frequent in the tragedians.

§ 516. III. Other compounds of αὐτός and δε (§ 150. α) are distinguished in like manner with οὗτος and ὅδης: thus,

Ὁ Κύρος ἀκούσας τοῦ Γαβρύου τοιαῦτα, τοιαῦτα πρὸς αὐτὸν ἔλεξε Cyt. v. 2. 31 (§ 513. 1). Ὁ μὲν οὕτως ἵπται il. 3. 23. Κλίμαρξος μὲν οὖν τοιαῦτα ἵπται. Τισσαφίρης δὲ ὃδὲ ἀπημύθη il. 5. 15. Οὕτως ἵπται διονὸς λίγμιν, ὥστε σι πῦσαι Ib. Ἐγίνετο οὕτως, ὥστε εὐ ἔλεγε vii. 2. 27. Τροσοῦτον ἵπται, ἵτι οὐ τῶν πικάντων εἴη il. 1. 9. Ἡμῶς τοσοῦτοι ὄντις, ὥστε οὐ ἔρῃ Ib. 16. Ἡμῶς τοσοῦδ' ὄντις ἡμεῶν τὸν βασιλῆα il. 4. 4 (§ 514). ὉΡ. Ὑποπτος οὕσα γιγνώσκω πόλιν. ΠΡ. Τοιαῦτα . . μισῶται γὰρ ἀνίστις γυνή, 'Evan so,' Eur. El. 644 (§ 513. b).

## D. INDEFINITE.

§ 517. Of the indefinite pronouns, the most extensive in its use is *τις*, which is the *simplest expression of indefiniteness or general reference*. As such, it is not only joined directly with *substantives*, or used *by itself* substantively or adverbially, but it is also joined with *other pronouns*, with *numerals* and other *adjectives*, and with *adverbs*. It more frequently *follows* the word with which it is thus joined, and is never placed at the beginning of a sentence, unless perhaps when it is emphatic. It is variously translated into English, and is sometimes best omitted in translation. Thus,

"*Ἀσχεπός τις ἤρώτησε*, a certain man asked, ii. 4. 15. *Παρά Χάρωνι τι, with a certain Charon*, H. Gr v. 4. 3. *Τρόπῳ τινί*, in some way, ii. 2. 17. *Εἴ τῃ ὑπόσχυσί τι*, if he made any promise to any one, i. 9. 7. *Διαιτῶν δ' τ τις ἔχῃ*, to make a supper of what one has, or each one has, ii. 2. 4. *Εὖ μὲν τις δόρυ θηγάσκει*, 'each one,' B. 382. *Μισοῖ τις ἑαυτὸν*, there are those who hate him, or many a one hates him, Dem. 42. 17. *Ἢ τίνα ἢ εὐδὶνα οἶδα*, I know [either some one or none] scarcely an individual, Cyr. vii. 5. 45. *Ἢ μὲν γὰρ γεραφὴ κατ' αὐτοῦ τοιαῦτα τις ἦν*, for the accusation against him was something like this, or to this effect, Mem. i. 1. 1. *Ὅσων τινῶν ἡμῶν ἴσυχον*, what sort of persons they found us, v. 5. 15. *Πόσῃ τις εἴη χώρα*, how extensive a country it was, ii. 4. 21. *Πᾶς δὲ τις . . ἦν γὰρ τι*, ὥν εἰλήφει, ἰδμενίτε, and every one presented at least some one thing of what he had taken, Cyr. v. 5. 39. *Λίγαι τις εἰς*, a certain one speaks, Soph. Ant. 269. *Ἡμέρας μὲν ἰσοδμήκοντά τινας*, some [i. e. about] seventy days, Th. vii. 87. *Τίτταρ' ἅπτα μύματα* Pl. Phædo, 112 e. *Τὴν ἱλαφον, καλόν τι χρεῖμα* Cyr. i. 4. 8. *Οὐ πολλῶ τινι ὑποδιότιστον*, not inferior in any great degree, Th. vi. 1. *Πολλοὺς δὲ τινας ἰλιγμοὺς ἄνω καὶ κάτω*, 'quite a number of turnings,' Cyr. i. 3. 4. *Μικρὸν τι μέρος*, quite a small part, Ib. vi. 14. *Μικροὺ τινες ἄξια*, worth but little, Mem. ii. 1. 19. *Ὀλίγοι τινὲς ὄντις*, being [some few] but few, iv. 1. 10. *Ὡς δυνήν τινα λίγῃς δύναμιν τοῦ φιλήματος εἶναι*, 'what a fearful one,' or 'how fearful,' Mem. i. 3. 12. *Ἐγὼ συγχάνω ἐπιλήσμων τις ὢν ἀνθρώπος* Pl. Prot. 234 c. *Εἰμί τις γιλοῖος ἰατρῆς* Ib. 340 d. *Μᾶλλον τι ἀνίσταται*, will suffer somewhat more, iv. 8. 26. *Ἡττόν τι ἀπώθαιμι*; Did he die at all the less? v. 8. 11. *Σχιδόν τι πάσῃ ἡ στρατιά* vi. 4. 20. *Οὐ πᾶν τι νομίζω ἀσφαλὲς εἶναι τοῦτο* vi. 1. 26. *Πᾶς τι ὑπακούειν* Cc. 9. 1. *Διαφερόντως τι* Th. i. 138.

§ 518. REMARKS. α. *Τίς* may be regarded as the Greek *indefinite article*; but it is not commonly expressed with a substantive, unless some prominence is given to the idea of indefiniteness. See iv. 3. 11, and § 469. 2.

β. *Τίς* is sometimes *emphatic* and consequently *orthotone* (yet editors differ); as, *Σιμωνίσθεσθαι ὡς τι ὄντι*, to pride themselves as if they were something, Pl. Phædr. 242 e. *Εὐέλπιδις εἰμὶ εἶναι τι τοῖς σκελευσθησέσθαι*, I am confident that there is something for the dead, Id. Phædo, 63 c. *Ἐδοξί τι εἰπεῖν*, he seemed to [say something] have reason or to be in the right, Id. Amat. 133 c.

γ. An *indefinite form of expression* is sometimes employed for a *definite*; thus, *Εἰ οὖν τις τούτοις ὀφείμι ἑαυτόν*, if therefore one gives himself up to these [= if I give myself up], Cyr. vii. 5. 41. *Βουλεύεσθαι, πῶς τις τοὺς ἄνδρας ἀπειλῇ*, to counsel, how one [= we] shall drive off the men, iii. 4. 40. *Καὶδὸν ἡμεῖς τινί [= σοι]* Ar. Ran. 552. *Εἰ μὲν τις ἐφ' ἡμᾶς ἀπώθαιμι*, if one permits [= you permit] us to depart, iii. 3. 3.

## E. RELATIVE.

§ 519. I. Relatives refer to an antecedent either as *definite* or as *indefinite*; and are, hence, divided into the DEFINITE and the INDEFINITE RELATIVES.

REMARKS. 1. In the *logical order* of discourse, the antecedent, according to its name, *precedes* the relative, but this order may be *inverted*, whenever the *perspicuity, energy, or beauty* of the sentence is promoted by the change.

2. INDEFINITE RELATIVES are formed, either from the *definite relatives* by adding *οἷς* or a particle (commonly *ἄν*), or from the *simple indefinites* by prefixing *ὅς* (in the shortened form *ὃς*); thus, *ὅστις* or *ὃς ἄν*, *whoever*, *ὅποιος*, *of what kind soever*, *ὅπως*, *how much soever*, *ὅποτε*, *whenever*. See §§ 153, 317, 328.

§ 520. II. The DEFINITE RELATIVE is often used for the *indefinite*, as a simpler and shorter form; and the INDEFINITE sometimes takes the place of the *definite*, giving, however, a somewhat different turn to the expression. Thus,

Ὅς ἐώρα ἰδίλωντας κινδυνεύειν, τούτους καὶ ἀρχοντας ἵπποι, *whomsoever he saw willing to incur danger, these he both made rulers*, i. 9. 14. "Ἐκαιοι πάντα ὅσα καύσιμα ἴδων vi. 3. 19 (cf. *Καίειν ἅπαντα ὅτῳ ἰντυγχάνουσιν καυσίμῳ* Ib. 15; and, "Ἐδραπον πάντας ἰπποὺς ἱπιδάμειν τὸ κίρας vi. 5. 5). "Ὁρᾷ δὲ τὴν Τισσαφέρνην ἀπιστίαν, ὅστις λίγαν . . and see the perfidy of Tissaphernes, [one] a man who saying . . iii. 2. 4. Οὐκ αἰσχύνησθι οὗτοι θεοὺς αὐτ' ἀνθρώπους, οἵτινίς ἠμύσαντες . . ἀπολωλίκασι ii. 5. 39. Τάδε τύχας λίσσων βασιλείας, ὅστις . . βιοτίσσει, 'one who will live,' Eur. Alc. 239 (see Ib. 659). Νοῦς ἐκείνου, ὅστιν ἁρτίως μολεῖν ἰφίμυσθα; Soph. Oed. T. 1054. Καλιπὰ μὲν τὰ παρὲντα, ὥστε ἀνδρῶν στρατηγῶν τοιούτων στερήμεθα iii. 2. 2 (cf. 521. β). See § 525. β.

NOTES. (a) After the plural πάντες, *all*, ὅστις and ὃς ἄν are used in the singular, but ὅσι and ὅσοι in the plural. See above and §§ 497. 1, 521. (b) The use of an *indefinite relative* referring to a *definite antecedent* belongs particularly to those cases in which the relative clause is added, not to *distinguish*, but to *characterize*, thus representing the antecedent as *one of a class*.

§ 521. III. The relative should correspond with its antecedent in *specific meaning*, as well as in grammatical form. Thus, the definite relative with οὗτος should be ὅς with τοιούτος, οἷος with τοσοῦτος, ὅσος &c. The exceptions to this rule arise mostly from the use of a *simpler, more familiar, or more emphatic pronoun*, in the place of that which is strictly appropriate. Some apparent exceptions arise from *ellipsis*. Thus,

Μὴδ' ἰθιδμοῖν τοιαύτης δόξης ἢ [= οἷας] πολλοὶ . . τυγχάνουσιν, ἀλλὰ τῆς τηλικαύτης τὸ μέγεθος ἢ [= ἡλίαν] μόνος ἂν εὐ τῶν νῦν ὄντων κτήσασθαι δυναθείης · μὴδ' ἀγαπᾷ λίαν τὰς τοιαύτας ἀριτάς; ἂν [= οἷων] καὶ τοῖς φαύλοις μέισσιν, ἀλλ' ἱκτίνας ἂν οὐδὲις ἂν ποιεῖς κοινωρήσεις, 'such glory as many obtain, &c.,' Isocr. 40<sup>d</sup>. Πάντων, ὅσοι [for οἱ, or sc. τοσοῦτων] εἰς Καστωλὸν ἐπὶ δὲ ἀβροῦζονται, 'of all who muster,' or 'of all, as many as muster,' i. 1. 2

(cf. Πᾶν, οἷς ἐτόγγχουν, ἰδὲν i. 8. 1). Πᾶν, ὅσον ἐγὼ ἰδυνάμην vii. 6. 36. "Ταῦτ'", ἴθι, "χερὶ πατρί, ἴσα ἰ θις ἐκίλισεν" iii. 1. 7. Ἐπὶ γὰρ ἡμέρας, ἵστασις ἰσχυρόθεν διὰ τῶν Καρδούχων iv. 3. 2.

REMARKS. α. "Οἷς is also used for οἷς with an ellipsis of the antecedent; as, "Ἐσσις εἰς ἧς ἐς [= τοιοῦτος οἷς] οἷς, as long as you are what [= such as] you are, Pl. Phædr. 243 e. "Ὡς γὰρ ἐς εἰς Id. Theæt. 197 a.

β. The place of a relative pronoun is often supplied by a RELATIVE ADVERB, chiefly in designations of *place, time, and manner*; as, Εἰς χεῖρον, ὅθεν ἔφονται θάλατταν, *to a place [whence], from which they would behold the sea*, iv. 7. 20. Ἐν τῇ ἔρι, ἵστασις ἰσχυρόν iv. 8. 25. Τὸ αὐτὸ σχῆμα . . ὅσπερ ἐν πρώτῳ μαχομένοις ἐνῆν, *the same order [as] with that in which he first advanced to the battle*, i. 10. 10. Ὅμοια γὰρ μοι δευτέρῳ πάσχειν, ὥστερ' αἰεὶ πολλὰ ἰσχύων μηδὲν ἰσχυρότερον Συμπ. iv. 37. Καὶ σοὶ θίσις πόρεν, ὥς ἐγὼ θίσις Soph. Œd. C. 1124.

§ 522. IV. The relative pronouns belong to the class of *adjectives* (§ 73), and, as such, agree with a substantive expressed or understood. This substantive, or one corresponding to it, is also the *antecedent* of the relative. It is commonly expressed in *but one* of the two clauses, more frequently the *former*, but often the *latter*; and may be omitted in *both*, if it is a word which will be readily supplied (§ 447). Thus,

Σπρίσιμψιν αὐτῇ στρατιώτας, οἷς [sc. στρατιώτας] Μένων εἶχε, *he sent with her the soldiers, which [soldiers] Meno had*, i. 2. 20. Ἀπεσπρίμψας πρὸς ἐαυτὸν [sc. τὸ στρατόν], ὃ ἔχεν στρατόν, *to send back to him the force which he had [what force he had]*, Ib. 1. Κύρος δὲ ἔχων οἷς εἶρηκα, *and Cyrus having the men whom I have mentioned*, Ib. 5. Εἰς δὲ ἢν ἔφιναντο πόρην, [sc. αὐτὴν ἢ πόρην] μεγάλην τι ἦν iv. 4. 2. Κατασπινάζοντά τι ἧς ἀρχὴν χάρις i. 9. 19. Λαβόντες [sc. τοσοῦτους βούς], ὅσον ἦσαν βόες vii. 8. 16. Ἐστὶς γὰρ εἰσιν, οἷςιν εἴχημαι θίσις Ar. Ran. 889. Οἷς, ἢν ἴθριψιν Ἐρμύνην μήτηρ ἰμή Eur. Or. 1184.

REMARKS. 1. Other words, belonging alike to both clauses, are subject to a similar ellipsis; thus, Τισσαφίηνις ἰσιφάνη [sc. ἔχων], οἷς τι αὐτὸς ἰσπίας ἄλβην ἔχων, *Tissaphernes appeared, having both the cavalry which he had himself brought [had come having]*, iii. 4. 13. Οἷς τοσοῦτον πῖρι ἐνίψις, ὅσον ἡμῖν, *πρόκειται [= Οἷς πρόκειται ἐνίψις πῖρι τοσοῦτων, πῖρι ὅσον ἡμῖν ἐνίψις πρόκειται]* Pl. Rep. 533 e.

2. It will be observed, that when the antecedent is expressed in the same clause with the relative, it is commonly put at the *end*, as though the rest of the clause were regarded as modifying it like an *adjective*. See § 526.

§ 523. 3. The *ELLIPSIS* of a *demonstrative pronoun* before the relative is very frequent; as, indeed, of the *whole antecedent*, when it can be supplied from the relative. When this ellipsis of the antecedent takes place, *ἵστ* often unites with the relative to form a species of *compound pronoun or adverb*, remaining itself *unchanged*, whatever may be the appropriate number, tense, or mode. Thus, Προϊβάλλοντο πρίστους πρώτων μὲν Χειρίσφοι, ἵστι ἀρχὸν ἦεν· ἵστι δ' οἷς [= ἦσαν δ' ἐκίνοι, οἷς] καὶ Εὐνοφῶντα, *they proposed as ambassadors, first Chirisophus, because he had been chosen commander; and some also [there were also those who proposed]* Xenophon, vi. 2. 6. Πλὴν ἵστων, καὶ

'Αχαῖων, καὶ ἴσται ὃν ἄλλων ἰδῶν Th. iii. 92. Καὶ ἴσται μὲν οὖς αὐτῶν πατρί-  
 ζαλοι H. Gr. ii. 4. 6. "Ἔστιν οὕστινας ἀνθρώπων τιθαύμακας ἐπὶ σοφίᾳ; Mem.  
 i. 4. 2. (Cf. Eide δ' αὐτῶν οὐ; οὐδ' ἂν παντάπασι διαλαίηται ii. 5. 18; "Ἦσαν  
 δὲ ὁ καὶ πῶς προσέφθον v. 2. 14; and, with the singular for the plural in the  
*Imperfect* also, "Ἦν δὲ τούτων τῶν σταλῶν οὐ; πάνυ μακροῦς ἤλαυνον i. 5. 7.  
 See § 864.) 'Ὡς καὶ αὐτῷ μεταμίλειν ἴσθ' ἴσται, so that [there were times  
 when] sometimes he even regretted it, ii. 6. 9. "Ἔστι δὲ ἴστα, and there are places  
 where, or in some places, Cyr. viii. 2. 5. "Ἔστιν ἵσται τις ἂν ὁμᾶς ἱξασατῆσαι;  
 Is there any way in which one could deceive you? or, Is it possible that one should  
 deceive you? v. 7. 6. Οὐ γὰρ ἴσθ' ἴστω μ' ἑλπίς Soph. Oed. T. 448.

NOTES. (a) From a similar union of *ἴσται* [*ἴσται*] with the relative, have  
 arisen the compounds *ἴσται*, *some*, and *ἴσται*, *sometimes*. (b) The ellipsis some-  
 times extends even to the substantive verb itself; thus, "Ὅπου [for "Ἔστιν  
*ἴσται*], in some places, Lac. 10. 4.

§ 524. V. The intimate relation of clauses connected  
 by a *relative pronoun*, or a *kindred particle*, often produces  
 an *ATTRACTION*, sometimes simply affecting the position or  
 form of particular words, and sometimes even uniting the  
 two clauses in one. Not unfrequently a combination results,  
 which may be regarded as a species of *compound* or *complex*  
*pronoun*. Thus,

§ 525. A.) A word or phrase is often made a part of  
 the *relative*, instead of the *antecedent, clause*; and sometimes  
 the two clauses are *blended in their arrangement*. Thus,

Λέγουσι ἄκουσαι, οὓς σοι δυστυχίης ἦσαν φέρων, hear the sad tidings which I  
 bring you, Eur. Or. 858. Εἰς Ἀργεῖαν ἦλθον, ἥς Ὀδρύτας ἤρχε πολλῆς καὶ  
 εὐδαίμονος [for πολλῇ καὶ εὐδαίμονα] iii. 5. 17. Εἰπὶ παῖδ', ὃν ἐξ ἡμῶν  
 χιερὲς Πολύδωρον ἐκ τοῦ πατρὸς ἐν δόμοις ἔχουσ, εἰ ζῇ, 'tell me respecting my  
 son Polydorus, whom you have,' Eur. Hec. 986. Ταύτην γ' ἰδὼν θάπτεσθαι,  
 ὃν σὺ τὸν νεκρὸν ἀπύπτας Soph. Ant. 404. "Ἐτερον τοιαῦτα, ἃ δὲ τινες τὰ  
 φαιτάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν Pl. Theæt. 167 b. Οὕτω, ἰσθὶ  
 εὐθὺς ἤσθοντο τὸ πρᾶγμα, ἀπὸ τῆς ἀπαιτίας [for ἰσθὶ ἤσθοντο τὸ πρᾶγμα, εὐθὺς  
 ἀπὸ τῆς ἀπαιτίας], these, when they understood the matter, immediately withdrew, H.  
 Gr. iii. 2. 4. See § 522.

REMARK. We observe this construction particularly,

a.) In expressions of time and possibility with the *superlative*; as, Πιε-  
 ρίμην περὶ ταῦτα, ἵσται τάχιστα διαπραξώμεθα [for περὶ ταῦτα τάχιστα, ἵσται  
 διαπραξώμεθα], we shall endeavour to be present [most quickly, when] as soon  
 as we have accomplished, Cyr. iv. 5. 33. 'Ὡς τάχιστα ἴσται ὑπὸ φανιν, ἰδύοντο  
 iv. 3. 9. "Ἐπὶ ἡλθὲ τάχιστα, . . ἀπύπτας, as soon as he had come, he sold, vii.  
 2. 6. "Ἦγαγον . . ὑπὸ τῶν πλείστων ἰδύμενον, I have brought [the most  
 which] as many as I could, Cyr. iv. 5. 39. "Ἐχον ἰσθίως ὡς ἂν δύνηται πλεί-  
 στους, bringing as many horse as he should be able, i. 6. 3 (§ 521. β). 'Ὡς μά-  
 λιστα ἰδύσας ἰσχυροτάτους i. 1. 6. "Ἀπύπτας . . ἵσται ἰδύοντο προσεγγάτω  
 vi. 6. 1. "Ἐλαύνον ὡς δύνατον ἦν τάχιστα, riding as fast as was possible, Cyr.  
 v. 4. 3. Πιέρομαι ὅτι δύνατον [sc. ἵσται] μάλιστα i. 3. 15. Διόκαινοι . . ὡς  
 αὖτις [sc. ἦν] μάλιστα φιφύλαγμένους ii. 4. 24. "Ἐως ἂν ταῦτα ὡς ἦν  
 [sc. ἵσται] ἴσται γίνεσθαι Mem. iv. 5. 9.

NOTE. The word denoting *possibility* is often understood: thus, 'Ὡς τάχιστα [sc. δυνατόν ἔστι] περιέσθαι, to march as quickly as possible, i. 3. 14. Πῶς ἂν περινομήσῃς τι ὡς ἀσφαλίστατα, καὶ . . ὡς πρᾶσιστα μαχοίμεθα iii. 2. 27. 'Ἰα ὡς πλείστα μὲν ἡμῶν ἐν τοῖς ἴσται; δεῖν, ὡς ἐλάχιστα δὲ σκυφοῦσαι lb. 28. Διαβυβάζων εἰς τὴν Ἀσίαν ἐπὶ τάχιστα [sc. ἂν δύνηται] vii. 2. 8 (ἔστι in this construction with the superlative is the neuter of ἔστις, used adverbially). 'Ὅσως ἔτι ἀπαρασκευαστότατον λάβοι βασιλεῖα, that he might take the king as unprepared as possible, i. 1. 6. 'Ὅτι πλείστοι καὶ βελτιστοὶς lb. 'Ὅσως δ' ἄριστα Æsch. Ag. 600. 'Ὅσος τάχιστα Soph. El. 1433.

β.) In the use of the *indefinites*, which, even in composition with *ἔστι* (§ 519. 2), often seem to belong in force to the antecedent clause: thus, 'Ἡγμένα αἰτῶν Κύρον, ἔστις . . ἀπάξ [ = ἡγμένα τινὰ, *ἔστι* ], to ask Cyrus for some guide, who would conduct them, i. 3. 14. 'Ἔστιν *ἔστι* τι [ = τι, *ἔστι* ] σε ἠδικῆσαι, Is there aught in which I have wronged you? i. 6. 7. Καὶ ἄλλον ἔστινα ἂν δυνάμεθα v. 5. 12. Οὐ διατρέβων, ἔστι μὲν ἰσχυρισμοῦ ἵστα . . ἐκδιζίτω, '[anywhere, where he did not] except where,' i. 5. 9. See §§ 520, 523.

§ 526. B.) The *RELATIVE* takes the *case of the antecedent*. This is the common construction, when the *ANTECEDENT* is a *Genitive* or *Dative*, and the *RELATIVE* would properly be an *Accusative* depending upon a verb. Thus,

Ἐκ τῶν πόλεων, ἃν Τισσαφέρνης ἐτύγχανεν ἔχων, from the cities, which Tissaphernes happened to have, i. 1. 8. Τῷ ἀνδρὶ, ᾧ ἂν ἴλησθαι, πείσεται, I will obey the man, whom you may choose, i. 3. 15. Ἄξιον τῆς ἐλευθερίας, ἣς πίπτεσθαι i. 7. 9. (Cf. 'Ἐν ταῖς σπονδαῖς, ἃς . . ἰσθίσεις iv. 1. 1. Γοῖς κτήσιον, ἃ ἐκ τῶν Ταύρων ἔλαβον iv. 7. 17.) Τούτων, ἃν εὐ διασπῶ [ = ἃ εὐ διασπῶμαι, § 434 ] καλῶς Ec. ii. 1. Ἀρχοντας ἰσίου *ἣς* κατιστρέφειν χόρας i. 9. 14 (v. 522. 2). Ἐν ᾧτις ἔχουσιν αἰσῶν πινῶν μόνῃ Soph. Oed. C. 334. Μεταδίδως οὐτις αὐτὸς ἔχουσιν σίγῃ Mem. ii. 7. 13. Χυμῶνός γε ὅτις οἶον λίγας v. 8. 3.

REMARKS. α. If the *ANTECEDENT* is a *demonstrative*, it is commonly omitted; as, Σὺν [sc. ἰσῶναι] οἷς ἔχων, with those whom I have, vii. 3. 48. Ἀμφὶ ἃν ἔχων iv. 5. 17. Ἀπ' ἃν εὐ ἴσθαι i. 3. 4. Ἡμῶν πᾶσι δάσωσιν οὐ πρότερον ἴφισον lb. 21. Ἐδήλωσι δὲ τούτων οἷς τῇ ὕστεραις ἱερᾶται ii. 2. 18.

β. Sometimes, though rarely, the *Dat.* and even the *Nom.* are attracted in like manner; as, 'Ὡς [ = ἰσῶναι, *οἷς* ] ἠπείσται, πολλούς, many of those whom he distrusted, Cyr. v. 4. 39. Ἐξ ἃν [ = ἰσῶναι, *ἃ* ] μὲν ἰσῶναι γίγνεται, from what he has been with either party, Isocr. 69 c (§ 450). Βλάπτουσιν ἃρ' ἃν [ = ἰσῶναι, *ἃ* ] ἡμῶν παρεσκευασται, to be injured by those things which have been prepared by us [in respect to which preparation has been made by us], Th. vii. 67. Οὐδὲν αὖ ἰδόντι τῶν ἐν περὶ Σάρδεις Hdt. i. 78. — When the *subject of a verb* is attracted, the verb, if retained, becomes impersonal. Cf. § 529.

γ. The *relative* followed by *βούλει* may, as if a compound pronoun (§ 524), agree with the antecedent in any case; thus, Περὶ Πολυγνώτου, ἢ ἄλλον ἔστω [ = ὅστις ] βούλει, respecting Polygnotus, or any other one whom you please, Pl. Io, 533 a. Τὰ δῖνα, ἢ ἔστις βούλει ἄλλος ἀριθμὸς Id. Crat. 432 a. Οἷα τούτων *ἔστι* βούλει εἰργασθαι Id. Gorg. 517 b. Compare, in 'Lat., *quiritis*.

δ. *RELATIVE ADVERBS* are likewise affected by attraction; thus, Διανομήζοντο οὐδὲς ὅτις [ = ἰσῶναι ἔστω ] ὅτις ἐξήλθον παῖδας, they immediately brought over their children [whence] from the places where they had put them for safety,

Th. i. 89. Ἐπὶ δὲ γῆς, ὅθεν [= οὗ] προΐπιστο Soph. Tr. 701. Χωρεῖν χρεὼν ἔσται [= ἐκείνῃ ἔσται] χθονὶς πρύθνασι λήσσοις δίμας Eur. Iph. T. 118. Cf. §§ 527. R., 531. β.

§ 527. C.) The ANTECEDENT takes the case of the relative. This is termed INVERTED ATTRACTION. Thus,

Ἀνάλιν αὐτῷ δ' Ἀπόλλων θιῶς [= θιῶς] αἷς ἰδοὺ θύειν, *Apollo made known to him the gods to whom he must sacrifice*, iii. 1. 6 (cf. Θυσάμινος αἷς ἀνάλιν εἶναι H. Gr. i. 4. 2. Ἀδρόνισσα μὲν θυγῇ πολίσταν [= πολίταις] ὧν ἀφίκετο χθόνα Id. Med. 11. Τάδε [= Αἰῶς] δ' ἄσπερ εἰσερχῆς, ἐξ ἄλκιων ἄζηλον ὑπεύσαι βίον, χωρεῖσι πρὸς εἰ Soph. Tr. 283. Λόγος δ' ὅς ἐμπίπτειν ἀγρίῳ ἰμὼ στείχοντι διῆρα, συμβαλεῶ γνάμην Id. CEd. C. 1150. Τὸν ἄνδρα τοῦτον, ὃν πάλας ζητεῖς, . . οὗτός ἐστιν Ἰσθάδε Id. CEd. T. 449 (§ 499). Κοτυμαίτας δὲ, οὗς ὑμῖν ἔρεος φανὶ εἶναι, εἰ τι αὐτῶν εἰλήθαιμι, αὐτοὶ αἰτιοὶ εἶσιν v. 5. 19.

REMARK. Inverted attraction appears also in ADVERBS; thus, Βῆται κῆδον [= κῆδον], ὅθεν πλερ ἦεν, *to return thither, whence he came*, Soph. CEd. C. 1227. Καὶ ἄλλοι [= ἄλλαχού], ἔπει μὲν ἀφίκη, ἀγαπήσουσι σε Pl. Crito, 45 b. Cf. §§ 526. γ, 531. β.

§ 528. D.) The two clauses are brought into one by the *ellipsis of a substantive verb* (cf. § 538). This is termed CONDENSED CONSTRUCTION, or CONDENSATION. The verb is omitted either (a.) *with the antecedent*, or (b.) *with the relative*.

a.) WITH THE ANTECEDENT. We here distinguish the following cases:—

1.) After a demonstrative pronoun or article, the RELATIVE is also omitted, and the ANTECEDENT takes its place in the construction. This form of condensation is particularly frequent in *questions and exclamations*, especially with the poets. Thus, Τί τὸ αὐτῷ [= Τί ἐστι τὸ αὐτῷ, ὃ αὐτῷ]; *What is this, which you say?* Eur. Alc. 106. Τίς ἄνδρα τὸνδ' [= τίς ἄνθρωπος ἐστι, ὃς] ἐν σκηναῖς ὄρω; *What man is this, whom I see by the tents?* Id. Hec. 733. Τί τοῦτ' ἀρχαῖον ἰνίσκισ κακόν; Soph. CEd. T. 1033. Οἷαν ἰχθυαν τήνδ' ἰφῦσας! *What a viper is this, which thou hast produced!* Eur. Ion, 1262. Τοῦτο μὲν οὐδὲν θαυμαστόν λίγυσι Pl. Prot. 318 b. Τίς ὁ πόθος [= Τίς ἐστι ὁ πόθος, ὅς] αὐτῷ ἐστι; Soph. Ph. 601 (see § 480. α). Καλὸν γὰρ μοι τοῦνιδος ἔξωνιδεσσι, *the reproach which you have cast upon me is an honor*, Eur. Iph. A. 305. In the following sentence, there appears to be a union between an exclamation without a verb, and a relative clause; Τὸς ἰμὸς ἰδὲ πατὴρ θανάτους αἰαῖς [= Ὁ θάνατος αἰαῖς, οὗς ἰδὲ πατὴρ ἰμὸς]; *The cruel death my father saw!* Soph. El. 205. — Expressions like the following are still more elliptical; Ἐνθα ἡ Τριπυργία [= ἐστὶ χωρίον, ὃ Τριπυργία] καλεῖται, *where there is a place, which is called Tripyrgia*, H. Gr. v. 1. 10. Ἐν ᾧ καλούμεν τὸ ζῆν, *in which is that which we call LIFE*, Pl. Phædo, 107 c.

2.) Οὐδὲς with ἔσται οὐ (or sometimes δὲ οὐ) forms a species of compound pronoun (§ 524); as, Οὐδὲς ἔσται οὐκ ἀφίξεται, *there is no one, who will not refrain*, Ven. 12. 14 (cf. Οὐδὲς ἦν, ἔσται οὐκ ἦτο H. Gr. vii. 5. 26). Καταγελῶ ἂν ἡμῶν οὐδὲς ἔσται οὐ, *every body would laugh at us*, Pl. Hipp. Maj. 239 a. Οὐδὲς δὲ οὐχ' αὐτῷ ἐνιδεῖ Soph. CEd. T. 373. Οὐδὲς αὐτῷ



ἴσται] ἴσται οὐ πάντων ἀνδρῶν καὶ ἡλικίαν πατὴρ ἴσται Pl. Prot. 317 a. Οὐδὲν ἴσται οὐκ ἀποκαρπόμενος Id. Meno, 70 c. Περὶ δὲ αὐτὴν κίνδυνον [= οὐδὲν κίνδυνον ἔσται] ἴσται οὐχ ὑπὸ μιν αἱ πρόγονοι Dem. 295. 7. — So, with an interrogative for οὐδὲν, Τίνα εἰσὶ ἴσται οὐ βραχυῖα προφάνει ἀποσπῆσθαι Th. iii. 89.

§ 529. b.) WITH THE RELATIVE. This occurs with the *relatives of comparison*, οἷος, ὅσιος, ἡλικίως, which then unite with the substantive or adjective following, to form a species of *compound adjective*. To this, as to other adjectives, the article may be prefixed (§ 472). Thus,

Χαριζόμενοι οἱ σοὶ ἀνδρὶ [= ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ], obliging a man such as you are [a SUCH AS YOU man], Mem. ii. 9. 3. Οἱ δὲ οἱοί τε ἡμῖν ἀνδρες, but [the SUCH AS YOU men] men of your rank, or men like you, Cyr. vi. 2. 2. Πρὸς ἀνδρας πολυηγούς οἷος καὶ Ἀθηναίους Th. vii. 21. "Οὗτος τοῦ πάγου ὡς δινεσάτου [= τοιούτου, οἷος ἴσται δινεσάτης], the cold being [such as is most dreadful] of the most intense kind Pl. Conv. 220 b (see iv. 8. 2; vii. 1. 24). Μαχαίριον ὡς ξυλήν Λακωνικόν [= τοσούτου, ὡς ἴσται ξυλήν Λακωνικήν], a knife about the size of the Spartan small-sword, iv. 7. 16. Εἰκὸς ἀνδρα κυφόν ἡλικίαν Θουκυδίδην [= τηλικούτου, ἡλικίως Θουκυδίδης ἴσται], ἔξολισθαι Ar. Ach. 703. Διόν τοῖσιν ἡλικίαις ἦν Id. Eccl. 465. — In like manner, Τοῦ πατρὸς ὅσος οὐχ οὕτως τῆς γριάδος Pl. Phædo, 104 a.

REMARKS. a. A substantive of a different number following the relative remains in the *Nominative*; as, Νεανίας δ' οἷος [= τοιούτους, οἷος] σὺ, but young men such as you. Τῶν οἰωνοῖς αὐτὸς ὄντων, of men like him, H. Gr. i. 4. 16.

β. In this construction, ὡς is commonly used in the *neuter form* ὡς, as indeclinable, and may be often regarded as a mere *adverb* (§ 4.0. 3, b); thus, Οἱ ἴσται τοῦτου ὡς ἑξακόσιοι, 'as many as 600,' or, 'about 600,' i. 8. 6. Λαβὼν . . ὡς τριχάκοντα ἄρτα vii. 3. 23. Ἀπίχμ ὡς παρασάγγην, 'about a parasang,' iv. 5. 10. Καὶ πρόβατα ὡς θύματα, and sheep [as many as the sacrifices would be] enough for sacrifice, vii. 8. 19. So, doubled, Ὅσον ὡς στίλναι Ar. Vesp. 212. See § 450. d.

γ. In the Epic, the demonstrative is sometimes expressed instead of the relative; as, Τύμβον . . ἱερυνία τοῖον [= τοῖον, οἷος ἴσται ἱερυνική] Ψ. 246.

§ 530. E.) A RELATIVE PRONOUN takes the place of a *demonstrative pronoun* and a *connective particle*.

The term *demonstrative pronoun*, as here used, includes the *personal pronoun* and the *article*. See § 467. 1. Of this form of attraction there are two kinds, according as the demonstrative belongs to the *first* or the *second* of the two clauses which are united.

a.) When the demonstrative belongs to the *first clause*. In this kind of attraction the pronoun is commonly either *governed by a preposition or adverb*, or is itself *used adverbially*. Thus, Ἐφ' ᾧ [= ἐπὶ τούτῳ, ὡς] μὴ καὶν τὰς κώμας, upon this condition, that they should not burn the villages, iv. 2. 19 (cf. Ἐπὶ τοῖσιν, ὡς Th. iii. 114). Ἐφ' ᾧ τι [= ἐπὶ τούτῳ, ὡς] πλοῖα συλλέγειν, for the purpose of collecting [for this purpose, that we might collect] vessels, vi. 6. 22. Μίχρη οὐ [= τοῦ χρόνου, ὡς] ἴδον, until [the time when] they saw, v. 4. 16 (cf. Μίχρη τοσούτου, ὡς Th. i. 90). Μίχρη οὐ [= τοῦ χρόνου, ὡς] διὰ καῦμα οὐ δύναται εἰς αἰὼν ἀβλεῖται, 'to the region where,' i. 7. 6

Διώκας ἔχει οὐ [= τοῦ τόπου, εἰ, ἀσφαλὲς ἦντο εἶναι, 'as far as,' Cyr. v. 4. 16. 'Ἐπεὶ προσέμψιμαν τοὺς Ἀμυπλαῖς μίχρι ὅσους αὐτοὶ παλαιοὶ H. Gr. iv. 5. 12. 'Ἐξ ἔτου ἀπιδήμηται, since he had been abroad, vii. 8. 4. 'Ἐν ᾧ δὲ ἀπύλλοντο, and whilst they were arming, ii. 2. 15. Οὗτος δὲ μοι φίλος μίγιστος, οὗτος] [οὐ εἶπας = τοῦτον εἶπας, ὅτι] 'Ἀρεΐδας στυγῆ, 'because,' Soph. Ph. 585. 'Ἀν' ᾧ [= 'Ἀντὶ τοῦτου, ἵτι], because, Id. Ant. 1068. Οὐ δοκῶσαι . . διαφέρειν τὰ ἰκύνειν τῶν ἀπαισίων, ἢ [= ταύτη, ἵτι] ὁ μὲν ἰκὼν πωτὸν φάγει ἂν, ἰπότε βούλοιτο Mem. ii. 1. 18.

NOTE. Hdt. sometimes uses μίχρι οὐ or ἔτου as a compound adverb governing the Gen. (§ 394); as, Μίχρι οὐ ἐκτὸς πύργων i. 181. Μίχρι ἔτου πλελώρης ἀγορῆς ii. 173.

§ 531. b.) When the demonstrative belongs to the second clause; as, Τίς οὕτω μαινεται, ἵστις [= ὅστις ἱκύνει] οὐ βούλειταί σοι φίλος εἶναι; Who is so mad, that he does not wish [or as not to wish, to be your friend? ii. 5. 12 (see Ib. 6. 6; vii. 1. 28). 'Ἀπύρην ἵστι . . , οἵστις ἰθίλουσι, it is the part of those without resource, that they should wish, or to wish, ii. 5. 21. Οὐκ ἔστιν οὕτω μένος, εἰς θανάτῳ ἱεῖ Soph. Ant. 220. Τοσοῦτον ἄλγος, οὐ [= ὅστις αὐτοῦ ποτ' οὐ ληθήσεται, such grief, that he will never forget it, Eur. Alc. 198. Κατακυτίζων τήν τι γυναῖκα, εἰον ἀνδρὸς [= ὅτι τοιοῦτον ἀνδρὸς] στήριζε, καὶ τὸν ἀνδρα, οἷαν [= ὅτι ταυτέν] γυναῖκα καταλιπὼν οὐκίτ' ἔφθοιτο, commiserating, both the wife, that she had lost such a husband, and the husband, that, leaving such a wife, he would never behold her more, Cyr. vii. 3. 13. Οἱ δὲ διεπύκνισσιν στήθεσιν, οἷαν ἐν δόμον ἀπέλυσαν Eur. Alc. 948 (§ 425. 4).

NOTES. α. Akin to this construction is the extensive use of the relative in explanation, or the assignment of reason or purpose; as, Θαυμαστὸν ποιεῖς, ὅς . . δίδως, you conduct strangely, [who give] that you give, or in giving, Mem. ii. 7. 13. 'Ὅπλα πῶντα, οἷς ἀμυνοῦνται τοὺς ἀδικούντας, they prepare arms, that with these they may repel assailants, Ib. 1. 14. Καὶ πόλιν σίμψην εἶν', ἵστις σημαῖ, and send some one to the city, to give notice, Eur. Iph. T. 1208.

β. RELATIVE ADVERBS likewise exhibit this form of attraction (cf. §§ 526. 3, 527. R.); as, Εὐδαίμων γὰρ μοι ὁ ἀνὴρ ἰφαίνεται, . . ὡς [= ὅτι οὕτως] ἀδῶς καὶ γυναικίς ἱσιλεύτα, for the man appeared to me happy, that he died so fearlessly and nobly, Pl. Phædo, 58 a. Σοφὴν ε' ἱθρῖψεν Ἑλλάς, ὡς ἦσθαι καλῶς Eur. Iph. T. 1180.

§ 532. REMARK. FORMS OF COMPARISON are especially liable to attraction and ellipsis (cf. §§ 391. γ, 461); thus,

Μόνοι τι ὄντες ὅμοια ἱσραττον, ἅπτε [= ἱκύνεις, ἅπτε] ἂν μὴτ' ἄλλων ὄντες, [like things, which, things like to those which,] v. 4. 34. 'Ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησίμ, εἰςπτε καὶ πρόσθεν ἰχρητο τοῖς ξίνοις i. 3. 18. Οὐτε γὰρ πύρρις ὡς' ἄστρων ὑπὲρτερος βίλος, οἷον [= τοιοῦτον, εἷον] τὸ τᾶς Ἀφροδίτας ἦσιν ἐκ χρεῶν 'Ἐργα Eur. Hipp. 530. Τοσοῦτοι δὲ διαφέρειν ἡμᾶς δι' τῶν δούλων, ὅσοι εἰ μὲν δούλοι ἀπὸντες τοῖς δισπόταις ὠνηρετοῦσιν, ἡμᾶς δὲ . . ἰκύντας δι' παιδῶν, 'insomuch as this, that slaves,' Cyr. viii. 1. 4. Τοσοῦτοι μόνον σι' ἰγίγνωσκον, ἵσον [= ἵσον τοῦτο, ὅτι] ἤκουον Ἀθηναίων εἶναι, 'so far as this, that I heard,' iii. 1. 45. Τὸν μὲν ἀνδρα τοσοῦτον ἰγίγνωσκον, ὅτι [= ἵσον τοῦτο, ὅτι] εἰς ἡμῶν εἴη v. 8. 8. Δυνότιρες γιγνόναι τὴν εἰχην τοσοῦτη, ὅση εἰ μὲν τὰ αὐτοῦ μόνον ἰσούει Pl. Euthyphr. 11 d. 'Ἐπεὶ νῦν τῶνδε πλεῖστον ἥμιστος βλάπτου', ὅσῳ καὶ φρενὶν εἶδεν μόνῃ, 'inasmuch as,' Soph. Tr. 312. Πρεσβυτέρους ἵσον ἂν ἡσπῇ καίρε; εἶναι εἰς τὸ διωτισσομένους, 'until,' vi. 3. 14.

NOTE. "Ὅσον οὐ, [just so much as not to be] *only not, all but*, is used as a simple adverb (also written *ὡσονού*); thus, Τὸν μίλλοντα καὶ ὅσον οὐ πάροντα ἐβόλεμον Th. i. 36. "Ὅσον οὐ παρείη ἦδη vii. 2. 5.

§ 533. VI. A RELATIVE sometimes introduces a clause which (α.) has *another connective* or a *participle absolute*, or which (β.) is properly *coördinate*; and, on the other hand, a COÖRDINATE CLAUSE sometimes (γ.) takes the *place of a relative clause*, or (δ.) is used in *continuation of it*. Thus,

α. Πολλὰ ἂν ἰστοῖν ἔχουσιν Ὀλύμπιοι νῦν, εἰ τότε εἰ προΐδοντα, οὐκ ἂν ἐπώλοντο, *the Olympians could now mention many things, which, had they then foreseen, they would not have perished*, Dem. 128. 17. "Ὁς ἰσχυρὰ κατέμαθεν . . ἡνάγκασει, [when who perceived . . , he compelled] *who, when he perceived . . , compelled*, Lac. 10. 4. Οἷς ἐξὸν [= εἰ, ἐξὸν αὐτοῖς] πάντα ἔχουσιν τὰ τῶν πολιτῶν, οὐδ' ἔχουσιν Pl. Rep. 466 a. Cf. 539. 2.

β. Τισὺντα φῆμαι μαντικαὶ διώρισαν· ἂν ἰστέριον οὐ μηδὲν, *such things were decreed by prophetic responses; to which do you pay no regard*, Soph. (Ed. T. 723. 'OP. Ψῆφον ἀμφ' ἡμῶν πολεῖταις ἰσὶ φόνῳ θίσσας χειρῶν. ΠΙΤΑ. "Ἡ κρινεῖ τί χεῖρμα; '[Which will decide what?] And what will this decide? Eur. Or. 756.

γ. Ἐξιτάσας . . Ὀδυσσεῖα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἢ τις ἴσται, *to examine Ulysses, or Sisyphus, or [one might mention ten thousand others] ten thousand others whom one might mention*, Pl. Apol. 41 b.

§ 534. δ. Κύρον δὲ μεταπίμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν ἐντρέψουσιν ἰσώσει, καὶ στρατηγὸν δὲ αὐτὸν ἀπιδίξι i. 1. 2. This construction is adopted chiefly to avoid the repetition of the relative, in accordance with the following

REMARK. The repetition of the relative is commonly avoided, either by *ellipsis*, or by the substitution of a *demonstrative* or of a *personal pronoun*, as,

'Αριστὸς δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ [sc. ὃ] ἰδόμεναι καὶ [sc. παρ' οὗ] ἰλάσμεν πιστὰ μὴ προδώσειν ἀλλήλους, *and Ariæus whom we wished to make king, and to whom we gave and from whom we received pledges that we would not betray each other*, iii. 2. 5. 'Ἐκείνῳ, οἷς τι μίλει τῆς αὐτοῦ ψυχῆς, ἀλλὰ μὴ σώματι πλάττοντες ζῶσι Pl. Phædo, 82 d. 'Ἡμῶς δὲ, οἷς πηδίων μὲν οὐδὲς πάρεστιν, ἰσχυρὰς αὐτὸν iii. 1. 17. Ποῦ δὲ ἰσινὸς ἰσται ὁ ἀνὴρ, ὃς συνέθεα ἡμῖν, καὶ σὺ μοι μάλα ἰδοῖς θαυμάζειν αὐτόν; *Where now is that man, who hunted with us, and whom you seemed to me greatly to admire?* Cyt. iii. 1. 38. 'Ἐκείνῳ τοίνυν, οἷς οὐκ ἔχοντο οἱ λίγοντες, οὐδ' ἰφίλου αὐτοῦς Dem. 35. 3. Καὶ νῦν τί χεῖρ δεῖται; ὅστις ἰφθαλμοῖς θύοις ἔχθαιρομαι, μισοῖ δὲ μ' 'Ελλήνων στρατὸς Soph. Aj. 457.—So, when the pronoun is repeated in the same sentence (§ 499); as, Γυναῖκα βάλεσθαι, ἣν χεῖρ σ' ἱλαύνει τάνδ' ὅτι Νείλου βοᾷς, 'whom you ought to drive [her]', Eur. Andr. 649.

## F. COMPLEMENTARY.

§ 535. From the *connective*, and, at the same time, in-  
definite character of the complementary pronouns and adverbs

(§ 329. N.), their proper forms are those of the *indefinite relatives* (§ 519. 2). But, when there will be no danger of mistake, there is often employed, for the greater brevity and vivacity, in place of the full compound form, one or the other element, either the *relative* or the *indefinite*. Of these, the latter is far the more frequently used, but with this distinction from the *indefinite in its proper sense*, that the *accentuation of the compound form* is retained, as far as possible. Thus,

Περὶ δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἕλληες ἀποκρινόμενοι, before it is evident, what the other Greeks will answer, i. 4. 14. Περὶ δῆλον εἶναι, τί ποιήσουσι οἱ ἄλλοι Ἕλληες Ib. 13. Ὡς δηλοῖν, εὖς τιμῇ i. 9. 28. Ἥριστο, τίς ὁ Σόλκυος εἶναι. . . Καὶ ἥριστο, ὅτι εἶναι τὸ σύνθημα i. 8. 16. Διὰ γνώσιν φρενῶν, ὅστις τ' ἀληθὲς ἴσται, ὅς τι μὴ φίλος Eur. Hipp. 924. Ὅποιος μὲν λόγος ἴσται Κῦρος, ἄλλη γίγνεται ii. 6. 4. Ὁρῶν, ἐν ᾗ τοις ἰσμῖν iii. 1. 15. Οὐκ οἶδα, εὖς ἀπὸ ποίου ἂν τάχους εὖς ἴσται ἂν τις φύγων ἀποφύγοι, εὖς εἰς ποῖον ἂν σκίτος ἀποδραῖν, εὖς ἴσται ἂν εἰς ἰχυρὸν χωρίον ἀποσταῖν ii. 5. 7. Τὸ τῆς τύχης γὰρ ἀφανὲς, οἷ προσήσεται Eur. Alc. 785. Συνουλιούσεσσι πῶς ἂν τὴν μάχην ποιεῖται i. 7. 2. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα, ὅπως εἶναι καὶ ἐπὶ τῇ συνουλιγμῖν iv. 4. 17. Ἡρώτα αὐτὸν, πῶς οὖν χρυσίον ἔχου vii. 8. 2.

§ 536. REMARKS. 1. The indefinites thus employed and accented are termed in Etymology, from the most prominent of their offices, INTERROGATIVES (§§ 152. 2, 317). As complementary words, they were employed in indirect question; and hence appears to have arisen their use as *direct interrogatives*, through an ellipsis. Thus, from the indirect question, *Εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας*, say, *what opinion you have respecting the march* (ii. 2. 10), by the omission of *εἰπέ*, comes the direct question, *τίνα γνώμην ἔχεις περὶ τῆς πορείας*; *What opinion have you respecting the march*? So, from *Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε*, tell me, therefore, *what you have in mind* (iii. 3. 2), comes, *τί ἐν νῷ ἔχετε*; *What have you in mind*?

NOTES. α. In other languages, as the Lat., with those derived from it, and the Eng., the complementary use of the *simple relatives* has prevailed; and hence, in these languages, the general identity of the *relatives* and the *interrogatives*. Thus, *who, which, when*, &c., are both relative and interrogative.

β. In direct question, the Greek employs only one of the two shorter forms above mentioned, but in *exclamation* it employs both; thus, *Ὀἶμαι, πάτερ, τί ἴσταις!* *Id. μ' ἔλεγεσσι!* *O my father, what have you said! how you treat me!* Soph. Tr. 1203. *Ὅτ' ἔγω' ἀκούσιν*, *οἷα δ' εἰσέψιν*, *ἴσον δ' ἀρίστης πίνεις!* Id. CEd. T. 1223.

§ 537. 2. A COMPLEMENTARY PRONOUN OR ADVERB, used as an *echo to an interrogative*, has, for distinction's sake, its full form; thus,

ΔΑΜ. Τίς γὰρ εἶ; ΔΙΚ. [Sc. Ἐρωτῆς] Ὅστις, Πολύτεις χρηστός.

Lam. For who are you? Dic. [Do you ask] Who? A good citizen, Ar. Ach. 594. ΧΑΡ. Οὐσες, τί σπυῖς; ΔΙΟΝ. Ὁ εἰ σπυῖ; Id. Ran. 198. ΕΥΘ. Τίνα γεφάν σε γίγασται; ΣΩΚΡ. Ἦνεστα; Οὐκ ἄγινῃ, ἡμοι δεσπ. Pl. Euthyphr. 2 b. ΚΛ. Πῶς ἐν ταῦτά γ' ἴτι ξυγχαροῖμαι; ἈΘ. Ὅπως; Εἰ θεὸς ἤμιν . . δόη τις συμφωνίας Id. Leg. 662 a.

3. A complementary clause often expresses merely a *condition* or a *circumstance*; and the *complementary* construction is sometimes used where the *relative* might have been. Thus,

Διδ', ἥτις ἰστί, give it, whoever she may be, Soph. El. 1123. Τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ἔστις ἰστί, γῆς Id. CEd. T. 236. Δημιόμην θιοῖς, ὃ τι ποτ' εἶπεν οἱ θεοί Eur. Or. 418. Καὶ ἰκάνους κείνους συνεργοὺς ἵπαι, ὃ τι συγχάτοι βουλόμενος κατιγάζεσθαι i. 9. 20 (cf. Συνεργός . . εἶναι τούτου, ἔστω Ib. 21). "Ἢδιστ' ἐν ἀκούσῃσι τὸ ὄνομα, τίς οὕτως ἰστί δινὸς λίγιν [= ὄνομα τούτου, δεσπ.], most gladly should I hear the name, who there is of such power in speaking [= the name of him who is], ii. 5. 15. Ἀλλὰ ὁπότις ἐν ἡμῶν ἀνδρῶν ἀμείνους ἔστι iii. 1. 21.

§ 538. 4. CONDENSATION. The antecedent and complementary clauses are sometimes brought into one by the *ellipsis of a substantive verb* (cf. § 528). The verb is omitted either (α.) in the *antecedent*, or (β.) in the *complementary* clause.

α. In the ANTECEDENT CLAUSE. This occurs with *adjectives of admiration*, which unite with the complementary word (commonly *ἔσας* or *ὥς*) to form a *complex adjective or adverb* (cf. §§ 528. 2, 529); thus, Θαυμαστὴν ἴδην [= Θαυμαστὸν ἴσθην, ἴδην] περὶ σὲ περὶ μίαν ἔχει, it is wonderful how much regard he has for you, Pl. Alc. 151 a. Μετὰ ἰδῶτος θαυμαστοῦ ἔσθην Id. Rep. 350 d. Θαυμαστὸν τίνα χεῖρον ἔσθην Id. Epin. 982 c. Θαυμαστῶς ὥς = Θαυμαστὸν ἴσθην, ὥς] ἰστίσθην Id. Phædo, 92 a. Θαυμαστῶς μοι εἴσις ὥς παρὰ δέξας Ib. 95 a. Ἀμήχανον ἔσθην χεῖρον, an inconceivably long time, Ib. 80 c. Ἀνίβληψι εἰ μοι τοῖς ἰφθαλμοῖς ἀμήχανόν τι οἶον Id. Charm. 155 c. Ὑπερφύς ὥς χαίρω Id. Conv. 173 c. Ἦν περὶ αὐτὸν ἔχθρος ὑπερφύς ἔσας Ar. Plut. 750. Ἀφῆναι ἔσθην Hdt. iv. 194.

β. In the COMPLEMENTARY CLAUSE. To this ellipsis may be referred the employment of a complementary word (commonly with *ὅν* or *δέ*), as a *mere indefinite*; thus, Μηδ' ὅτιναυν μισθὸν [= μισθὸν τίνα, ἔστις ὅν ἔστι] προσηκόντας, not demanding any pay whatever [it might be, vii. 6. 27. Ἦ ἄλλ' ἰστί-ὅν, or any thing else whatever, Cyr. i. 6. 22. Οὐδ' ἰστίον περὶ τούτου ἐκμνήσθαι, he made not the least mention of this, Ib. 12. Ὅπως, in any way whatever, Ib. ii. 1. 27. Ὅστω δὴ παρεγγύσαντος, some one whosoever it might have been] having suggested it, iv. 7. 25. Ἔστι γὰρ ἰστίον πρῶγμα ἔσθ' ὃ δὴ ἰστωαῖς ἔχοντι ἄμεινον ἀγορεύει ἢ γινώσκων; Pl. Alc. 143 c. Μᾶτι διακονίαν μηδ' ἥσυνα κιστημίους Pl. Leg. 919 d. Εἰ τις ἀδικίῃ ὁποτέρους Cyr. iii. 2, 23.

NOTE. For an additional remark upon complementary words, see § 539. 2.

#### G. INTERROGATIVE.

§ 539. The interrogatives are, in Greek, simply the *indefinites with a change of accent*. For their *origin*, their *complementary use*, and their *use in exclamation*, see §§ 535, 536

For the use of the *article* with interrogatives, see § 480. For examples of condensed interrogative sentences, see § 528. 1.

REMARKS. 1. The neuter *τι* unites with several *particles* to form *elliptical expressions*; which, with various specific offices, serve in general to promote the *vigor* and *vivacity* of the discourse; as, *Τί γάρ* [sc. *ἔστιν*, or *λίγισται*]; *ἔρχοντας αἰσχρομύμων ὄμω, ἰγὼ τι ἱκεδὼν εἰμι*; 'What then?' v. 7. 10. *Τί δὲ*; v. 8. 11. *Τί δέ*; Mem. ii. 1. 3. *Τί δῆτα*; Vect. 4. 28.

2. The Greek idiom (a) admits a *greater freedom* than the English, in the construction and position of both INTERROGATIVE and COMPLEMENTARY WORDS; and even (b) allows the use of *more than one* in the same clause. Thus, — (a) *Τί . . ἰδὼν ποιῶντα, ταῦτα κατήγωνκας αὐτοῦ*; [Having seen him doing what] *What have you seen him do, that you thus judge of him?* Mem. i. 3. 10. 'Ὅταν τί ποιήσῃσι, ἡμιῖς αὐτοὺς τοῦ φροντίζειν'; Ib. 4. 14. 'Ἐγὼ εὖν εὖν ἔκ πείας πείλεις στρατηγὸν προσδοκῶ ταῦτα πράξειν'; iii. 1. 14. *Εἴ τις ἔρωτο ἡμᾶς, τὸν τί σοφὸν εἰσιν οἱ ζωγράφοι πισιστήμονες* Pl. Prot. 312 c. 'Ἰνα τί [sc. *γίνηται*] ταῦτα λήγεις'; [That what may be] *With what intent, or Why, do you say this?* Id. Apol. 26 d. ΠΥΛ. 'Ὡς τί δὲ σόδε'; 'OP. 'Ὡς νῦν ἐκείνου μὲ εἶπας Eur. Or. 796. 'Ὅτι δὲ τί γι [sc. *ἔστιν*]; [Because there is what?] *Why so?* Pl. Charm. 161 c. *Εἴτ' ἱλαυρομένην, καὶ ὑβριζομένην, καὶ τί κακὸν οὐχὶ πασχόντων, πᾶσα ἡ οἰκουμένη μιστὴ γίγνεται προσδοτῶν*, 'what evil not suffering?' i. e. 'suffering every evil,' Dem. 241. 28. Cf. § 533. — (b) *Τίς τίνας αἰτίαις ἐστὶ, γινώσκται φανερόν, ἡ will become evident who is guilty [and] of what*, Dem. 249. 8. *Τίνας εὖν, ἴφθι, ὑπὸ τίνων ἰδρόμεν ἂν μάλιστα ἐκγεγενημένους, ἡ παῖδας ὑπὸ γυναικῶν*; Mem. ii. 2. 3. *Πότερες δὲρα πότιζον αἰμάξῃ*; Eur. Phœn. 1288. *Τίς ἂν πᾶ πόρος κακῶν γίνοιτο*; Id. Alc. 213. *Λύουσιν, . . οἷα πρὸς οἷων ἀνδρῶν πάσχω* Soph. Ant. 940. *Οὐδ' ἔγω, ἴσα πρὸς πότιζον ἴδω* Id. 1342.

#### H. ἌΛΛΟΣ.

§ 540. The pronoun ἄλλος is not only used *retrospectively*, but also *prospectively* and *distributively*; that is, it may denote, not only a different person or thing from one which *has been* mentioned, but also, from one which *is to be* mentioned; or it may, in general, denote a difference among the several individuals or parties which compose the whole number spoken of.

When ἄλλος is *prospective*, and is followed by another ἄλλος, or an equivalent pronoun used *retrospectively*, it is commonly translated by *one*. When it is *distributive*, it is combined with another ἄλλος, or with one of its derivatives, and is commonly translated by two pronouns, as *one . . another, this . . that*, &c., the sentence being resolved into two. Examples are subjoined of ἄλλος and its derivatives, as used,

a.) RETROSPECTIVELY. 'Ὅπου δὲ ἱκανὸν ἔργον ἐν ἴψῳ κρία, ἄλλῃ ἐστᾶν, ἄλλῃ δὲ ἰχθύν ἴψῳ, ἄλλῃ ἐστᾶν, ἄλλῃ ἄετος ποιεῖν,' 'for one man to boil meat, for another to roast it, &c.,' Cyr. viii. 2. 6. *Μέναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἰστορεύοντες*, 'on the next,' iii. 4. 1. See § 457. 1.

§ 541. β.) PROSPECTIVELY. *Τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρυκεύς*, both honored me in every other respect, and gave me ten thousand darics, i. 3. 3 (§§ 432, 488. 5). *Οὐδὲν ἄλλο πράξαντες ἢ θῶσαντες*, having done nothing else than ravage, H. Gr. vii. 4. 17.

NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδὲν, and μὴδὲν with the ellipsis of a verb, commonly ποιῶ, πράσσω, πάσχω, εἰμί, or γίνομαι thus, Τί ἄλλο οὐτοί [sc. ἰποῖσαν] ἢ ἰπικουλίαν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἂν ἢ . . ἀγωνίζοιμθα; ii. 5. 10. 'Ἐκείνος οὐδὲν ἄλλο ἢ τοὺς πιστωκίους περιλαύων ἰδιῶτα, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . μὴδὲν ἄλλο ἢ μετινίγκους Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοσι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείστου παῖ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἢ οὐδὲν πωλύ; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι εὖν εἰ γὰ φιλοκερδὲς φιλοῦσι τὸ κέρδος; *Do not then the covetous love gain?* Pl. Hipparch. 226 a.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλον ἔλκει, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . ἴθρασι, *they were dashing, one against another*, Soph. El. 728 (cf. § 145). Τίτ' ἄλλος, ἄλλοδ' ἄντες, *now one, and then the other*, Ib. 739. "Ἄλλοσι καὶ ἄλλοσι, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, 'Ο ἴσας εὖν ἰσίζον παῖσι, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὐτοὶ μὲν, δὲ Κλεάρχῃ, ἄλλος ἄλλω λίγυ, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πολέμιοι . . ἄλλος ἄλλῃ ἰσάζοντο iv. 8. 19. Οὐ μὲν ἴτι ἀδρίω, ἀλλ' ἄλλω ἄλλωδιν, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Εἴπαζον δὲ ἄλλω ἄλλω i. 6. 11. "Ἄλλοσι ἄλλῃ ἀποβαίνουσιν H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in *number* and *person*; as,

'Εγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ἔρῃς ii. 1. 12. 'Ἐστίςτις Δαρείος l. 1. 1. 'Τμῖς δέξεται i. 4. 15. Διυχίστην τὸ φάλαγγι i. 8. 17.

NOTE. AGREEMENT, whether in the *appositive*, the *adjective*, the *pronoun*, or the *verb*, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

AN APPOSITIVE	} agrees with	{	CASE.		
AN ADJECTIVE			GENDER, NUMBER, and CASE.		
A PRONOUN			GENDER, NUMBER, and PERSON.		
A VERB			NUMBER, and PERSON.		

§ 544. REMARKS: 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

Ἀπολειπίσθαι ἡμᾶς Ξανίας καὶ Πασίων i. 4. 8. Κύρον ἀποτίμνεται ἡ κα-  
φαλὴ καὶ χεὶρ ἡ διζυῖα. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διάκων ἐσπίασται i. 10. 1.  
Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διαρπάζουσι Ib. 2. Κύρις τε  
καὶ ἡ στρατιὰ παρεῖλε, καὶ ἰγίνοντο i. 7. 16. Ἐγὼ καὶ σφῶ βαρεῖα συμφορὰ  
πικρὰ γένηται Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακαρίως θ' ἰσὺς πόσις ἦναιτο  
Eur. Or. 86. Δουεὶς εὐ τε καὶ Συμμίης Pl. Phædo, 77 d. Cf. §§ 446, 497

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes  
agrees with the *whole*, and sometimes with *one of the parts*; thus, Ὅση ἰδύ-  
αντο ἴπαστο, where they each could, iv. 2. 12. Ἀνισταίντο δὲ, ὅπου ἰσὺν χα-  
νὴν ἴπαστο; iii. 1. 3. Πάντες δὲ οὗτοι κατὰ ἴθνη, ἢ παλαιῶν πληρὴ ἀνθρώπων  
ἴπαστο τὸ ἴθνη ἰσχυρίζοιτο i. 8. 9. Ἄλλος πρὸς ἄλλον διέκωλλον H. Gr. ii. 3. 23.  
Ὅδου . . ἄλλος ἄλλα λίγυ ii. 1. 15. See §§ 360, 497. 1, 542. 2.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed  
by grammarians Σχῆμα Ἀλκυονικόν); Περιφλεγίσθων τε βίουσι Κωνυτός τε  
α. 513. Εἰ δὲ α' Ἀρης ἄρχουσι μάχης ἢ Φοῖβος; γ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently  
indicated by the *form of the verb* or the *context*, and no stress  
is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise  
to the *third*, when its reference is sufficiently determined by  
the connection; thus, Ἐπεὶ δὲ ἡσθένει Δαρείος . . , ἐβούλετο,  
and when Darius was sick, he wished, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb.  
See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when refer-  
ring to a subject which is *indefinite*, or *general*, or *implied in  
the verb itself*; thus,

Ἐπεὶ εὐνοεῖσθαι, when it grew dark, Cyr. iv. 5. 5. Ἔουσι, there was an  
earthquake, Th. iv. 52. Κατίνψι χιόνι τὴν Θερσάνην ἔλην, καὶ τοὺς ποταμούς  
ἰσηξί Ar. Ach. 138. Ὅψι ἦν, it was late, ii. 2. 16. Ἦν ἔμφι ἀγορὰν πλὴ-  
θυνα i. 8. 1. Ὡς ἴσκει, as it seems, vi. 1. 30. Ὅδω δὲ ἔχην, [and it has  
itself thus] and thus the matter stands, v. 6. 12. Ἐν τούτῳ ἴσχετο vi. 3. 9.  
Καλῶς ἴσται vii. 3. 43. Ἐδύλωσι δὲ Mem. i. 2. 32. Ὡς δὲ αὐτῷ οὐ προ-  
χώρει but when [it did not succeed to him] he met with no success, Th. i. 109.  
Κάτω διχώρει αὐτοῖς iv. 8. 20. Μάχης δὲ, there is need of a battle, or there  
must be fighting, ii. 3. 5 (see §§ 357, 430. R.). Ἐμοὶ μελήσει περὶ τροφῆς  
αὐτῶν, [there shall be to me a care] I will take care of their support, Cyr. iv.  
5. 17 (see § 376. 2.). Τοῖς μὲν πισθεμύνοις αὐτῷ συνέτριψεν, τοῖς δὲ μὴ πισθεμύνοις  
μετίμασι Mem. i. 1. 4. Λίγουσιν, ἵτι ἐπὶ τούτῳ ἔρχονται, 'they say,' Cyr. i.  
2. 6. Καὶ οὐδὲν μίντοι οὐδὲ τούτου παθεῖν ἴφασαν (cf. Τελευθῆναι τις ἰλίγιστο)  
i. 8. 20. Ὅστιρ πάσχεισιν ἢ τοῖς μεγάλαις ἀγῶσι Th. vii. 69. Οὐτὶ ἄρα ἀν-  
ταδικιὸν δὲ, . . . ἰσίουν πάσχει, it is not right then to return an injury, whatever  
one may suffer, Pl. Crito, 49 c. Ἡ τοῦ οἰεσθαι ἰδῖναι ἀμαθία, ἢ οὐκ οἶδεν,  
the folly of one's supposing that he knows what he does not know, Pl. Apol. 29 b.  
Ἐπεὶ ἰσάληγξαι [sc. ὁ σαλπικτής], when [he blew the trumpet] the trumpet



*blow, or at the sound of the trumpet*, i. 2. 17. Ἐσήμεν τοῖς Ἕλλησι τῇ σάλπιγγι iii. 4. 4 (cf. Ἐς τούτῳ σημαίνει ἡ σαλπικγγτής iv. 3. 32). Ἐκέρυξεν ταῖς Ἕλλησι [sc. ἡ κέρυξ], proclamation was made to the Greeks, iii. 4. 36. Τὸν νόμον ἡμῶν πάντες ἀναγνώσονται Dem. 465. 14. Οἰνοχοεῖν [sc. ἡ οἰνοχόος] φ. 142.

**NOMEN.** α. When the pronoun is wholly indefinite in its reference, or, in other words, when the verb simply expresses an action or state without predicating it of any person or thing, the verb is termed *impersonal* (in, not, personā, persona). A verb thus employed is a compendious form of expression for the *kindred noun* with a *substantive* (or *other appropriate*) verb; thus, *It rains* = *There is rain*, or *Rain falls*. An impersonal verb, from its very nature, is in the 3d pers. sing.; and an adjective joined with it is in the neut. sing., or in the neut. plur. for the sing. (§ 451).

β. A verb is often introduced as *impersonal*, of which the subject is afterwards expressed in an *Inf.* or *distinct clause*; as, Ἐπεὶ δ' ἰδόντι αὐτῷ ἤδη σφριζέσθαι, and when now it seemed best to him to march, i. 2. 1. Οἱς καθέκει εἰς Καστωλεῦ πιδίον ἀρροῖσθαι i. 9. 7. Δῆλοι ἦν, ὅτι ἰγγύς του βασιλεὺς ἦν ii. 3. 6. Οὐκ ἦν λαβεῖν, [it was not, to take them, i. e. there was no such thing as taking them] it was not possible to take them, i. 5. 2. Ἔστι λαμβάνειν Ib. 3. Ἐξίστην ἡμῖν πιστὰ λαβεῖν, it is permitted you to take pledges, ii. 3. 26. Ἐξίστην ἰδεῖν, you can see, iii. 4. 39. Ἐγίνετο . . περιεῖσθαι i. 9. 13. See § 523.

γ. Personal and impersonal constructions are so blended and interchanged, that it is often difficult to determine, whether a verb is to be regarded in a particular instance as *personal* or *impersonal*, and whether a neuter pronoun or adjective connected with it is to be regarded as *Nom.* or *Acc.*; as, Τί δὲ αὐτὸν αἰτεῖν; [What needs him, or, What does it need him, § 432] What need is there that he should ask? ii. 1. 10. For the change of impersonal to personal constructions by attraction, see § 551.

δ. For the construction of verbs with the GEN. PARTITIVE, see §§ 361. β, 364.

§ 547. 3. The **SUBSTANTIVE VERB** is very often omitted, especially if it is merely a *copula*. Its omission is particularly frequent with *verbals* in -τός, in *general remarks* and *relative clauses*, and with such words as ἀνάγκη, χρεών, εἰκός, θίμις, καιρός, ὦμα, δῆλος, εἰσιμος, φροῦδος, δυνατός, οἶός τε, ῥάδιος, χαλεπός. Thus,

Τούτοι οὐ ποιητέον [sc. ἔσθι], this must not be done, i. 3. 15. Ἐν τῇ ἀντροῦ ὧν αἱ πηγαί, in the cave, whence the springs, i. 2. 8. Ποταμὸν, εὐ τὸ ὕδρος ἐτάδιον (cf. Οὐδ' ἦν τὸ ὕδρος) i. 4. 1. Δυσχερῆστους ἵστας ἀνάγκη ἀτάκτους ἵστας (cf. Ἀνάγκη γὰρ ἵστων) iii. 4. 19. Ὡς τὸ εἰκός iii. 1. 21. Ὡρα λίγην i. 3. 12. Δῆλον γὰρ ii. 4. 19. Cf. §§ 528, 538.

§ 548. 4. **SYNESIS** affects the number of the verb in two ways:—

I.) A *plural verb* may be joined with a *singular Nom.*, if more than one are referred to; as,

Τὸ πλῆθος ἐψηφίσαντο, the majority voted, Th. i. 125. Ὁ ἄλλος στρατὸς ἐσέλειτο Id. iv. 3.  
 αἱ τῶν ξυστρατηγῶν ἀπαρνήσαντο σφίνδε-  
 ρα Id. iii. 109  
 αἱ ἡμῶν . . ἀγούμεθα Pl. Lag. 657 d.  
 See § 453.

§ 549. II.) A *singular verb* may be joined with a *plural Nom.* regarded as but a *single object of thought*. This occurs chiefly in two cases: — (a) When the nominative is neuter, according to the following

**SPECIAL RULE.** The NEUTER PLURAL has its VERB in the *singular*.

That the want of agreement has in this case become the rule, seems to have arisen from the fact, that the neuter plural commonly denotes a mass of lifeless things, and likewise to be connected with the usage in §§ 336, 451. Exceptions are, however, frequent; chiefly, when things that have life are denoted, or when the idea of plurality is prominent, or in the non-Attic poets for the sake of the metre. Thus, Τὰ ἐπιτήδεια ἐπίλειπε, *provisions failed*, iv. 7. 1. Πλασία δ' ἡμῖν πάρισσιν v. 6. 20. Ταῦτα ἰδοὺ ἀφίλημα ἵσαι, *these things [or this] seemed to be useful*, i. 6. 2 (cf. § 451). Ἐνταῦθα Κύρῳ βασιλεία ἦν i. 2. 7 (cf. Ib. 8). Ἐνταῦθα ἦσαν τὰ Συννίκσιος βασιλεία Ib. 23 (§ 336). Τὰ εἶλη τῶν Λακκιδαιμονίων ἐμύσαντα αὐτὸν ἐξίστημι, 'the rulers,' Th. iv. 88 (cf. § 453. γ). Ἐποζύγια εἰμύοντο ii. 2. 15 (cf. iv. 5. 25). Τὰ ἐποζύγια ἐλαύνοντο iv. 7. 24 (cf. i. 5. 5). Ἦσαν δὲ ταῦτα δύο εὐχῆ i. 4. 4. Φανερὰ ἦσαν καὶ ἴσσαν καὶ ἀδράσων ἴχνη πολλά i. 7. 17. Τὰ δ' ἔργατα ἰφίοντο i. 8. 20. Ἄσπερα ἐν τῇ νυκτὶ ἀνίφθησαν, ἃ ἡμῖν τὰς θύρας τῆς νυκτὸς ἐμφανίζου Mem. iv. 3. 4. Ἔργα γίνοντο Δ. 310. For such examples as Ὅσσοι δαίνονται ζ. 131, see § 337.

NOTE. In the following example, apparently upon the same principle, a series of feminine plurals denoting natural phenomena is followed after an interval by a substantive verb in the singular; Καὶ γὰρ πάχυναι καὶ χάλασαι καὶ ἰσχυρίζαι ἐκ πλεονεξίας καὶ ἀπορμίας περὶ ἄλλαλα τῶν ταυρῶν γίνονται ἰσχυτικῶν Pl. Conv. 188 b. Cf. b.

(b) When the *verb precedes*, and is hence introduced as though its subject were, as yet, *undetermined* (cf. § 546. β). This construction is almost confined in prose to ἔστι and ἦν (compare, in French, the use of *il est*, and *il y a*). Thus,

Ἔστι γὰρ ἱεροὺς καὶ βωμοὶ καὶ ἱερὰ, *for [there is to me] I have both altars and sacred rites*, Pl. Euthyd. 302 c. Ἦν δ' ἐμφύσις αἰμάς Soph. Tr. 520. Ἔστι τούτου διττὸ τὸ βίω Pl. Gorg. 500 d. Γίγνεται . . ἐκχαίρει καὶ γάμος Id. Rep. 363 a. See § 523.

REMARK. A few other examples of the Nom. pl. masc. or fem. with a verb in the sing. occur in the poets; as, Κόμαι κατινήνοισι Hom. Cer. 280. Ἔμνη . . τίλλεται Pind. Ol. 11. 4. This construction was termed by the old grammarians Σχῆμα Πενταμερὲς or Βωώσιον.

§ 550. 5. ATTRACTION. The verb is sometimes attracted by a *word in apposition with the subject*; usually an *attribute* coming *between* the subject and the verb; as,

Ὁ δὲ χωρίον τούτου, ὡςτε πρότερον Ἐννία Ὀδοὶ ἱκαλῶντα, *this place, which was before called The Nine Ways*, Th. iv. 102. Ἔστι δὲ δύο λάφω δὲ Πομήνη ὑψηλὰ Id. iii. 112. Ἄπαν δὲ τὸ μέσον τῶν τευχῶν ἦσαν σταδίοις εἴς i. 4. 4.

§ 551. 6. A verb, of which the proper subject is an *Inf.* or *distinct clause* (or which is *impersonal* with an *Inf.* or clause dependent), often takes for a *Nom.* the *subject* of the *Inf.* or clause. In this case, the *Inf.* sometimes becomes a *Part.* Thus,

Λίγεται Ἀπόλλων ἰνδύειν Μαρσύαν, *Apollo is said to have slayed Marsyas*, = Λίγεται, Ἀπόλλωνα ἰνδύειν Μαρσύαν, *it is said, that Apollo slayed Marsyas*, i. 2. 8 (cf. Λίγεται δὲ καὶ τοὺς ἄλλους Πίεσαι . . διακινδυνεύειν i. 8. 7). Ἐλίσσεται τις, ὡς γιγνώσκουσι Vect. i. 1. Ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἱεβαλίην ἀγγέλλεται Cyt. v. 3. 30. Ὡς ἀγγέλλεται ἰ μὲν Πισάνδρος τετελευτηκώς, *that [Pisander was announced as having died] it was announced, that Pisander was dead*, H. Gr. iv. 3. 13. Ὁμολογῖται πρὸς πάντων κρᾶτιστος δὲ γινώσκει i. 9. 20 (cf. Ὁμολογῖται . . τοὺς ζῶντας ἐκ τῶν τεθνήκτων γιγνόμεναι Pl. Phædo, 72 a). Ὁ μὲν οὖν πρεσβύτερος παρὼν ἰτύγχανι [= Τὸν πρεσβύτερον παρίσται ἰτύγχανι], *the elder, therefore, happened to be present, i. e. it happened, that the elder was present*, i. 1. 2. Ὅτι ποιηρέτατοι γίγινται, οὐδὲ εὖ λανθάνουσιν [= λανθάνει] Œc. i. 19. Ἀρκίω θνήσκου' ἰγώ [= Ἀρκίω ἱμὶ θνήσκω], *it will be enough that I should die*, Soph. Ant. 547. Ἄλις [sc. ἱμὶ] τοσούτ' ἰγώ Id. Œd. T. 1061. Τοσούτοι ἀρκῶ σοι σαφηνίσαι μόνον, 'it is enough that I communicate,' Æsch. Pr. 621. Οὐ προσήκομις κολλάζην τοῖσδε, *it does not belong to these to punish us*, Eur. Or. 771. Κεῖσσαν γὰρ Ἀἴδα κεύθων, *for [he were better lying] it were better he were lying in the grave*, Soph. Aj. 635. Δῆλός τι ἦν πᾶσιν, ὅτι ὑπεριφοβήτε, *it was manifest to all, that he was exceedingly alarmed*, Cyt. i. 4. 2 (cf. Ὅτι μὲν σφόδρα ἠνιάθησαν, πᾶσι δὲ πλον ἰγίνετο H. Gr. vi. 4. 20). Δῆλος ἦν ἀνώμιος, *it was evident that he was sad*, or, *he was evidently sad*, i. 2. 11. Στέργων δὲ φανερός μιν ἦν οὐδὶνα, ὅσα δὲ φαίη φίλος εἶναι, τούτῃ ἰδὼλος ἰγίνετο ἰσιβουλίῳν ii. 6. 23. Σὺ δὲν ἡμῖν δίπαιος ἰ ἀντιχαρίζεσθαι, *it is therefore just that you should requite us*, Cyt. i. 1. 20. Τοὺς σοφούς . . πολλοῦ δίω [= πολλοῦ δι' ἱμὶ] βασιλεύουσιν λίγιον, *[much is wanting in order that I should call] I am far from calling the wise frogs*, Pl. Theæt. 167 b. Οἱ τοσούτου δίωσι μισέσθαι τὴν ἀρετήν τὴν ὑμῖν εἶναι Isocr. 300 a. In like manner, Αὐτοῦ ἐλίγου δέσαντος καταλιπευθῆναι, *when he had [wanted little of] narrowly escaped being stoned to death*, i. 5. 14. See § 546. γ.

NOTE. Sometimes the two modes of construction are united; as, Σοὶ γὰρ δὲ λίγεται πᾶν γι τιθεσπαιῦσθαι ἰ Ἀπόλλων, καὶ σοι πάντα ἐκίστη πιδόμενοι πρέστυν Cyt. vii. 2. 15. Ἠγγίλται . . ἢ σοι μάχην πᾶν ἰσχυρὰ γιγνόμεναι, καὶ ἰν αὐτῇ πολλοὺς . . τεθνήναι Pl. Charm. 153 b. Ἐδῆεν αὐτῷ, βροτῆς γινόμενης, σκαπτός πεισὶν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἰν τούτου λάμπεισθαι πᾶσαν iii. 1. 11.

§ 552. 7. The verb ἴφν is often separated from its subject by some of the words quoted; and is often thrown in *pleonastically*; as, "Εὖ λίγις," ἴφν, "ὦ Σιμμία," ἰ Κίβης, "You speak well, Simmias," said Cebes, Pl. Phædo, 77 c. Ὁ Ἡρακλῆς ἀκούσας ταῦτα, "ὦ γύναι," ἴφν, "ἔνομα δὲ σοι εἶ ἔστιν;" Mem. ii. 1. 26. Ἀποκρίνεται ἰ Χυρίσσοφοις. "Βαίψον," ἴφν, "πρὸς τὰ ἔρη" iv. 1. 20. See v. 1. 2; vi. 1. 31.

## II. USE OF THE VOICES.

§ 553. For a general statement of the use of the voices, see §§ 165, 166. *Irregularity* and *variety* in their use arise

chiefly from the following sources:—(a) From the use of the same verb as *transitive* and *intransitive*, or as *causative* and *immediate*. See § 555.—(b) From the formation of *v* *new theme*, with a *strengthened meaning*. See §§ 265, 319. 2.—(c) From the variety and extent of the *reflexive* uses of the verb, and their intimate connection, on the one hand, with the *intransitive*, and on the other, with the *passive* use. See §§ 165, 166, 557–561.—(d) From a *transition of meaning* in the verb. See §§ 556, 561. 2.—(e) From *ellipsis*. See § 555.

§ 554. As in most of the tenses the same form is both *mid.* and *pass.*, it is but natural that the distinction should be sometimes neglected in the *Fut.* and *Aor.* (§ 166). This occurs chiefly,

α.) In the use of the *Fut. mid.* for the *Fut. pass.*, as a shorter and more euphonic form; thus, Ἐξ ἑμοῦ τιμῆσιναι, *he shall be honored by me*, Soph. Ant. 210. Ὑψος καὶ ἡμῶν εἰσιναι τῇδ' ἡμῖν Eur. Or. 440. Μαστιγώσιναι σκευλεύσιναι, διδῆσιναι, λακκουθήσιναι τῷφθαλμῷ Pl. Rep. 361 e.

β.) In the use of the *Aor. pass.* for the *Aor. mid.* This occurs chiefly in *deponents* (§ 166. 2), and in other verbs in which the proper passive is wanting or rare. Thus, Ἠγάσθη τι αὐτόν, *admired him*, i. 1. 9. Διαλεχθῆναι ἀλλήλους, *having conversed with each other*, ii. 5. 42. Συναλλαγῖναι i. 2. 1. Διαθῆναι Ib. 14. Ἦσθη Ib. 18. Ἐδυνήθησαν iii. 1. 35. Ἐπιμειληθῆναι Ib. 38. Φοβηθῆναι ἀλλήλους ii. 5. 5.

NOTES. (1.) Whether verbs of the classes just mentioned employ the *mid.* or the *pass.* form of the *Aor.* must be determined by observation. (2.) Sometimes, though rarely, the *Fut. pass.* occurs as *mid.*, and the *Aor. mid.* as *pass.*; thus, Ἐπιμειληθόμεναι Mem. ii. 7. 8. Κατίσχυε ἔρωτι δινῇ Eur. Hipp. 27.

## A. ACTIVE.

§ 555. I. In many verbs in which the active voice is commonly or often transitive, it is likewise used *intransitively* or *reflexively* (§ 553). This use may be often explained by the ellipsis of a noun or reflexive pronoun (§ 427). Thus,

Ὁ δὲ βασιλεὺς ταύτῃ μὲν οὖν ἦγαν [sc. τὸ στρατιῦμα], *but the king did not [lead on his army] advance in this direction*, i. 10. 6. Ἄγι δῆ, *come now*, ii. 2. 10. Φίε δὴ τοῖσιν Rep. Ath. 3. 5. Βάλλ' [sc. εἰαυτόν] ἰς κύρκας! [Throw yourself to the crows] *Go, feed the crows! Go to the dogs!* Ar. Plut. 782. Ἐδόνῃ δούς [sc. ἑαυτόν], *giving [himself] up to pleasure*, Eur. Ph. 21. Ἀνακάλυπτε, ὃ κασίγνητον πάρα Id. Or. 294. Ἐντιῦθιν ἱξιαύνι i. 2. 7 (cf. § 427). Οὕτω δὲ ἵχει, *and thus [it has itself] the matter stands*, v. 6. 12. Εἵχον δινωῖς, *they were in a sad condition*, vi. 4. 23 (see § 363. β). Πρεσείχουσιν [sc. τὸν νοῦν], *to give attention*, Mem. iv. 5. 6. Ὑποδείκνυσιν [sc. ἑαυτόν] v. 7. 12. Πᾶσι τοῦ λόγου Ar. Ran. 580 (cf. i. 6. 6, and see § 560. 1).

NOTES. (a) Ἔχω used reflexively with an *adverb* is commonly equivalent to εἰμὶ with an *adjective*; thus, Εὐνοικῶς ἵχουσιν = Εὐνοικοὶ εἴησαν i. 1. 5.

erty, by adding some *distinct*.  
Hence,

*Genitive Constit.*

**RULE XVI.** AN ADJUNCT  
OR PROPERTY is put in the Gen.

Τὸ Μίνως στρατιῦμα, the army of Meno.

§ 383. REMARKS. α. The THING may be either *distinctly expressed* by it may be *involved in another word*; as, τράπης in σαρπηεύω (§ 389). Cf. §§ 3. 395. δ.

NOTE. In particular, adjectives in which a sub-  
j. - *privative* (§ 325), have often a Gen. defining it:

§ 384. β. A genitive *defining a substantive* connected with it by an *intervening word*. See, for examples, §§ 3. This form of construction may be referred to. Ἦν [ἀνθρώπος] ἑτῶν ὡς τριάκοντα, he was thirty years (§ 387).

§ 385. γ. A substantive governing the particularly *vios*, son, *oikos*, house, and other word or abode. Thus, Γλοῦς ὁ Ταυρῶ, Glus, the son of [sc. Θύγατρις] *Thygatri* Eur. Iph. A. 1570. Βυρρῶς [sc. Θύγατρις] Ar. Eq. 449. Θύραξί μ' ἱερίεργον ἐστὶ τοῦ Pittalus's [house], Ar. Ach. 1222. Εἰς οἰκὸν δὲ Cyr. ii. 3. 9. Τῶν ἐν Ἀδμήτου πατρὶν Eur. Alc. 768). Ἐν Ἀιδου Soph. Ant. 654 (cf. Εἰν Ἀιδου ἐπιού [sc. ἱερῶ] Mem. iii. 13. 3. Εἰς Τροφονίου [sc.

δ. The Gen. is often used in *periphrasis*, particularly by the poets, with *dimas*, form, *body*, *head*, words. Thus, Δίμας Ἀγαμέμνωνος = Ἀγαμέμνωνος γυναικὸς ἰοκάστης κεφαλὴ Soph. Oed. T. 950. ἱμῆς Eur. Or. 1082. See § 395. α.

ε. A substantive governing the Gen. is sometimes of an *adjective*; as, Χρυσὸν . . ἱπῶν, the gold of war words, Ar. Plut. 268. Ὁ μητρὸς ἱμῆς εἶδος ἔστι βίαν Eur. Ph. 56.

§ 386. An adjunct defining a *thing* or *property* of that thing, or points out as it. An adjunct defining a *PROPERTY* put to that property. Hence the *CONSTITUTION* 1. the *Genitive of Property*, or 2. the

to sell; as, Ταῦτα ἀποδόντες, εἴτε Σείθη ἀπὸδωκεν εἴτε ἥξει πρὸς γιγνώμενα, having sold these things, he has neither paid over the proceeds to Seuthes nor to us; vii. 6. 41. Λύομαι, to loose for one's self, to deliver, to ransom, to redeem; as, Εἴ τις ἐκ τῶν πολιτῶν λυσάμεν Dem. 316. 3. Τίθεμι ἢ γράφω νόμον, to make a law for another, τίθεμαι ἢ γράφωμαι νόμον, to make a law for one's self; as, Θεοὺς εἶμαι τοὺς νόμους σφύτους τοῖς ἀνθρώποις δύναι, I think that the gods have instituted these laws for men. Οἱ ἄλλοι αὐτοὺς ἴδοντα, men have instituted them for themselves, Mem. iv. 4. 19. Νόμον οὗτοι ἔγραψαν, these men (the Thirty) enacted a law, H. Gr. ii. 3. 52. "Ἢν νόμους καλοὺς γράψονται, if they (the citizens) should enact good laws, CEC. 9. 14. Βουλεύω, to give counsel to another, βουλεύομαι, to give counsel to one's self, to deliberate, to resolve (§ 35). Τιμωρίω, to take vengeance for another, to avenge, τιμωρίζομαι, to take vengeance for one's self, to punish.

§ 559. c.) RECIPROCAL; so that the middle is equivalent to the active with the reciprocal pronoun; as, Μαχόμενοι καὶ βασιλεὺς καὶ Κύρις καὶ αἱ ἀμφ' αὐτούς, 'fighting with each other,' i. 8. 27. Ἀμφὶ ὧν ἔχον διαφερόμενοι, 'quarrelling,' iv. 5. 17. Διηλλάξαντε [τοὺς ἴππους], 'exchanged,' Cyr. viii. 3. 32. — Hence the middle is extensively used in expressing actions which imply MUTUAL RELATION; as those of agreement and contention, of greeting and companionship, of intercourse and traffic, of question and answer, &c. Thus, Συντίθεμαι, to agree, διαλύομαι, to become reconciled, ἐκδίδωμαι, [to pour out libations together] to make a treaty, ἀγωνίζομαι, to contend, ἀμιλλάομαι, to vie, μάχομαι, to fight, ἀσπάζομαι, to embrace, to salute, ἴσχομαι, to attend upon, to follow, διελίγομαι, to converse, ἀνίσχομαι, to buy, κυνθάνομαι, to inquire, ἀποκρίνομαι, to answer, &c.

d.) CAUSATIVE; so that the middle denotes what a person procures to be done for himself; as, Θώρακα ἐποίησα, she had a corselet made, Cyr. vi. 1. 51. Ἄ δ' ἅπασας . . ἰσχυροῖσι Ib. i. 4. 18. Ἀπίλλωνος ἀνέθημα ποιησάμενος v. 3. 5. Ἐγὼ γάρ σε ταῦτα ἰσχύοντις ἰδιδάξωμαι, for I had you taught these things on purpose, Cyr. i. 6. 2. Τράπειζάν τε Περσικὴν παρετίθειν Th. i. 130. Ἐπίλιπον ἀπογράφειναι πάντας, they commanded all to [have their names registered] give in their names, H. Gr. ii. 4. 8. — Γράφομαι τίνα, to have the name of any one taken down as a criminal, hence to accuse; as, Οἱ γραφάμενοι Σωκράτην Mem. i. 1. 1. Περσέειναι, to go as an ambassador, πρὸςέειναι, to send an ambassador; as, Ὅσπερ ἱερὸςέειναι αὐτῇ πάντοτε vii. 2. 23; Οἱ πολέμιοι ἱερὸςέειναι, Ag. 2. 21. Μισθίω, to let upon hire, μισθίζομαι, [to procure to be let to one's self upon hire] to hire; as, Πλοῖον μισθωσάμενος vi. 4. 13.

§ 560. e.) SUBJECTIVE; so that the middle represents the action as more nearly concerning the subject, than the active (see § 174). Thus, (1.) if the active is a causative verb, the middle may form the corresponding immediates, (2.) if the active expresses an external or physical action, the middle may express the analogous internal or mental action; (3.) if the active represents a person as having a particular office, condition, or character, the middle may represent him as making it more his own by acting in accordance with it. Thus, — (1.) Γίνομαι, to make another taste, γινώσκω, to taste for one's self (see §§ 375, 430). Πάσχω, to make to cease, παύομαι, to cease; as, Ἐπαύει μὲν ταῦτον πολέως Mem. i. 2. 2; Ταῦτα εἰπὼν ἱσχύσατο i. 3. 12. Φοβίω, to cause to fear, to terrify, φοβέομαι, to fear; as, Τοὺς ἰσχυμένους πολιτῶν φοβήσεται iv. 5. 17; Ἐρεβύνει αὐτὸν i. 9. 9. Αἰσχύνω, to put to shame, αἰσχύνομαι, to be ashamed. Ἰσταναι, to make to stand, to station, ἵσταμαι, to stand (§ 48). Καίμην, to put to sleep, κοιμάομαι, to sleep. Ὀρίγω, to stretch out, ὀρίγομαι, to reach after,

hence to *desire*. Πείθω, to persuade, οἰδέομαι, to believe, to obey. Περαιῶ, to carry across, περαιόομαι, to go across. Στείλλω, to fit out, to send, στείλλομαι, to set out, to go. Φαίνω, to show, φαίνομαι, to appear. — (2.) 'Ορίζω, to bound, ὀρίζομαι, to determine; as, Ποταμὸν . . . δι' ἱερῶν ἐν' Ἀρμενίᾳ iv. 3. 1; Οἱ παῖδες οὐκ ὀρίζονται τοὺς ἰσχυρίστας ἑαυτῶν ἀνδρας ἀγαθοὺς εἶναι H. Gr. vii. 3. 12. Σκοπῶ, to view, to observe, σκοπέομαι, to consider; as, Οἱ λοχαγοὶ ἰσχύουσιν, εἰ εἶν τι εἴη ἐν ἡμεῖς λαοῦν . . . σκοπεύουσιν δι' αὐτοῦ ἰδοῦς παντάπασιν ἀνέλκων εἶναι τὸ χωρεῖν v. 2. 20. 'Αγάλλω, to adorn, ἀγάλλομαι, to pride one's self. Φράζω, to tell, φράζομαι, to tell one's self, to reflect. — (3.) Πολιτεύω (from πολιτός, citizen), to be a citizen, πολιτεύομαι, to conduct one's self as a citizen, to engage in politics, to manage state affairs; as, Φοργάδα ἐξ 'Αθηνῶν, . . . πολιτεύοντα παρ' αὐτοῖς [i. e. τοῖς Θουρῶσι] H. Gr. i. 5. 19; Οἱ μὲν πολιτεύουσιν ἐν ταῖς πατρίδι καὶ νόμοις τῶν πατρῶν Mem. ii. 1. 14.

§ 561. REMARKS. 1. If the reflexive action is direct or prominent, the reflexive pronoun is commonly employed; more frequently with the active voice (if in use), but often with the middle; as, 'Εαίς, ἀσίσφαζεν ἑαυτόν, he slew himself, Dem. 127. 3. Οἱ μὲν φασὶ βασιλίᾳ κλιθεῖναι τινὰ ἱσιφάξει αὐτὸν Κέρω, εἰ δὲ ἑαυτὸν ἱσιφάξασθαι i. 8. 29. 'Επισφαλιεῖσθαι αὐτὸν . . . κατισχύουσιν ἑαυτῷ Dem. 22. 13. 'Εαυτῷ ὄνομα καὶ δόναμιν περιπαύσασθαι v. 6. 17. Ἀλλήλοισι τι ἑαυτοῖς, they talked with themselves, v. 4. 34 (cf. § 559). Μεταστρίπτω ἐν Σόλῳ πρὸς ἑαυτόν i. 2. 26 (cf. § 558). Συνγίγνεται ἀλλήλοις Ib. 27. See § 504.

2. The middle voice, by a transition of meaning, (a) often becomes in its force the active of a new verb; and (b) sometimes, like the active, supplies the place of the passive (§ 556). Thus, — (a) Κόπτω, to smite, κέπτομαι, to smite one's self through grief, hence to bewail; as, Κόπτοσ' Ἄλκιον Ar. Lys. 396. See § 558 — 560. — (b) 'Απώλυντο ὑπὸ τι τῶν πολιέων καὶ χύοντο, 'were destroyed by,' v. 3. 3. 'Ἀκούομαι κακόν, I shall be called a villain, Soph. Oed. C. 988 (cf. § 556). Οἷδι τούτων ἐπιτρέπονται, they shall not [want] be deprived of these, i. 4. 8.

3. In many cases, the reflex reference is so obvious, or so indistinct, that it may be either expressed or omitted without affecting the sense; that is, the active or the middle may be employed at pleasure; thus, Αἰτῶ αὐτόν i. 1. 10. 'Ἡστούμεν βασιλίᾳ ii. 3. 19. Πολὺ φέρον. . . Μικρὸν φερόμενον Mem. iii. 14. 1. Πολὺν γὰρ μισθὸν . . . φέροντο Ec. i. 4. Μισθὸν τούτου φέροι Ib. 6. Παφλαγὸν καὶ Συμμάχους ποιήσασθαι . . . φίλοι ποιήσομεν τὸν Παφλαγόν v. 5. 22 (cf. Ib. 12, § 558). Οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια i. 5. 10 (cf. i. 3. 14, § 558). Ἔστιν ἑπὶ Σῶσι τι βούλοιο. Καὶ ἀπὸλλοι ἰθύιο vii. 2. 14. 'Ἐστράτισαν ἐν βασιλίᾳ ii. 6. 29. 'Ἐπὶ τὸν ἀδελφὸν Ἀρταξίερξην ἰσρατιεύοιο ii. 1. 1. — In some verbs, the use of the mid. form is poetic, especially Ἔπις.

4. It follows naturally from the distinction between the two voices, that the middle is more inclined to take its object in an indirect case than the active, thus, Οἱ δὲ φίλοις προσέλασαν ἐλαδίζον αὐτόν Cyr. i. 4. 8. 'Ο Σῶσις ἀνὴρ ἐλαδίζοιο Ib. 9.

### C. PASSIVE.

§ 562. The passive voice has for its SUBJECT an object of the active, commonly (α.) a direct, but sometimes (β.) an indirect object. Any other word governed by the active remains unchanged with the passive. The SUBJECT OF THE AO-

TIVE is expressed, with the passive, by the *Gen. with a preposition* (commonly *ὑπό*, but sometimes *ἀπό*, *ἐξ*, *παρά*, or *ἐκ*), or, less frequently, by the *simple Gen. or Dat.* (§§ 381, 417), or, yet more rarely (chiefly in poetry, especially *Ep.*), by the *Dat. with ὑπό*. Thus,

α. Περιβῆντο δ' αὐτὴ ὑπὸ τοῦ Μάσκα, and it was surrounded by the Mascas [= Περιῆντο δ' αὐτὴν ὁ Μάσκα, and the Mascas surrounded it], i. 5. 4. Οὐδὲνα κρίνω ὑπὸ πλείονων φιλιῆσθαι, I judge that no one has been loved by more [= Κρίνω πλείους φιλιῆσθαι οὐδέναν, I judge that more have loved no one], i. 9. 28. Εἰ θαλάττης ἔργοντο, if they should be excluded from the sea, H. Gr. vii. 1. 8 (§ 347). Τῶν δ' ἰσχύων ὁ λόφος ἰσχυρόσθη i. 10. 12 (§ 357). 'Ηξίου . . δοθῆναι οἱ ταῦτας τὰς πόλεις i. 1. 8 (§ 404. δ). Μουσικὴν μὲν ὑπὸ Λάμπρου παιδευθείς, having been taught music by Lamprus Pl. Menex. 236 a (§ 436). Ἐργὸν ἱερίσθη τι ταῦτα ὑπὸ σοῦ Cyr. v. 5. 16. Συληθεὶς γὰρ Ἡρακλῆς τὰς βοῦς . . ὑπὸ Νηλίου, for Hercules having been robbed of his kine by Neleus, Isocr. 119 d. Τί θῆτα . . οὐ καὶ σὺ τόπτι τὰς ἰσας πληγὰς ἰμοί, why then are not you beaten the same number of blows with me, Ar. Ran. 635 (· 435). Τεοῦστον τμήμα τέμνεται τὸ τετρημένον, δὲν τὸ τέμνει τέμνει, the thing cut is cut such a cut as the cutter cuts, Pl. Gorg. 476 d. Τὰ μεγάλα [sc. μυστήρια] μέρουσαι, πρὶν τὰ μικρὰ, you have been initiated into the greater mysteries before the less, Ib. 497 c. Ἄλλαι τι γινώμμαι ἀφ' ἑαύτων ἔλγουντο Th. iii. 36. Ἐκ βασιλείας διδομένα i. 1. 6. Παρὰ πάντων ἡμολογῶνται i. 9. 1. Ὁμολογῶνται πρὸς πάντων Ib. 20. Ἐπὶ πόλεις τεταγμένοι, ἢ ὑπὸ τοῦ διῆναι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι ii. 6. 13. Τὶς ὑπὸ τῷ πατρὶ τετραμμένος, 'brought up [under] by his father,' Pl. Rep. 558 d.

β. Καταφρονέθη ὑπ' αὐτῶν, I was despised by them [= Καταφρονήσατένι μου, they despised me], Pl. Euthyd. 273 c : § 375). Τὸ κρατὶν ἡδυνῶν . . Κρατοῖν' ἂν ὑπὸ τοῦ Ἐρωτος Id. Conv. 196 c (· 350). Ἀπιστοῦνται δ' ὑφ' ἀπάντων Πελοποννησίων, and they are distrusted by all the Peloponnesians [= Οἱ δὲ Πιλοποννήσιοι ἀπαντες ἀπιστοῦσιν αὐτοῖς], Isocr. 92 a (§ 406). Οἱ τῶν Ἀθηναίων ἱππιτρεαμένοι τὴν φυλακὴν, those of the Athenians who had been intrusted with the guard [= οἷς ἡ φυλακὴ ἱππιτρεατα, to whom the guard had been intrusted], Th. i. 126. Οἱ Κορίνθιοι ταῦτα ἱσταταλμένοι, the Corinthians having received these directions, Id. v. 37.

§ 563. REMARKS. 1. When the active has more than one object, it is commonly determined which shall be the subject of the passive by one or the other of the following preferences; — (a) *The passive prefers, as its subject, a direct to an indirect object of the active.* — (b) *The passive prefers, as its subject, the name of a person to that of a thing.* — If these preferences conflict, sometimes the one prevails, and sometimes the other. The latter preference often leads to construction by *synecdoche* (§ 438); thus, Ἀποτμηθεὶς τὰς κεφαλὰς, cut off as to their heads [= Ἀποτμηθεῖσων τῶν κεφαλῶν, their heads being cut off], ii. 6. 1 (cf. Κύρου ἀποτίμνεται ἡ κεφαλὴ i. 10. 1). Δισφραμέναι . . τοὺς ὀφθαλμούς [= Ἐχόντες τοὺς ὀφθαλμούς δισφραμένους] iv. 5. 12. Τὰ ὦτα τιτρετωμέναι, having his ears bored, iii. 1. 31.

§ 564. 2. The passive is sometimes the converse of the *middle* rather than of the active; and hence *deponents* may have a passive. Thus, Μισθῆναι δὲ οὐκ ἐπὶ τούτῳ ἴφασαν, 'that they had not been hired,' i. 3. 1 (§ 559. d). Θώρακες εὖ ἱεργασμένοι, corselets well made, Mem. iii. 10. 9 (cf. Ἀνδριάντας καλῶς ἱεργασμένοι, 'having made,' Ib. ii. 6. 6). Ἐργασθήσεται, it shall be



NOTES. (a.) The neuter ἄλλο is often used with τί, τι, οὐδὲν, and μηδὲν with the ellipsis of a verb, commonly παῖν, πρᾶσσω, πάσχω, εἰμί, or γίγνομαι thus, Τί ἄλλο οὗτοι [sc. ἰσείησαν] ἢ ἰσικεύουσιν; *What else have they done but plot against us?* Th. iii. 39. "Ἄλλο τι ἐν ἡ . . ἀγωνίζομαι; ii. 5. 10. "Ἐκείνους οὐδὲν ἄλλο ἢ τοὺς πτωχότατας περιλαύων ἰδὲτα, 'did nothing but,' Cyr. i. 4. 24. Εἰ . . μηδὲν ἄλλο ἢ μετενίγκεις Ib. 6. 39. — (b.) Hence arises the use of ἄλλο τι ἢ, or, the ἢ omitted, ἄλλο τι (also written ἄλλοτι), as an interrogative phrase; thus, "Ἄλλο τι ἢ περὶ πλείοντος παῖ; *Do you [do any thing else than regard] not regard it of the highest consequence?* Pl. Apol. 24 c. "Ἄλλο τι ἢ οὐδὲν κωλύει; *Does any thing whatever forbid?* iv. 7. 5. "Ἄλλο τι οὖν εἰ γὰ φιλοκερδῆς φιλοῦσι τὸ κέρδος; *Do not then the covetous love gain?* Pl. Hipparch. 226 e.

§ 542. γ.) PROSPECTIVELY and RETROSPECTIVELY. "Ἄλλος ἄλλον εἴλκε, *one drew up another*, v. 2. 15. "Ἄλλος ἄλλον . . ἴθραυι, *they were dush-ing, one against another*, Soph. El. 728 (cf. § 145). Τίς ἄλλος, ἄλλος ἄτι-ρος, *now one, and then the other*, Ib. 739. "Ἄλλοτι καὶ ἄλλοτι, [at one time and at another] *now and then*, ii. 4. 26. So, when two are spoken of, "Ὁ ἑτε-ρος τὸν ἑτερον παῖσι, *the one strikes the other*, vi. 1. 5.

δ.) DISTRIBUTIVELY. Οὔτοι μὲν, ὁ Κλειάρχης, ἄλλος ἄλλω λίγει, *these men, Clearchus, say, one one thing, and another another*, ii. 1. 15 (§§ 451, 497. 1). Οἱ δὲ πολέμιοι . . ἄλλος ἄλλῃ ἰστέπνεται iv. 8. 19. Οὐ μὲν ἴτι ἀγέραι, ἀλλ' ἄλλω ἄλλω, *no longer in a body, but some in this direction, and others in that*, i. 10. 13. Εἰκάζει δὲ ἄλλω ἄλλος i. 6. 11. "Ἄλλοτι ἄλλῃ ἀποβαίνειν H. Gr. i. 5. 20.

## CHAPTER V.

### SYNTAX OF THE VERB.

#### I. AGREEMENT OF THE VERB.

§ 543. RULE XXIX. A VERB agrees with its subject in number and person; as,

'Εγὼ λήψομαι, *I shall take*, i. 7. 9. Σὺ ἔρῃς ii. 1. 12. 'Ἠσάντο Δαρεῖος i. 1. 1. 'Τμῆς δόξειε i. 4. 15. Διευχίτην τὴν φάλαγγα i. 8. 17.

NOTE. AGREEMENT, whether in the appositive, the adjective, the pronoun, or the verb, has the same general foundation, and, to a great extent, the same varieties and exceptions. The four rules of agreement may be thus presented in a tabular form:—

CASE.	
AN APPOSITIVE	} agrees with { GENDER, NUMBER, and CASE.
AN ADJECTIVE	
A PRONOUN	
A VERB	} its subject in { GENDER, NUMBER, and PERSON.

§ 544. REMARKS. 1. In COMPOUND CONSTRUCTION, both *syllipsis* and *zeugma* are common (§ 329. N.); thus,

Ἀπολειπίσασιν ἡμᾶς Ξανίας καὶ Πασίων i. 4. 8. Κύρου ἀποτίμνεται ἡ παλαιὰ καὶ χυρὴ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διάκων εἰσπίπτει i. 10. 1. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τὰ τε ἄλλα πολλὰ διασπάζουσι Ib. 2. Κύρις τε καὶ ἡ στρατιὰ παρεῖληθε, καὶ ἰγύνοντο i. 7. 16. Ἐγὼ καὶ σφῶ βαρεῖα συμφορὰ πικρὰ γένηται Eur. Alc. 404. Σὺ δ' ἡ μακαρία μακαρίως θ' ἐστὶ πόντος ἦναιτο Eur. Or. 86. Δουτὶς οὐ τε καὶ Συμμίης Pl. Phædo, 77 d. Cf. §§ 446, 497

NOTES. α. When the subject is *divided* or *distributed*, the verb sometimes agrees with the *whole*, and sometimes with *one of the parts*; thus, Ὅση ἰδύνοντο ἱπποτες, where they each could, iv. 2. 12. Ἀνισαίνοντο δὲ, ἔπειτα ἰούρχαν ἱπποτες iii. 1. 3. Πάντες δὲ οὗτοι παρὰ ἴθνη, ἐν πλαισίῳ πλῆρει ἀνδρώπων ἱπαστον τὸ ἴθιος ἰσχυρίζοντο i. 8. 9. Ἄλλος πρὸς ἄλλον διέκαλλον H. Gr. ii. 3. 23. Οὔτω . . ἄλλος ἄλλα λίγει ii. 1. 15. See §§ 360, 497, 1, 542. β.

β. In *syllipsis*, the poets sometimes adopt the following arrangement (termed by grammarians Σχῆμα Ἀλκμαινικόν); Πυριφλεγίσθων τε βίουσιν Κώνυτός τε α. 513. Εἰ δὲ κ' Ἀρης ἀρχοῖ μάχης ἢ Φοῖβος γ. 138.

§ 545. 2. ELLIPSIS. When the *subject* is sufficiently indicated by the *form of the verb* or the *context*, and no stress is laid upon it, it is commonly *omitted*. This remark applies,

a.) To the *first* and *second personal pronouns*, and likewise to the *third*, when its reference is sufficiently determined by the connection; thus, Ἐπεὶ δὲ ἡσθένει Δαρείος . . , ἐβούλετο, and when Darius was sick, he wished, i. 1. 1. See § 502.

NOTE. The personal pronouns are implied in the very affixes of the verb. See §§ 171, 172.

§ 546. b.) To the *third personal pronoun*, when referring to a subject which is *indefinite*, or *general*, or *implied in the verb itself*; thus,

Ἐπεὶ ἐννεπένεσσι, when it grew dark, Cyr. iv. 5. 5. Ἔουσι, there was an earthquake, Th. iv. 52. Κατίνψι χιόνι τὴν Θερμένην ἔλην, καὶ τοὺς ποταμοὺς ἱππῆς Ar. Ach. 138. Ὅψι ἦν, it was late, ii. 2. 16. Ἦν ἀμφὶ ἀγορὰν πλήθυσαν i. 8. 1. Ὡς ἴσκει, as it seems, vi. 1. 30. Οὔτω δὲ ἔχει, [and it has itself thus] and thus the matter stands, v. 6. 12. Ἐν τούτῳ ἔρχοντο vi. 3. 9. Καλῶς ἔσται vii. 3. 43. Ἐδήλωσι δὲ Mem. i. 2. 32. Ὡς δὲ αὐτῷ οὐ πρὸς χόρην but when [it did not succeed to him] he met with no success, Th. i. 109. Κάτω διχώρει αὐτοῖς iv. 8. 20. Μάχης δὲ, there is need of a battle, or there must be fighting, ii. 3. 5 (see §§ 357, 430. R.). Ἐμοὶ μελήσει περὶ τροφῆς αὐτῶν, [there shall be to me a care] I will take care of their support, Cyr. iv. 5. 17 (see § 376. β.). Τοῖς μὲν συμβαίνει αὐτῷ ἐνίφει, τοῖς δὲ μὴ συμβαίνει μεσίμει Mem. i. 1. 4. Λίγουνσι, ὅτι ἐπὶ τούτῳ ἔρχονται, 'they say,' Cyr. i. 2. 6. Καὶ οὐδὲν μένει οὐδὲ τούτου παθῆν ἴσασιν (cf. Τελευθῆναι τις ἰλίσσεται) i. 8. 20. Ὅστις πάσχειεν ἐν τοῖς μεγάλοις ἀγῶσι Th. vii. 69. Οὔτις ἀρεὰ ἀνταδιδῶν δίδω, . . . ἰοῦν πάσχει, it is not right then to return an injury, whatever one may suffer, Pl. Crito, 49 c. Ἡ τοῦ εἰσθεῖν εἰδῖναι ἀμαθία, ἃ οὐκ εἶδεν, the folly of one's supposing that he knows what he does not know, Pl. Apol. 29 b. Ἐπεὶ ἐλάττωγχε [sc. ὁ σαλπικτής], when [he blew the trumpet] the trumpet

improved by justice, and ruined by injustice, Pl. Crito, 47 d. Ἦναι σ' ἐπείκειν αἱ στρατηγοὶ εὐμενέον Ar. Ach. 1073. Ὡφαί: μὲν Κύρου ζῆν, [Cyrus ought to be living] *Would that Cyrus were living!* ii. 1. 4. Οὐκ ἔχῃ μίνα σπουδῇ, *But ought you not to be considering?* Apol. 3. Cf., in English, the familiar use of *ought*, the Impl. of *owe*, as a Pres.

§ 568. IV. The tense may vary according as an action is viewed in its relation to the *present time*, or to the *time of another action, either past or future*. The tense of an *Inf.* or *Part.* is commonly determined by its connection with another verb, without regard to the present time. In the *Ind.*, the tense is properly determined by the relation of the action to the present time; but in Greek, if the *Ind.* is dependent upon another verb, its tense is often determined by the time of that verb, particularly in *indirect quotation*. In the *Subj.* and *Opt.* modes, from their very nature, there is commonly a union of the two considerations. Thus,

Ῥαίχετε ἀνδρὶ ἑκάστῳ δόνειν, *he promised to give each man* (the giving future at the time of the promise), i. 4. 13. Ἐχὼν ἑπτακιστὸν ἀνίστη στρατιώταις, *he went up, having* (at the time of his going up) *three hundred hoplites*, i. 1. 2. Ἀνίσταντο . . . λίξοντι δ' ἰγίγνωσκον, *they rose to say* (future at the time of the rising) *what they thought* (past at the time of the narration), i. 3. 13. Πιστεύειν ἀληθέσιν, δ' ἱλαίης, ἰσῆρας vii. 7. 25. Εἴπει . . . στρατηγούς μιν ἱλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλινται Κλέαρχος ἀπάγειν . . . ἡγούμενα αὐτῶν Κύρου, ἴσθις . . . ἀπάγειν, *recommended, that they should immediately choose other generals, if Clearchus [is] was unwilling to lead them; that they should ask Cyrus for a guide, who [will would conduct them back]*, i. 3. 14. Τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγχι πρὸς βασιλίᾳ, *and they had indeed a suspicion, that he was leading them against the king*, i. 3. 21. Ἐδαύμασι, τίς παραγγέλλει i. 8. 16. Ἐπιμιλιῦσα, ὅ τι ποιῆσαι βασιλεὺς Ib. 21.

REMARK. AN INFINITIVE, denoting an action which must be future, from the very nature of the governing word, often employs the *Fut.*, but far more frequently the appropriate *achronic* tense; thus, Συμπράξιν ὑπαιχνεῖται. Ἰδῆται δὲ τὰς πάμπαν μὴ καίειν vii. 7. 19. Ῥαίχεσθαι πρὸς αὐτοῖς αὐτοῖς συστῆσαι Ib. 31. Μηνῆσαι ὑπαιχνεῖσθαι vii. 6. 38. Ῥαίχετό μοι βουλεύεσθαι, ἰδῆται δὲ μοι ὑμᾶς ἐκίλειν ii. 3. 20. See § 583.

#### A. DEFINITE AND INDEFINITE.

§ 569. The INDEFINITE and the DEFINITE tenses are thus distinguished. The former represent an action *simply as performed*; the latter represent it *definitely as performing*. The former merely express that an action has been, is, or will be performed; the latter present a picture of the action in the course of its performance. The former take a single glance at it, as one complete act conceived of as momentary; the latter observe its progress, as begun and going forward by continued or repeated effort, but not yet complete.

If action is conceived of as motion in a straight line, the definite tenses may

be said to present a *side view* of this line, so that it is seen in its *full length*; but the indefinite tenses to present only an *end view* of it, so that it appears as a *mere point*. Thus,

Definite View.

Indefinite View.

(—————)

( . )

§ 570. Hence an action is represented,

a.) By the definite tenses, as *continued* or *prolonged*; but by the Aor., as *momentary* or *transient*. Thus,

Τῶς μιν οὖν πιλταστὰς ἰδόντες οἱ βάρεσσαι καὶ ἱμάχοντο· ἱσιυὴ δὲ ἰγγυὴ ἦσαν οἱ ἰαλῖται, ἱεράσσοντο. Καὶ οἱ μιν πιλτασταὶ ἰούθι· ἴσαντο διώκοντες. The barbarians then received the targeteers (momentary) and fought with them (continued); but when now the hoplites were near, they turned to flight (momentary). And the targeteers immediately followed pursuing them (continued). v. 4. 24. Ἴνα ἡ . . . ἡσυχίαν ἴχῃ, ἡ . . . ἀφύλακτος ληφθῇ Dem. 45. 2. Διαλίγουν, καὶ μάθι πρῶτον τίνες ἴσιν, converse with them, and learn first who they are, iv. 8. 5. Ἐσιυδὼν ἅπαντα ἀκούσῃσι, κρινάτι, καὶ μὴ πρότερον προλαμβάνῃσι Dem. 44. 2. Δοξῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχιν αὐτῶν i. 1. 8. Λαβὼν, having taken (momentary). Ἐχων, having (continued), i. 1. 2.

NOTES. 1. Any dwelling of the mind upon the agent, mode, or circumstances of an action, and any attempt at graphic description, commonly lead to the use of the definite tenses; thus, Ἀσπερίσαντο (Κλίσσερχος δ' ἱλεῖν), they answered (and Clearchus was the speaker), ii. 3. 21 (cf. ii. 5. 39; iii. 3. 3). Ἐλεῖς Ξεινοφῶν, ἡμένηναι δὲ Τιμηρίδιος v. 4. 4. See § 576.

2. In the IMPERATIVE, the momentary character of the AOR. is peculiarly favorable to vivacity, energy, and earnestness of expression; thus, Σὺ οὖν πρὸς θεῶν συμβούλιον ἡμῖν ii. 1. 17. Ἀκούσατε οὖν μου πρὸς θεῶν v. 7. 5. "Βλίψον," ἴφν, "πρὸς τὰ ἔρη, καὶ ἴδῃ ὡς ἄεστα πάντα ἴσσι" iv. 1. 20.

§ 571. b.) By the definite tenses, as a *habit* or *continued course of conduct*; but by the Aor., as a *single act*. Thus,

Ἐπεὶ δὲ ἶδον αὐτὸν, οἷσις πρὸς τὸν προσκύνουν, καὶ τότε προσκύνησαν, ἀπ' when those saw him who were before in the habit of prostrating themselves before him, they prostrated themselves even then, i. 6. 10. Διόφθιμον γὰρ προσκύνοντες τοῖς στρατιώταις, καὶ ἵνα γι λοχαγὸν διόφθιμον iii. 3. 5. Ὅστις δ' ἀφικνύτο . . . πρὸς αὐτὸν, πάντας οὕτω διακρίβει ἀνταίμακτο i. 1. 5. Πολλὰκις ἰόντις ἐπὶ τὰς θύρας ἀπήνουν. Ὅ δὲ ἱλατίδας λίγων διῆγι i. 2. 11. Στεροὺν δὲ οὐδὲς ἱλασί· οἱ δὲ διώξαντες τῶν ἰστίων ταχὺ ἱσαίνοντο i. 5. 3.—Hence the great use of the definite tenses in the description of character. See Anab. i. ch. 9; ii. ch. 6.

§ 572. c.) By the definite tenses, as *doing at the time of, or until another action*; but by the Aor., simply as *done in its own time*. Thus,

Τούτῃ τῇ τρίτῃ ἰσορῡθήσαν σταθμούς τέσσαρας. Ἦνίκα δὲ τὸν πέμπτον ἰσορῡόντο, ἶδον βασιλείον τι. In this way, they made four day's-marches. And while they were making the fifth, they saw a palace. iii. 4. 23. Ἀσπίκνυνται εν-

χρὸς, . . καὶ ἰδόντες πολλοὺς οὐκ ἴδον, *they slew many, and continued the pursuit until they saw*, γ. 4. 16. Τούτων ἐκίλιοντο διαφυλάττειν αὐτὰ τὴν τι γυναῖκα καὶ τὴν σκηνήν Cyr. γ. 1. 2. Ταύτην οὖν ἐκίλιοντο ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ὡς ἂν αὐτὸς λάβῃ Ib. 3.

§ 573. d.) By the definite tenses, as *begun, attempted, or designed* (doing, not done); but by the Aor., as *accomplished* (done). Thus,

Κλῆρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵναι· οἱ δὲ αὐτὸν τι ἱσχυρόν . . . Τίτι μὲν μικρὸν ἐξίφυγεν τὸ μὴ καταπιεσθῆναι, ὕστερον δ' ἐπὶ ἰγνώ, ὅτι οὐ δύνασθαι βιάσασθαι. *Clearchus attempted to force his soldiers to proceed; but they began to stone him. He then narrowly escaped being stoned to death* (the completion of the act of stoning); and afterwards, when he became convinced that he should not be able to prevail by force (to accomplish his attempt). i. 3. 1. "Ὅπως ἦν ἐγίνετο" νῆες οὐραὶ, . . περὶ τοῦνόματος δὲ ἐντύβην ἰλοδοροῦμεθα. Ἡ μὲν γὰρ ἴσταν προστίθει πρὸς τοῦτομα, . . ἰγὰρ δὲ τοῦ πάππου τὴν μὲν Φιδωνίδην. . . Τῇ χεῖρὶ κοινῇ ξυνίστημι, καθίμεθα Φειδισπιδὴν. *When this son was born to us, thereupon we began to quarrel about the name. For she insisted on tacking ἴσταν to his name, and I was for giving him his grandfather's name, Phidonides. At last we made a compromise, and named him Phidippides*. Ar. Nub. 60. "Ὅτ' ἐξίκαλλον τοὺς θεοὺς, when I was for expelling the gods, Ib. 1477. Ἐκαινόμην ξίφει· ἄλλ' ἐξέλεψεν. . . Ἀρετὴ Eur. Iph. T. 26. Ὀνειρόμηνισι ἰδὼς δωτήνην Hdt. i. 69.

NOTES. α. Hence the definite tenses are often used with a negative to *deny* the attempt as well as the accomplishment of an action; thus, Κλῆρχος οὐκ ἐβιάζετο (ἐπὶ τὸν λόφον, *Clearchus did not undertake to march upon the hill*, i. 10. 14. Ζεινοφῶν τοὺς μὲν πειραστὰς οὐκ ἤγειν iii. 4. 39. Ἐπὶ δὲ οὐδὲς ἂν εἰλεγεν, ἵππιν iii. 2. 38. Ἐπὶ δὲ οὐδὲν ὀφίλιμον ἔλεγεν, ἱερῶτος τοῦ ἱεροῦ κατεσφάγη. Ὁ δὲ λοιπὸς ἔλεξεν. *And when he would say nothing useful, he was put to death in the sight of the other. But the second said*. iv. 1. 23.

β. A person is often spoken of as *having done* what he *has attempted to do*; thus, MEN. Δίπαια γὰρ τόδ' εὐτυχίῳ κτείναντά με; ΤΕΥΚ. Κτείναντα; Διόν γ' ἴσας, εἰ καὶ ζῆς θανάῳ. MEN. Θιὸς γὰρ ἰσχύμι με, τῷδ' ἐσχεμαι. *Men. For is it right that he should prosper, having slain me? Teuc. Having slain you? You tell a wonder, indeed, if, being dead, you are yet alive. Men. For heaven preserves me, but, so far as lay in him, I am no more*. Soph. Aj. 1126 (§ 410). Σὺν ψυχᾷ ἀπέβηλον, τίνοις ἱκετινά ε' ἔπεισα Eur. Ion, 1498.

§ 574. e.) By the definite tenses, as *introductory*; but by the Aor., as *conclusive*. Thus,

Οἱ ἡρώτων Κύρου . . ὁ δ' ἀπεκρίνατο, *who asked Cyrus; and he answered*, i. 3. 20 (cf. Ἀξίου . . ἀναγγεῖλαι Ib. 19). Ἀκούσαντες ταῦτα ἰπιδόντες καὶ δίδεσσαν i. 4. 16. Οἱ Ἕλληες ἰβουλύνοντο· καὶ ἀπεκρίναντο ii. 3. 21.

NOTE. Verbs of asking, inquiring, commanding, forbidding, deliberating, attempting, endeavouring, besieging, wounding, and some others, are introductory in their very nature, and hence incline to the use of the definite tenses; thus, Τί δι' αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἔχοντα; *Why must he ask for them* (which of itself accomplishes nothing), and not come and take them (which is final)? ii. 1. 10. Σὺλλίξας στρατίωμα, ἰπολιόρχη Μίλητον καὶ κατὰ γῆν καὶ κατὰ

θάλατταν, καὶ ἰσχυρῶς κατέγων τοῦ ἐκπαιστωμένου i. l. 7. Καὶ πολλοὶ κατετίσμενοι, καὶ ἰκρέθησαν τῶν Ἑλλήνων iii. 4. 26.

§ 575. REMARKS. 1. As the Aor. is an achronic tense, except in the Ind. (§ 565), it is in this mode only that the *Pres. indefinite* is wanting (§ 168. α). It is commonly supplied by the *Pres. definite*, but sometimes by the *Aor. or Perf.* See REM. 2, and §§ 233, 577, 578.

2. The AOR. in the *Ind.* is properly a *past tense*; but, from the want of the *Pres. indefinite*, it often supplies the place of this tense, or is used *achronically*. In these uses, it differs from the *Pres. definite*, in representing the action either *more simply or singly*, or with a certain expression of *instantaneousness, energy, decision, or completeness*. Ἀνὰ δ' ὅταν τοῖς ἴδον ἀχθῆται ξυνὸν, ἔξω μολὼν ἴταυος καρδίαν ἀνοι, and when a man becomes weary of the society of those at home, going abroad he relieves his heart at once of its disgust, Eur. Med. 244. Καὶ αὐτὸς γὰρ ἰσταδίσα πρὸς βίαν παθὶ ἱσάψει, ἴσθη δ' αὐτοῖς, ἦν χαλὰ πύδα Id. Or. 706. Ὅταν δ' ἐκ πλιονεξίας καὶ πονηρίας τις, ἀσπασί οὗτος, ἰσχύσῃ, ἡ πρώτη πρὸς αὐτοῖς καὶ μικρὸν πταίσμα ἔπαντα ἀνιχαίσις καὶ δίστις, 'instantly tosses off and dissipates,' Dem. 20. 25. Ταχὺ εἶπεν Pl. Rep. 406 d. Ἐσθῆς ἔργον, I fully approve the act, Soph. Aj. 536. Σοὶ ταῦτα . . παρήνισα Id. Phil. 1433. Σὶ . . εἶπεν τῆδε γῆς ἔξω πρὸς, 'I bid you peremptorily,' Eur. Med. 271. Ὡμωσα δ' οἷον ἔργον ἴσθ' ἔργασίην Ib. 791. Ἀπίπτουσα τριάντι συγγίνῃσι ἀλλήλων τιμῶν Id. Iph. A. 509. Ἦσθη ἀπυλαίς, ἰγίλασα ψολοκρυμταίς, ἀπικυδάρῃσι μύθῳ, περιπύκνυσα, I enjoy your threats, I laugh at your boastings of smoke, &c., Ar. Eq. 696. Ἐδέξμεν τὸ ἦνθις, I welcome the omen, Soph. El. 668.

§ 576. 3. The Greek has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange the Aor., Impf., and Historical Pres. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back again into the shade of the past. The variety, vivacity, and dramatic life of Greek narrative can be preserved but very imperfectly in translation, from the fact that the English has no definite tenses, except by circumlocution, and has far less freedom than the Greek in uniting the past and present tenses. Thus, Ἐπὶ δὲ καὶ ἰσταυθ' ἰχάρευον οἱ Ἕλληες, λίσσονται δὲ καὶ τὸν λόφον οἱ ἰσπῶς · οὐ μὴν ἴτι ἀβρόοι, ἀλλ' ἄλλοι ἄλλοθεν · ἰφίλυτο δ' ὁ λόφος τῶν ἰσπῶν · τίλος δὲ καὶ πάντες ἀπικύρησαν. Ὁ οὖν Κλίμαχος οὐκ ἀνίσταται ἰπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πύπτῳ Λύκιον τὸν Συρακοῦσι καὶ ἄλλον ἰπὶ τὸν λόφον, καὶ πηλὸν, κασιδόντας τὰ ὄρη τοῦ λόφου, εἰ ἴσταν, ἀπαγγέλλαι. Καὶ ὁ Λύκιος ἤλασί τι, καὶ ἰδὼν ἀπαγγέλλαι, ὅτι φεύγουσιν ἀπὸ κρείτος. Σχιδὸν δ' ὅτι ταῦτα ἦν, καὶ ἤλιος ἰδύτο. Ἐσταυθα δ' ἴσθησκαι οἱ Ἕλληες, καὶ θίμῃσι τὰ ὄπλα ἀνισπῶντο · καὶ ἄμα μὲν ἰσπῶμαζον, ὅτι οὐδαμῶς Κύρος φαίνοντο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδὲς παρίη i. 10. 13 - 16. See iii. 4. 25 - 27, 38, 39; i. 8. 23 - 27; iv. 7. 10 - 14; v. 4. 16, 17; vi. 1. 5 - 13.

4. There is no precise line of division between the offices of the definite and indefinite tenses. In some cases it seems to be indifferent which are employed. And the definite tenses, as the *generic forms* (§ 566. α), often occur, where the indefinite would seem to be more strictly appropriate. The use of the Impf. for the Aor. occurs especially in Hom. and Hdt.

5. In verbs in which the Aor. was not formed, or was formed with a different signification, the Impf. remained as both the definite and indefinite past tense; as ἦν and ἴσθην (§§ 53, 55, § 301. 7), which are more frequently used as Aor.

### B. INDEFINITE AND COMPLETE.

§ 577. I. The indefinite and the complete tenses are thus distinguished. The former represent an action as *performed in the time contemplated*; the latter represent it as, *at the time contemplated, having already been performed*. In the former, the view is directed to the action simply; in the latter, it is specially directed to the completion of the action, and to the state consequent upon its performance. Hence arise two special uses of the complete tenses; the one to mark emphatically the *entire completion* or the *termination* of an action; and the other, to express the *continuance of the effects* of an action. Thus,

Ταῦτα μὲν ποίειαι, *such things has he done* (and is now upon trial for), L. 6. 9. 'Ἐστ' ἀναγκάζω ἄλλον ἔχειν ἄσ' ἂν κολύφωσι μου,' whatever they may have stolen from me (and may have in their possession), Ar. Eq. 1147. 'Ἦλθον οἱ Ἴνδοι ἐκ τῶν πολιμίων, οὓς ἐκαστόφωι Κῦρος ἐπὶ κατασκευῇ, καὶ ἔλιγον, ὅτι Κροῖσος μὲν ἡγμένον . . . ἡσημίνας εἴη τῶν πολιμίων· δίδωγμένον δ' εἴη πᾶσι τοῖς συμμάχοις . . . παρῖναι . . . πιστεμφίνας δὲ Κροῖσον καὶ εἰς Λα. πειδαιμονα περὶ ζυμμαχίας Cyt. vi. 2. 9. Περὶ μὲν οὖν τῶν ἰδίων ταῦτά μοι προ-μνήσθη· περὶ δὲ τῶν κοινῶν . . . , 'let these things have been premised,' Isocr. 43 d. 'Ὀρίσθη ὅρων ἡ βραδύτης· οὖν δὲ . . . βοηθήσεται, let your sluggishness have reached its full limits; and do you now assist, Th. i. 71. Ταῦτα μὲν οὖν, ὃ Εὐ-θύμημι τι καὶ Διονυσόδωρε, πειραίσθη τι ὅμην, καὶ ἴσως ἰκανῶς ἔχῃ· τὸ δὲ δὴ με-τὰ ταῦτα ἰσχυρίζεται Pl. Euthyd. 278 d. 'Ἀπειργάσθη δὲ ἡμῖν καὶ αὕτη . . . ἡ πολιτεία Id. Rep. 552 e. Πειραίσθη, [let it have been tried] let a trial be made, Ar. Vesp. 1129. 'Ἐξόντες δὲ ἴσως εὐν θύραν κλεισθεῖσθαι, and going out they commanded the door [to be closed and to remain so] to be kept closed, H. Gr. v. 4. 7.

§ 578. REMARKS. α. The consequences of an action are usually more obvious and more permanent in that which is acted upon, than in that which acts. The receiver feels the blow more deeply and longer than the giver. We find here a reason why the complete tenses are used so much more in the *passive* than in the *active*, and why, in the *active*, so many verbs want them altogether (§§ 256, 580).

β. As the object of the complete tenses is to ascribe the consequences of an action, rather than to narrate the action, they naturally occur more frequently in the *Part.* than in the other modes. Some modern languages, as the English, the French, the German, have no pass. form by inflection, except the Perf. Part.

γ. For the same reason, the transition in § 233 is natural and easy. We subjoin an example, which marks strikingly the distinction between the Perf. used as a Pres. and the Aor.; Τιβύων οἱ θανόντες, *those who have died* (referring to the past event) *are dead* (referring to the present state consequent upon the event), Eur. Alc. 541 (but, Θνήσκω, I am dying, Ib. 284).

λ. In the Epic, the use of the Plup. as Impf. or Aor. is more extended than in the Attic, and has perhaps some connection with the usage in § 194. 3. Thus, Βεβήκει, *went*, A. 221. Βεβλήκει E. 66.

§ 579. ι. The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past* action to the *present* time. The action which it denotes is *past*; but the *state* consequent, to which it also refers, is *present*. The tense is therefore in its time, as in many languages in its form, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present* element has a far greater prominence in the *Greek* than in the *English* Perf.

ζ. An action is sometimes so regarded as continued in its effect, that the *Pres.* supplies the place of the *Perf.* This is the common use of the *Pres.* in ἔχω, *to come*, and εἴχαμαι, *to go* (cf., in Eng., *I am come*, and *I am gone*); and is not infrequent in ἀκούω and κλύω, *to hear*, μανθάνω, *to learn*, νικάω, *to conquer*, and some other verbs. In these verbs, the *Impf.* may supply the place of the *Plup.* Thus, Εἰς καλὸν ἦκετ', *you [come] have come opportunely*, iv. 7. 3. Κύρος δὲ οὐκ ἦκεν, *and Cyrus had not yet come*, i. 5. 12. Οὐτὶ ἀποδιδράξει, *οὐδὰ γὰρ ὅση εἰχονταί*, 'whither they have gone,' i. 4. 8. Ὡς ἡμῖν ἀκούομεν, *as we [hear] have heard*, v. 5. 8. Ἀετι μανθάνω Eur. Bac. 1297. Νικῶμιν τι βασιλία ii. 1. 4.

§ 580. II. Unless the attention is specially directed to the *effect* of an action, the *generic* Aor. more frequently supplies the place of the *specific* Perf. and Plup. (§ 566. α), as a more familiar, more vivacious, and often a shorter or more euphonic form. This use prevails especially in the *active voice* (§ 578. α). The Aor. often occurs in immediate connection with the Perf. or Plup. Thus,

Ἐφ' ἣ [κρήνη] λίγεται Μίδας τὸν Σάτυρον θηρῶσαι, *ὄνῃ κερᾶς αὐτῷ, at which [fountain] Midas is said to have caught the Satyr, having mixed it with wine* i. 2. 13. Ταύτην τὴν πόλιν ἐξέλιπον οἱ θουαῖοντες, *this city its inhabitants had left*, Ib. 24. Νυνὶ δὲ Θεσσαλοῖς . . ἰβοήθησι, *and now it has aided the Thes-salians*, Dem. 22. 7. Τελευτὰ παθὼν καὶ πάσχων, *having suffered and suffering such things*, Id. 576. 18. Ἀποδιδρακόντες πατήρας καὶ μητέρας, *οἱ δὲ καὶ εἴνα καταλίσκοντες* vi. 4. 8. Πεισιτέρους πτωχῶναι, καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε, καὶ πρὸς τοῦς Ἕλληνας διαβίβληκε Ἰσοκρ. 163 a. Οὐχ ἰσχυρομένους οὐδ' ἰμεινόμεναι τὰ δίκαια λόγους Dem. 576. 22. ΣΤΡ. Ἦκα μὲ δίδάξει, ὄντα εἶπεν ἱλάλυθα. ΣΩ. Ἦλθες δὲ κατὰ τίς; Ar. Nub. 238.

NOTE. The use of the Aor. for the Perf. is especially common in the *Part.*

### C. FUTURE.

§ 581. I. The dim, shadowy future has little occasion for precise forms to mark the *state* of the action. It is commonly enough to mark the action *simply as future*. Hence the inflection of most verbs has but a single Fut., the *indefinite*; leaving the *definite* and *complete Futures*, if they require



to be distinguished from this, to be expressed by a *Participle* and *substantive verb*; as,

Σκῆρος ἱκετεύσά μοι ἵσται τὸ λυπεῖν, *Scyros shall hereafter content me* (continued, § 570) Soph. Ph. 459. Τῶιδ' ἵσται μίλον Id. CEd. C. 653. Ἄνδρα κα ταπεινόντις ἰσέσθῃ, *you will have him — man*, vii. 6. 36. Τὰ δόντα ἰσόμεθα ἰγνώσκειν, καὶ λόγον ματαίως ἀπηλλαγμένοι Dem. 54. 22.

§ 582. II. The Future Perfect expresses the sense of the Perf. with a change of the time; that is, it represents the state consequent upon the completion of an action as future. As it carries the mind at once over the act itself to its completion and results, it is sometimes used to express a future action as *immediate*, *rapid*, or *decisive*, and hence received its old name of *paulo-post-future* (paulo post futurus, *about to be a little after*). In verbs in which the Perf. becomes a *new Pres.*, the Fut. Perf. becomes a *new Fut.* (§§ 233, 239). Thus,

Ἦν δὲ μὴ γίνεσθαι, μέσθην ἰμοὶ κτελεύσειται, *but if there should not be, I shall have wept in vain*, Ar. Nub. 1435 (ᾧ 564. 3). Οὐδὲς . . . μετιγγραφήσεται, ἀλλ', ὅσπου ἢ τὸ πρῶτον, ἰγγιγράψεται, *no one shall be enrolled (the simple act) elsewhere, but shall remain enrolled (the state consequent upon the act of enrolment) as he was at first*, Id. Eq. 1370. Φεράξῃ καὶ πιστεύσειται, *speak and it [shall be done at once] is done*, Id. Plut. 1027. Ὅταν δὴ μὴ εἶπω, πιστεύσωμαι, 'I shall desist at once,' Soph. Ant. 91. Νομίζετε ἐν τῷδε τῇ ἡμέρᾳ ἰμὶ τι πατακισέψομαι, καὶ ὑμᾶς οὐ πολὺ ἰμοῦ ὕστερον, 'shall be immediately cut down,' i. 5. 16. Ἐάν γὰρ ἔρα ἰμοὶ δοῖται τινα . . . αὐτίκα μάλα θύει τινάμεναι, τινάξω ὅστος, 'he shall be dead,' i. e. 'he shall die instantly,' Pl. Gorg. 469 d (cf. Καταβλάσκει ἵσται, Διασχισμένον ἵσται Ib.). Μηνησιόμεθα, *we shall remember*, Cyr. iii. 1. 27 (§ 233). Εὐθὺς Ἀρίστιος ἀφιστάξω. Ὅστις φίλος ἡμῖν οὐδὲς λειπέσεται, *Aristeus will immediately withdraw; so that no friend will remain to us*, ii. 4. 5.

§ 583. III. A future action may be represented more expressly as on the point of accomplishment, or as connected with destiny, necessity, will, purpose, &c., by the verbs μέλλω, ἰθίω or θίω, βούλομαι, δεῖ, χρεῖ, &c. with the Inf. This Inf. may be Pres., Aor., or Fut., according to the view taken of the action in respect to definiteness and nearness (§ 568. R.). Thus, Ἰδὼν παῖδα . . . μέλλοντα ἀποθνήσκου, *seeing a boy about to die*, vii. 4. 7. Ὁ σταθμός ἵστα ἱμελλὲ παταλύνει i. 8. 1. Μιλλήσαντά τι παθῶν Cyr. vi. 1. 40. Εἰ μὴ πλοῖα ἴσθαι μίλλω ἱκανά, *if there are to be vessels enough*, v. 6. 12. Οὐκ ἰθίω ἰθύν, *I am not willing to go, or I will not go*, i. 3. 10. Ἐγὼ θίω, ὃ ἄνδρες, διαβιβάζω ὑμᾶς iii. 5. 8. Βουλεύομαι, ὃ τι χρεῖ ποιῶν i. 3. 11.

REMARKS. (a) The ideas of *destiny*, *purpose*, &c., are often expressed by the simple Fut. Especially is the *Fut. Part.*, both with and without ὅς, used continually to express *purpose* (§ 635). Thus, Οἱ εἰς τὴν βασιλικὴν εἴχλην παιδιόμηναι . . . τί διαφίρουντι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πιθήσονται καὶ διψήσονται καὶ ἄγουσθῆσονται, 'if they must hunger and thirst,' Mem. ii. 1. 17. Τὸν ἐθῶς βιωσόμενον, *he that would live well*, Pl. Gorg. 491 e. Συλλαμβάνει Κύρον ὅς ἀποκτείνων, *he apprehends Cyrus [as about to put him to death] with the design of putting him to death*, i. 1. 3. Ἐσπεμψέ

ενα ἱερῶντα, *he sent one to say*, ii. 5. 2. Πιμφθίς παρὰ βασιλῆος κελύουσιν ii. 1. 17. Μαχοῦμαις συνήμ i. 10. 10. See § 531. a. — (b) Instead of the Fut. Part., the Pres. is sometimes employed to denote purpose, according to § 573, especially with verbs of motion; thus, Ταῦτ' ἐκδικάζων ἦλθον, *I went to avenge this wrong*, Eur. Suppl. 154.

§ 584. IV. A future action, in view of its *nearness*, its *certainly*, its *rapidity*, or its *connection with another action*, may be conceived of as *now doing*, or even as *already done* (§ 567); and may hence be expressed by the Pres., Aor., or Perf. Thus, Κακὸν ἤκου τινί, *evil is coming upon some one*, Ar. Ran. 552 (cf. Δῶσι τις διαπν Ib. 554). 'Ἀπωλόμισθ' ἄρ', εἰ κακὸν προσέισσιν νίον παλαιῶ, πρὶν τοῦτ' ἐξηστληκίνας Eur. Med. 78. Εἴ με τόξων ἰγκρατὴς αἰσθήσεται, ἔλωλα, καὶ σὶ προσδιαφθιρῶ, *if, while possessed of the bow, he shall discover me, I am undone, and I shall destroy you besides*, Soph. Ph. 75. Εἰ δὲ δὴ κατακτινῶ τί με, ὁ νόμος ἀνίστασιν Eur. Or. 940. Οὐκ εἰ ξυνίεζον, ἥνικ' ἡ εισώσμεθα κίεον βίον σά-ντος, ἢ οἰχόμεσθ' ἄμα; Soph. Tr. 83. 'Ἀπίσταλκά σοι τόδε τὸν λόγον δῶρον Isocr. 2 b. — For *presents* which are commonly used as *futures*, see § 200. b.

§ 585. V. The FUTURE sometimes occurs for a *present* or *past* tense, as a less direct and positive form of expression, or as though the action were not yet finished; thus, Τοῦμιν δ' ἰγὼ . . . στίγμ' ἰδὲν βουλήσομαι, 'I shall wish,' i. e. 'am resolved,' Soph. CEd. T. 1076. XOP. Παῖδς τιθῆαι χυρὶ μνηστῆρ σίδν. 'ΙΑΣ. Οἶμαι, τί λίξις; 'Ὡς μ' ἀπώλισας, γύναι Eur. Med. 1309. Πῶς φῆς; τί λίξις; 'Ὡς μ' ἀπώλισας, γύναι Id. Hel. 780. This exclamatory use of τί λίξις for τί λίγεις or τί ἔλιξας, as though the communication were not yet finished, belongs particularly to Euripides.

## IV. USE OF THE MODES.

§ 586. For a classification and designation of the modes according to the character of the sentences which they form (§ 329. N.), see ¶ 27.

### A. INTELLECTIVE.

§ 587. Intellective sentences express the *actual* or the *contingent* (§ 329. N.). The idea of contingency is expressed in two ways; by the form of the verb, and by a particle, commonly ἄν (Ep. καί or κέν, Dor. καί). The two ways are often united for the stronger expression; and they may be both neglected, if the idea is either not prominent, or is too obvious to require expression. The forms of the verb which in themselves express contingency are the *Subjunctive* and *Optative* modes (§ 169). Intellective sentences not employing these modes (either because they are actual, or because their contingency is simply expressed by a particle or is not 'expressed at all) employ the *Indicative*, which is the generic mode (§§ 177, 330. 1).

REMARKS. 1. It may be said in general, that the *Ind.* expresses the *actual*; the *Subj.* and *Opt.*, the *contingent*. But it must be understood that this, like

all similar statements in grammar, has primary reference to the conceptions of the mind, rather than to the reality of things; that is, to employ the technical language of philosophy, it must be taken *subjectively*, rather than *objectively*. The contingent is often, from strong assurance or vivid fancy, spoken of as actual; while, on the other hand, the actual, from diffidence or courtesy or some other cause, is not unfrequently spoken of as contingent. This statement is also limited by the generic use of the Ind., as mentioned above.

2. An action which is now future has, from the very nature of things, some degree of contingency; and therefore, in the Fut. tense, no distinction is made between the Ind. and the Subj., but any rule requiring in other tenses the Subj. in this requires the Ind. And even the use of the Fut. opt. appears to be limited to the *oratio obliqua*, in which it takes the place of the Fut. ind. in the *oratio recta* (§§ 607, 608).

§ 588. 3. The particle of contingency, *ἄν*, may commonly be distinguished from the conjunction *καί* for *et* (§ 603) by its position, as it never stands first in its clause, which is the usual place of the conjunction. It chiefly occurs with the past tenses of the Ind. and with the Opt., to mark them as depending upon some condition expressed or implied; with the Subj. after various connectives; and with the Inf. and Part., when the distinct modes to which they are equivalent would have this particle. It is extensively used with the Subj., in cases where it would have been omitted with the Opt., for the reason, as it would seem, that the separation, in form, of the Subj. from the Ind. was later and less strongly marked than that of the Opt. (177). The insertion or omission of *ἄν* for the most part follows general rules, but in some cases appears to depend upon nice distinctions of sense, which it is difficult to convey in translation, or upon mere euphony or rhythm. Upon its use in not a few cases, manuscripts differ, and critics contend. Verbs with which *ἄν* is connected are commonly translated into Eng. by the potential mode.

§ 589. Contingency is viewed as either present or past; that is, a contingent event is regarded either as one of which there is some chance at the present time, or merely as one of which there was some chance at some past time. PRESENT CONTINGENCY is expressed either by the Subj., or by the *primary tenses of the Ind.*; and PAST CONTINGENCY, either by the Opt., or by the *secondary tenses of the Ind.*

The tenses of the Subj. and Opt. are therefore related to each other as *present* and *past* tenses, or, in sense as well as in form (§§ 168, 196), as *primary* and *secondary* tenses; and the rule above may be thus given in a more condensed form:—

PRESENT CONTINGENCY IS EXPRESSED BY THE PRIMARY TENSES; PAST CONTINGENCY, BY THE SECONDARY.

NOTE. Future contingency is contained in present; for that which *will* be contingent, is of course contingent *now*.

§ 590. REMARKS. 1. It cannot be kept too carefully in mind, that the distinction above has no reference to the time of the *occurrence* of an event, but only to the time of its *contingency*. Thus, in the two sentences, "I can go if I wish," and "I could go, if I wished," the time of the *going* itself is in

both the same, i. e. *future*. But in the former sentence, the *contingency* is *present*, because it is left undecided what the person's wish is, and therefore there is still some chance of his going; while in the latter, the *contingency* is *past*, because it is implied that the person does not wish to go, and therefore, although there was some chance of his going before his decision, there is now no chance. Hence, in the former sentence, present tenses are employed; and in the latter, past.

2. The limits of past are far wider than those of present contingency; for there is nothing which it is proper for us to suppose at all, of which we may not conceive that there was some chance at some distant period in past eternity. The dividing line between present and past contingency may perhaps be thus drawn; whatever is supposed *with some degree of present expectation*, or in *present view of a decision yet to be had*, belongs to the head of *present contingency*; but whatever is supposed *without this present expectation or view of a decision*, to the head of *past contingency*. Past contingency, therefore, includes, (1.) all *past* supposition, whether with or without expectation at that time; (2.) all supposition, whether present or past, which *does not imply expectation, or contemplate a decision*, that is, all *mere supposition*; (3.) all supposition, whether present or past, in despite of a prior decision. Thus:

#### A. PRESENT CONTINGENCY.

*I will go, if I can have leave* (and I intend to ask for it).  
*I think, that I may go, if I can have leave.*  
*I wish, that you may go.*

#### B. PAST CONTINGENCY.

##### (1.) Past supposition.

*I thought, that I might go, if I could have leave.*  
*I wished, that you might go.*

##### (2.) Present supposition not implying expectation or contemplating a decision.

*I would go, if I should have leave* (but I have no thought of asking for it).  
*I could go with perfect ease.*  
*I should like to go.*

##### (3.) Present supposition in despite of a prior decision.

###### a. In regard to the present.

*I would go, if I had leave* (but I have none, and therefore I shall not go).

###### B. In regard to the past.

*I would have gone, if I had had leave* (but I had none, and therefore did not go).

§ 591. 3. As the difference between the Subj. and Opt. is one of time, rather than of essential office, some have chosen to consider them as only different tenses of a *general conjunctive* or *contingent mode*. With this change, the number and offices of the Greek modes are the same with those of the Latin, and the correspondence between the Greek conjunctive and the English potential modes becomes somewhat more obvious (see ¶ 33). According to this classification, which deserves the attention of the student,

although it is questionable whether it is best to discard the old phraseology, the

Present Subjunctive	becomes the	Definite Present (or the Present) Conjunctive
Present Optative	" "	Definite Past (or the Imperfect) Conjunctive.
Aorist Subjunctive	" "	Aorist Present (or Primary) Conjunctive.
Aorist Optative	" "	Aorist Past (or Secondary) Conjunctive.
Perfect Subjunctive	" "	Perfect Present (or the Perfect) Conjunctive.
Perfect Optative	" "	Perfect Past (or the Pluperfect) Conjunctive.

4. Contingent sentences, like actual (§§ 566 – 568, 576, 584, 585), are liable to an interchange and blending of tenses. Past contingency is often conceived of as present; and present, as past. Hence, primary tenses take the place of secondary, and secondary of primary. This interchange may be observed particularly between the Subj. and Opt. modes.

§ 592. The Subj. and Opt. occur, for the most part, in dependent clauses; and indeed some grammarians have refused to regard them as being ever strictly independent. It results from the principles already laid down, that, in their use as dependent modes, *the Subj., for the most part, follows the primary tenses; and the Opt., the secondary.* To this general rule, however, there are many exceptions.

**NORM.** In the application of this rule, the tenses of the *Imperat.*, as from its very nature referring to present or future time, are to be regarded as *primary* tenses; those of the *Inf.* and *Part.*, as *primary* or *secondary*, according to the finite verbs, whose places they occupy, or, in general, according to those upon which they themselves depend.

§ 593. In the expression of contingency, the Ind. is properly distinguished from the Subj. and Opt. by the greater positiveness with which it implies or excludes present anticipation. Thus supposition with present anticipation is expressed by the primary tenses; but there is here this general distinction, that the Fut. Ind. anticipates without expressing doubt, while the Subj. expresses doubt. On the other hand, supposition without present anticipation is expressed by the secondary tenses; but with this general distinction, that the Opt. supposes, either with some past anticipation, or without regard to any decision, while the secondary tenses of the Ind. suppose in despite of a prior decision.

**REMARKS.** α. In the expression of contingency, the *Impf. Ind.* has commonly the same difference from the *Aor.* and *Plup.*, as, in English, the *Impf. Ind.* and potential from the *Plup.* In respect to the time of the action, therefore, the contingent *Impf. ind.* commonly refers to *present* time, and the *Aor.* and *Plup.* to *past*. See §§ 599, 601. β, 603. γ.

β. We may, say in general, that *supposition as fact* is expressed by the appropriate tense of the Ind. (§§ 587, 603. α); *supposition that may become fact*, by the Subj.; *supposition without regard to fact*, by the Opt.; and *supposition contrary to fact*, by the past tenses of the Ind.; while in these tenses

there is this distinction, that the Impf. expresses supposition *contrary to present fact*, but the Aor. and Plup. *contrary to past fact*.

γ. The Epic sometimes joins *τί* with the Fut. ind., when it depends upon a condition expressed or understood; as, *Εἰ δ' Ὀδυσσεύς ἔλθῃ* . . . *εἰψά* π. . . *ἀποτίσεται* p. 539. A similar use of *ἄν* in the Att. is rare and doubtful.

§ 594. δ. Indefiniteness constitutes a species of contingency. Hence (1.) the construction with the relative indefinite (§ 606); and (2.) the use of *ἄν* with the past tenses of the Ind. to denote an action, not as occurring at a definite time, but from time to time, as the occasion might occur, or, in other words, to denote a *habitual action*; thus, *Πολλάνης γὰρ ἔφη μὲν ἄν τις* *ἔλθῃ*, *for he would often say, that he was in love with some one*, Mem. iv. 1. 2. *Εἰ δὲ τίνα ἔρῃ διὸν ἔντα εἰκονόμεν* . . . *εὐδὲνα ἄν πάποτε ἀφίλιτο*, *ἀλλ' αἰὼ πάλιν προσεῖδεν* i. 9. 19. *Εἰ τις ἀντὶ δουρίῃ* . . . *βλακίσυιν*, . . . *ἴπαισιν ἄν, καὶ ἄμα αὐτοῖς προσιλάμεναι* ii. 3. 11.

§ 595. The contingent modes are often used where the Ind. might have been employed. The Opt. with *ἄν* for the (α.) Pres. or (β.) Fut. ind. is particularly frequent; and often serves, by suggesting instead of asserting, to give to the discourse that tone of moderation and refined courtesy, which was so much studied by the Greeks, especially the Athenians. (See §§ 604. b, 605. 5.) The use of the Subj. for the Ind. is more limited, and occurs chiefly (for the Fut.) in (γ.) earnest inquiry respecting one's self, and in (δ.) strong denial. Thus,

α. *Αὐτὸ ἄν . . . τὸ δέον εἴη*. *Θάπτον γὰρ ἀναλώσουςι*, *this [would be] is the very thing we want; for they will sooner expend*, iv. 7. 7. *Καὶ Θερῶντις μὲν οὐκ ἄν ἀριστήσαιεν*, *ἢν δὲ τι δέη* . . . *Θερῶσι μίχρει δίστου* Cyr. i. 2. 11 (cf. § 594). *ΣΩΚ. Δημογραφία ἔρα τίς ἴσται ἡ παντική*. ΚΑΛ. *Φημί*. ΣΩΚ. *Οὐκ οὖν ῥητορικὴ δημογραφία ἄν εἴη* Pl. Gorg. 502 d. This use of the Opt. is particularly frequent in argumentative conclusions.

β. *Φημί, καὶ οὐκ ἄν ἀρνησίνην*, *I confess, and [would not] will not deny it*, Dem. 576. 17. *Ἄλλ' οὐκίτι' ἄν κρύψαιμι* Ar. Plut. 284. MEN. *Οὐκ ἄν μισίμην*. ΠΡ. *Οὐδ' ἔγωγ' ἀφήσομαι* Eur. Iph. A. 310. — This use of the Opt. is particularly frequent in the first person.

γ. *Ποῖ βῶ; πᾶ σῶ; τί λίγω*; *Whither [can] shall I go? where stop? what say?* Eur. Alc. 864. *Εἴπωμεν, ἢ σιγῶμεν, ἢ τί δράσομεν*; Id. Ion, 758. *Εἴπαις τι δώσεις, ἢ στραφαῖς οὐτάς τω*; Soph. Ant. 315. *Κάμπελλου τοῦ σοῦ μέρου*; Ib. 554. See § 611. 3.

NOTE. In the Epic language, the use of the Subj. for the Fut. ind. is more extended.

δ. *Οὐ γὰρ σε μὴ . . . γινῶσ' οὐδ' ὑποπτεύσουσιν*, *for they [cannot] will not know nor suspect you*, Soph. El. 42. *Αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δίσσης* vii. 3. 26. *Ὁ πλοῖον βοηθήσει*. *ἢν τι* . . . *οὐδὲς μνηστὴς μίνη* iv. 8. 13.

NOTES. (1.) This use is most frequent in those forms of the Subj. which have no forms of the Ind. closely resembling them, viz., the Aor. pass. and the 2d Aor. It is, on the other hand, less frequent in the Pres., resembling the Pres. ind., and in the 1st Aor. act. and mid., resembling the Fut. ind. (cf. 601. N.). In this emphatic negation, the Subj. is regularly preceded by a double

negative, *οὐ μή*. The construction may be explained by supplying a word as phrase expressing fear (cf. § 602. 3); thus, *Οὐ δίδωμαι μὴ γινῶσι*, *I have no fear that they would know*. Compare such passages as, *Οὐ φίλος, μή σε ἀγάγω* Mem. ii. 1. 25; *Ὁχλὶ δὲος, μή σε φιλήσῃ* Ar. Eccl. 650. (2.) The similar use of *οὐ μή* with the Fut. ind. is to be explained in the same manner; as, *Ὁ σὺ μὴ μεθίσχημαί ποτε*, *never will I follow you*, Soph. El. 1052.

§ 596. We proceed to the application of the general principles which govern the use of the distinct modes, to particular kinds of sentences, which may be termed, from their offices or connectives, *desiderative* (expressing wish, from *desidero*, *to desire*), *final*, *conditional*, *relative*, and *complementary* (§ 329. N.).

### (1.) *Desiderative*.

§ 597. A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tenses; in the latter case, by the *secondary*. In the former case, (α.) if the wish is expressed with an *assurance* that it will be realized, the *Ind. Fut.* is used; but, (β.) otherwise, the *Subj. mode*. In this use, both the *Ind. Fut.* and the *Subj.* may be regarded as less direct modes of expression instead of the *Imperat.* In the latter case, (γ.) if the time for realizing the wish is already *past*, the *secondary tenses of the Ind.* are used with *εἰ γάρ* and *εἴθε*; but, (δ.) otherwise, the *Opt. mode*. (See §§ 590, 593.) Hence the *Opt.* becomes the simplest and most general form of expressing a wish; and from the frequency of this use, it has derived its name (§ 169. 3). Thus,

(α.) *Ὡς εὖν ποιήσῃτε, καὶ αἰδέσθῃ μοι*, *thus then [you will do] do, and listen to me*, Pl. Prot. 338 a. *Μηδὲν τῶνδ' ἐρεῖς* Aesch. Sept. 250.

NOTES. (1.) A wish is often expressed in the form of a question. Hence in Greek, as in other languages, the interrogative Fut. often supplies the place of the *Imperat.*; as, *Οὐκ ἄξιδ' ὡς τάχιστα; καὶ . . ἄφῃσι μόνῃ*, [*Will you not carry? Carry her away instantly, and leave her alone*], Soph. Ant. 885. *Ἄξις τις ἰλθὼν διῦρο τὸν βοτῆρᾶ μοι; ταύτην δ' ἱᾶται* Id. Oed. T. 1069. *Οὐ μὴ καλήσεις, ἀλλ' ἀκολούθῃς ἡμοί;* [*Won't you not talk? Don't talk, but follow me*], Ar. Nub. 505. (2.) For the Fut. with *ἴσως* in the place of the *Imperat.*, see § 602. 3. (3.) The Aor. and Pres. are also used with *τί οὖν οὐ*, or *τί οὐ*, in the earnest expression of a wish; as, *Τί οὖν, ἴφθι δ' Κῦρος, οὐ . . ἱλιέας μοι;* *Why then, said Cyrus, have you not told me? i. e. tell me*, Cyr. ii. 1. 4. *Τί οὖν, ἴ δ' ἴς, οὐκ ἔρωτᾷς;* Pl. Lys. 211 d.

§ 598. (β.) *Μὴ ἀναμύνωμι*, *let us not wait*, iii. 1. 24. *Μὴ μάλλωμι, ἴ ἄνδρες, ἀλλ' ἀπαιθόντες ἤδη αἰεῖσθε* Ib. 46. *Δύο τῶν περιεχουσάτων στρατηγῶν ἐπιμιλίσθων· ἐπισθοφυλακῶμι δ' ἡμῖς* iii. 2. 37. *Ἀλλὰ μ' ἐκ γι τῆδε γῆς πόρρω μισσοι ὡς τάχιστα, μηδ' αὐτοῦ θάνατο* Soph. Tr. 801. *Φε', ἐκπύθωμαι* Eur. Herc. 529. *Μὴ ποιήσης ταῦτα, do not do this*, vii. 1. 8. *Μηδὲν ἀδυμήσαται ἱσκα τῶν γυγνημῶν· ἴσσε γὰρ* v. 4. 19.

**NOTES.** (1.) The use of the Subj. as Imperat. occurs chiefly in the 1st Pers. (where the Imperat. is wanting, § 170. N.), and in the Aor. with μή. In the 2d Pers., the distinction is rarely neglected, that in prohibitions with μή and its compounds, the Pres. is put in the Imperat., but the Aor. in the Subj.; as, Μὴ ἐνδύνει με . . . μήτε πολυμύτι vi. 6. 18. Μήτ' ἐκύνει, μήτ' ἀφῆτ' ἔπος Soph. CEd. A. 731. Μὴδ' ἐκύνειτο σ. 168, Μὴδ' ἐκύνειτο σ. 263. In the 3d Pers., the distinction is less observed. The foundation of the distinction seems to have been this; that the Pres. forbids an action more definitely than the Aor. (§ 569), and hence naturally adopts a more direct form of expression. Thus, prohibition in the Pres. is often designed to arrest an action now doing, while prohibition in the Aor. merely forbids, in general, that it should be done; as, Μὴ θαυμάζεις, be not wondering, i. 3. 3. see Οἱ δὲ ἱρῶντες ἰθαύμαζον Ib. 2); but Μὴδὲ . . . δέξεται, nor should you think, iii. 2. 17. (2.) The use of the Subj. as Imperat. may be explained by ellipsis thus, Ὁρᾷτε μὴ ἀναμύνωμεν, see that we do not wait. Στάτε μὴ στείγη ταῦτα. See §§ 592, 601, 602. 3; and compare §§ 595. γ, δ, 611. 3.

§ 599. (γ.) Εἴθε σοι . . . τότε συνιγνύμην, *Would that I had then been with you!* Mem. i. 2. 46. Εἴθ' ἔχης . . . βελτίους φρένας, *Would that you had a better spirit,* Eur. El. 1061. Εἰ γὰρ τοσαύτης δυνάμει ἔχων Id. Alc. 1072. — In these expressions of wish there is properly an ellipsis; thus, Εἴθ' ἔχης βελτίους φρένας, καλῶς ἂν ἔχε, or ἡδύμην ἂν, if you had a better spirit, it would be well, or I should be glad. See § 600. 2, 603. δ.

**NOTE.** A wish in apposition to fact may be also expressed by the Aor. ἔφιλον (§ 268), *ought*. With this verb, the particles of wishing are sometimes combined for the sake of greater strength of expression. Thus, Ὡφίλει μὲν Κύρος ζῆν, [C. ought to be living] *Would that Cyrus were living!* ii. 1. 4. Ὀλίεθαι δ' ἔφιλον, *Would that I had perished!* Soph. CEd. T. 1157. Εἴθ' ἔφιλ' Ἀργεῦς μὴ διαπτάσθαι σκάφος Eur. Med. 1. Εἰ γὰρ ἔφιλον Pl. Crito, 44 d. So the Impf. ἔφιλον, Eur. Iph. A. 1291. In later writers, ἔφιλον and ἔφίλει are sometimes used as particles.

§ 600. (δ.) Οἱ θεοὶ ἀποτίσιναι, *May the gods requite!* iii. 2. 6. Πολλά μοι ἀγαθὰ γίνονται v. 6. 4. Μήτε πολυμύτι Λακιδαιμονίους, σὺζυγνέτε vi. 6. 18. Πράξας δ' ὁ μὴ τύχοιμι, νοστήσας γὰρ Eur. Alc. 1023.

**NOTES.** 1. The Opt. of wish is sometimes used, especially in the 3d Pers., as a less direct form for the Imperat. Sometimes the two forms are united, and these again with the Subj. (§ 598); as, Ἀγῶ, ἡμῖς πτε μὲν ἀποτρωπώμεν . . . ἢ τις . . . Ἀχιλλῷ παρασταίη, δοῖν δὲ κράτος μέγαν, μηδὲ τι θυμῷ δυνάσθω T. 119. See Soph. Ant. 151.

2. The Opt. of wish may be introduced by the particles εἰ, εἴθε, εἰ γάρ (Ep. and Dor. αἴθι, αἰ γάρ), ὥς, and in interrogation by πῶς ἂν. Εἰ μοι γίνετο φθόγγος, O, that I had a voice! Eur. Hec. 836. Εἴθε μήποτε γινῶναι Soph. CEd. T. 1068. Εἰ γὰρ γίνετο Cyr. vi. 1. 38. Ὡς ἔλατο παγκύβαν Eur. Hipp. 407. Πῶς ἂν ἔλοιμην; [How might I die?] *Would that I might die!* Id. Alc. 865. — These expressions, except the last, are elliptical; thus, Εἰ μοι γίνετο φθόγγος, ἡδύμην ἂν, If there were a voice to me, I should be glad; Βουλοίμην ἂν ὥς ἔλατο παγκύβαν. See §§ 599, 603. γ. — Very rarely, εἴθε is joined with the Subj. in the expression of wish; as, Εἴθ' . . . ἔλατο Soph. Ph. 1092.

3. Except in interrogation, ἂν is not used with the Opt. of wish, which is thus often distinguished from the Opt. in its other uses. Thus, Ὡς καὶ, χίονος παρὰς ἀντυχίσσας, τὰ δ' ἄλλα ἡμῖς, καὶ χίονος ἂν αἰ καπνός, Μὴ καπνός



may you be more fortunate than your father, but in other respects like him; and then you would not be bad, Soph. Aj. 550.

## (II.) Final.

§ 601. After final conjunctions (*ἵνα*, *ὅπως*, *ὥς*, *μή* · ὅφρα poet.), a *present purpose* is expressed by (α.) the *Subj.*, or (β.) in the *Fut.*, by the *Ind.*; but a *past purpose* by (γ.) the *Opt.*, or sometimes (δ.), when the *realization is now impossible*, by the *past tenses of the Ind.* (See §§ 589, 593). In final sentences, introduced by a relative (§ 531. α), the modes are used in the same manner. Thus,

(α.) *Ἴνα ἰδῇτε*, so that you may know, i. 3. 15. *Ἐμοὶ δὲς αὐτὰ, ὅπως . . διαδῶ* Cyr. i. 4. 10. *Συμβουλίῳ ἰγὰρ, τὸν ἄνδρα τῶτον ἐκποδὸν ποιῆσθαι ὡς τάχιστα · ὡς μὲνίει δὴν* i. 6. 9. — After *ὅπως* and *ὥς*, *ἄν* is sometimes inserted; as, *Ἄξις ἡμῶς, ὅπως ἂν ἰδῶμεν* Cyr. iii. 2. 21. *Θυμῷ βάλ', ὡς ἂν τίματ' ἐμάτης* Esch. Pr. 706.

(β.) *Ἄλλ' ὅπως τοι μὴ ἴσ' ἐσίγῃ γεννησόμεθα, πάντα ποιήσεις*, but surely we must do every thing, that we may never come into his power, iii. 1. 18.

NOTE. After *ὅπως*, the 1st Aor. subj. is rarely used in the active and middle voices, but instead of it the Fut. ind. Cf. § 595. λ.

(γ.) *Κῦρος τὰς ναῦς μεταίμψατο, ὅπως ἐπλίτας ἀποβιβάζουσιν*, Cyrus sent for the ships, in order that he might land hoplites, i. 4. 5. *Βαρβάρων ἐπιμυλῖτο, ὡς πολέμῳν τε ἱκανοὶ εἴησαν* i. 1. 5. *Ἐδόκει αὐτοῖς ἀπείναι . . , μή τις ἰσθίσις γίνοιτο* iv. 4. 22. *Εἰσάγει* (Hist. Pres., § 567. α) *δῆμους, τῷ ἄλλος μή τις εἰσθίη* Eur. Hec. 1148.

(δ.) *Τί μ' οὐ . . ἐκτόπως εἶδης, ὡς ἰδυῖα μᾶλλον ἑμαυτὸν;* Why did you not instantly slay me, so that I might never have shown myself? Soph. Oed. T. 1391. *Ἴ' ἢ τυφλὸς* Ib. 1389. *Οὐκ αὖν ἔχρησ' οἱ Πηγάσῳ ζυῖμα στερὸν, ὅπως ἰφαίνου* Ar. Pax, 135. *Ἴνα μὲνδ' αὐτοὺς διόφθαιεν, ἀλλ' ἰαυδῇ ἀφίκαντο εἰς τὴν ἁλιείαν, χρήσιμοι γίγναιτο* Pl. Meno, 89 b. *Ἐδὴ τὰ ἐνέχοντα τότε λαβὼν, ὡς μὲν, εἰ ἐβούλετο, ἰδύνατο ἂν ταῦτα ἐξαπατᾶν* vii. 6. 23.

§ 602. REMARKS. 1. A past purpose, still continued or conceived of as present (§ 591. 4), may be expressed by the Subj.; and on the other hand, a present purpose, viewed as doubtful or as connected with something past, distant, or contingent (§ 590), may be expressed by the Opt. The Subj. for the Opt. may be remarked particularly after the Aor. used for the Perf. (§ 580), and in indirect quotation (§ 610). The two modes are sometimes both used in the same connection. Thus, *Ἐπίτηδ' οἱ οὐκ ἔγχεον, ἵνα ὡς ᾗδιστα διάγῃς* Pl. Crito, 43 b. *Ἐξῆλθον δόματ', μή μοί τι μίμψῃσθαι* Eur. Med. 214. *Ἦμιχτο περίεβ' ἄγουσα, ὅστις τὰ σφίτερα θράσσειν* Th. vii. 25. *Προσιλθὼν ἐκίλειον, εἴ τις εἴη . . , ἵνα ἀπαγγαίλῃ* ii. 5. 36. Compare *ἰσθίοντο* and *ἰσθίδονται* iii. 4. 1, 34. *Ἴσως δὲ πού ἢ ἀποσπάσται τι ἢ ἀποτιγχίξῃ, ὡς ἄπορος εἴη ἢ ὁδός* ii. 4. 4. *Σπῆσόν μιν κἀξίδουσιν, ὡς τυθείμεθα* Soph. Oed. C. 111. *Αἰτῶν πλοῖα, ὡς ἀποσπλύνῃ . . σίμψαι δὲ καὶ προκαταληφομένους τὰ ἄκρα, ὅπως μὴ φθάσῃ* i. 3. 14. *Ὅς ὕβριν δείξωμεν Αἰγίδου Στρίας, γόνους τ' ἀφείη* Eur. El. 58.

2. After words of fear, the final conjunction *μή*, lest, is commonly used, but sometimes also the fuller *ὅπως μή*, or some other connective; thus, *Ἐφοβούν·*

μὴ ἐκείνην αὐταῖς . . οἱ πολέμιοι, *they feared* [lest the enemy should attack] *that the enemy would attack them*, iii. 4. 1. Διδῶς, μὴ λαβὼν με δίκην ἐπιθῇ i. 3. 10. Φεβόμεναι δὲ, μὴ τινὰς ἡδονὰς ἡδοναῖς εὐρέσκειν ἐναντίας Pl. Phil. 13 a. Ἐφοβῶντο . . μὴ οὐ δύνανται iii. 1. 12. Κινδύνους μὴ λάβωσι vii. 7. 31. Δίδωχ' ὅπως μὴ τυύξωμαι, *I am afraid* [as to this, viz. how I shall not find] *that I shall find*, Ar. Eq. 112. Ὅπως λάβω, δίδωκα, *I fear* [as to this, viz. how I may escape] *that I cannot not escape*, Eur. Iph. T. 995. Μὴ εἰρήνης, ὅπως οἱ τις . . ἀποσπάσει, *fear not that any one will tear you*, Id. Heracl. 248. Μὴ δίσσης ποδ', ὡς . . ἔψεται Soph. El. 1309. Ἐφοβῶντο, ὅτι ἰφθίμεισθαι ἱμῶσι Cyr. iii. 1. 1. Φεβόμεναι δὲ, πῶς χρεὶ ἀποκυλῶντι ὑπακούσαι Ib. iv. 5. 19. Ἀτὰρ φόβος, εἰ πείσω δίσπειαν Eur. Med. 184.

3. A verb of *attention, care, or fear*, is sometimes to be supplied before ὅπως or μή. αἱ, Ὅπως οὖν ἴσθης ἄνδρες [sc. ἰσᾶντι, σκοποῦντι, or ἐπιμαλίσθης], *see then that you be men*, i. 7. 3. Δεῖ [sc. σκοπεῖν] σ', ὅπως πατέρες διζῆς ἐν ἰχθύοις, οἷος ἰξ οἴου τράφης Soph. Aj. 556. Ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἴσται [sc. δίδωκα] Pl. Meno, 77 a. Μὴ . . διαφθίγῃ Eur. Alc. 315. Cf. §§ 595, 3, 598. 2.

### (III.) Conditional.

§ 603. In sentences connected by conditional conjunctions, there is a great variety of conception, and consequently of expression. The **CONDITION** may be assumed, either (α.) as a *fact*, or (β.) as *that which may become a fact*, or (γ.) as a *mere supposition without regard to fact*, or (δ.) as *contrary to fact*. In the first case (α.), it is expressed by the *appropriate tense of the Ind.*; in the second (β.), by the *Subj.*; in the third (γ.), by the *Opt.*; and in the fourth (δ.), by a *past tense of the Ind.* (see §§ 590, 593). Of these modes, the *Ind.* and *Opt.* are usually connected by εἰ, and the *Subj.* by εἰν (= εἰ and ἄν the contingent particle) or its shortened forms, ἦν and ἄν. exceptions (ε.), however, occur, though rare in the *Att.* writers, and some of them doubtful. — The form of the **CONCLUSION** is, for the most part, determined by that of the condition. In the first case (α.), the conclusion is regularly made by the *appropriate tense of the Ind.*; in the second (β.), by the *Fut. ind.*; in the third (γ.), by the *Opt. with ἄν* and in the fourth (δ.), by a *past tense of the Ind. with ἄν*. The form of the conclusion (ζ.), however, often depends upon other causes, besides its relation to the condition, and cases of *anacoluthon* are very frequent. There is (η.) sometimes even a union of different forms in the same construction. If (θ.) the conclusion is itself a dependent clause, its form is commonly determined by this dependence, and the condition usually conforms. Thus,

(α.) Εἰ μὲν ὑμῖς ἰθίλιστα ἔξερχῃν ἐπὶ ταῦτα, ἴσθαι ὑμῖν βούλομαι· εἰ δ' ὁμῶς εἴσθαι μὲν ἡγίσθαι, οὐδὲν προσφασίζομαι iii. 1. 25. Εἴπαρ ἡμῖν ἰθίλιν ἐν Σούθης, οὐκ οὕτως ἰθίλιν vii. 6. 16.

REMARK. Supposition is sometimes made in the Greek, as in other lan-

guages, by the Ind. without a conjunction; as, Καὶ δὲ παρέμεινεν ὄντα πῶς . . . συντηρήματα Eur. Hel. 1059.

(β.) "Ἦν γὰρ τοῦτο λάβωμεν, οὐ δύνησονται μείνειν, *for if we take this, they will not be able to remain*, iii. 4. 41. "Ἦν δὲ φύγῃ, ἡμῖς ἔτι πρὸς ταῦτα βουλευσόμεθα i. 3. 20. 'Εάν μοι πισθῇτι, . . . προσηκόντως i. 4. 14. See Ib. 15. — (α. and β.) Οὐκ ἔρα ἴτι μαχίται, εἰ ἐν ταύταις οὐ μαχίται ταῖς ἡμέραις · ἔαν δ' ἀληθείης, δευχνεύμαι [= δύνω] i. 7. 18.

NOTE. The place of the Fut. in the conclusion may be supplied by the same forms of expression as are elsewhere substitutes for this tense; thus, 'Εάν οὖν κατὰ μέρος φυλάττωμεν καὶ σπουδῶμεν, ἔσται δὲ δύναται ἡμῖς Θερπὴ αἰ πολίμυ v. 1. 9 (§ 595. β). "Ἦν γὰρ ἰδέσθῃ λίγων σοὶ ταῦτ', ἴσχυ' ἂν ἐκπιφύγοις πάθος Soph. (Ed. T. 839. "Ἦν δ' ἡμῖς παύσωμεν, ἡμῶς δὲ . . . ποιήσεται i. 7. 7 (§ 583). Ἐάν τοῦτ', ἴφρ, παύσω, πάθος ἡμῶν πισσάται i. 8. 12 (§ 584).

(γ.) Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι . . . ἱσχυομένοιν, *I should not, then, wonder if the enemy should pursue*, iii. 2. 35. Εἰ οὖν ἐξήν ὅμῃς σωτήριον τι βουλευομένους, ἴδωμι ἂν πρὸς ὅμῃς iii. 3. 2.

(δ.) Εἰ μὴ ἰώρην ἀπορῶντας ὅμῃς, τοῦτ' ἂν ἰσχύουν . . . 'Ἐτι δὲ ἐγὼ, κ. τ. λ., *If I saw you in want, I should be considering this . . . But since I see, &c.*, v. 6. 30. Οὐκ ἂν ἰσχύοιεν Ἀγασίας ταῦτα, εἰ μὴ ἰγὼ αὐτὸν ἐκέλευσα, Ἀγασίας would not have done this if I had not commanded him, vi. 6. 15. Εἰ δὲ νῦν τα πάντες ἰσχυόμεν, ἄπαντες ἂν ἀπωλέμην v. 8. 13. Εἰ μὴ ὅμῃς ἔλθιτε, ἱσχυόμεθα ἂν ii. 1. 4. — (γ. and δ.) Εἰ μὴ πρίσθην ἡπιστάμην, οὐδ' ἂν συνεκλούθησά σοι καὶ νῦν ἄντιμι. Οὐδὲ γὰρ δὲ Μήδοκος μὲ ἐ βασιλεὺς ἱσχυοίη, εἰ ἐξελάνοιμι τοὺς εὐεργέτας. *Had I known this before, I had never accompanied you; and now I shall depart. For King Medocus would by no means commend me, should I drive out our benefactors.* vii. 7. 11.

(ε.) Εἴ σοι στερηθῶ Soph. (Ed. C. 1443. — The use of εἴ with the Subj. is almost entirely confined to the Ion. and Dor.

(ζ.) Εἰ μὴ ἱκανῶ αὐτὸν, δικαίως δὲ με κατ' αὐτῶν καὶ μισοῦν vii. 6. 15. Εἰ δὲ καὶ δυναθίει τά τι ἔρα κλέψαι . . . ἤξεισι παρ' τοῦ ποταμοῦ (cf. 'Εφ' ὃν ἔλθουσι ἂν, εἰ τὸν Ἄλφειον διαζώησι) v. 6. 9. Εἰ ἴχωμι, ὥς τάχιστα ὅσα ἱσχυόμενα Cyt. ii. 1. 9. Οὐκ ἂν προέβαινεν οὐκ οἶδα τὸν ἴππον, εἰ μὴ ταῦτ' ἀνελκυσθῆσιναι Ar. Eccl. 161. Εἰ γὰρ γυναικὶς ἐς τὸδ' ἤξεισιν Θράσους, . . . παρ' οὐδὲν αὐταῖς ἦν ἂν ἰλλύναι πόσις Eur. Or. 566.

(η.) Εἰ οὖν εἰδὼν τοῦτο . . . ἴεντο ἂν ἐπὶ τοὺς πότους . . . καὶ κατιεργάζοιτο ἂν αὐτὴν Ven. 12. 22. Διὸς ἂν ἴη, εἰ νῦν μὴ . . . ἐργαζομένη . . . ἴχοιτο, ἐν δὲ τῇ τίσις χρόνῳ . . . θανάτῳ ἐκολάζετο Lys. 179. 32. Εἰ μὴ παύσα ἴσθαι μίλλαι ἱκανὰ . . . ἡμῖς δὲ σπύριμι · εἰ δὲ μέλλομεν v. 6. 12. Οὐκ ἂν . . . ἀγέροις, οὐδὲ κα . . . ἀνίσις β. 184.

(θ.) 'Επορεύμεν, ἴνα, εἰ τι δῖατα, ἀφελώην αὐτόν i. 3. 4 (§ 601). 'Ἐπιβουλεύουσιν, ὥς, ἢ δύνανται, ἀπολέσωσι iii. 1. 35. Ἐπαι, εἰ αὐτῷ δόη ἰσφίας χιλίστης, ὅτι . . . καταπάνη ἂν i. 6. 2.

§ 604. REMARKS. 1. The condition is often (α.) understood; or (β.) instead of being expressed in a distinct clause, is incorporated in the conclusion; or (γ.) is expressed by a relative clause, or by an independent instead of a dependent sentence. In all these cases, the form of the conclusion is

properly the same as if the condition had been formally expressed. Thus,

(α.) "Ἐστὶ ἂν ἂν γίνουσι τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμεὶ δὲ φίλος; *Would you then [if I should now forgive you] be in future an enemy to my brother, and a friend to me?* i. 6. 8.

NOTES. a. Among the conditions most naturally supplied, and therefore most frequently omitted, are those of inclination with possibility and of possibility with inclination; since these are the two great conditions of human conduct. Hence the frequent use of the Opt. and past tenses of the Ind. with ἂν to denote one of these ideas, the other being implied as a condition; thus, Οὐκ ἂν δύναται, *he would not be able* (if he should wish), i. e. *he could not*, i. 9. 23. Οὐδὲ τούτῳ ἂν τις εἴποι, *nor could any one say this*, i. 9. 13. Αὐτοὶ μὲν ἂν ἰσχυρόθησαν, *they could themselves have marched* [might if they had chosen], iv. 2. 10. 'Ημᾶς δ' ἂν ἴφην ἱγῶντι χεῖρται, *and I might have said that we ought*, iii. 2. 24. Οὐδ' αὐτὸν ἀπαικτεῖναι ἂν ἰθίλοιμι, *nor should we wish to slay him* (if we could), ii. 3. 23. 'Ἢδιστ' ἂν ἀκούσαιμι, *I should most gladly hear* (if I might hear), ii. 5. 15. Τὴν ἰλιυθρίαν ἰλοίμην ἂν i. 7. 3. 'Οκνοῖν μὲν ἂν i. 3. 17. 'Ἐβούλεμην γ' ἂν, *I should have wished*, Pl. Phædr. 228 a.

b. To the use of the Opt. with ἂν just noticed, may be referred its employment to express permission, or command in the softened or indifferent language of permission; as, Σὺ μὲν καμίζεις ἂν σεαυτόν, *you may now betake yourself* [might if you wished], Soph. Ant. 444. 'Αγαστ' ἂν μάταιος ἄνδρ' ἐκπαδών Ib. 1339. Χωρεῖς ἂν εἶναι ἐν τάχει Id. El. 1491. — Its use for the Pres. and Fut. ind. (§ 595) may be referred in like manner to ellipsis.

c. From the different idiom of the two languages, the Opt. is often best translated, as in the examples just given, by our Pres. potential; thus, 'Ἄλλ' εἴπωται ἂν, *but you may say* [might if you were disposed], vii. 6. 16. Φαίνεται ἂν, Ib. 23. See also § 600.

(β.) Βουλοίμην δ' ἂν, ἄποτος ἀπὼν [= εἰ ἀπώμι] Κύρου, λαβὼν αὐτόν i. 3. 17. Οὐτὶ γὰρ, βοεὶ ἂν ἔχον εἶμα [= εἰ βοεὶ εἶχε εἶμα], ἀνδρώπτεω δὲ γνώμην, ἠδύνατ' ἂν πρᾶττιν δ' ἰβούλιτο Mem. i. 4. 14. 'Ἄνισ τοῦ τὰ κοινοῦτα ἔχον [= εἰ μὴ τὰ κοινοῦτα ἔχον], . . οὐκ ἂν εἴδῃς ε' ἢ Pl. Phædo, 99 a. Νεπάντις μὲν οὐδὲν ἂν κατακάνοι, ἠπτηθίντων δὲ αὐτῶν οὐδὲς ἦν λυφθῆν iii. 1. 2. 'Ὅσπερ ἂν δράμοι τις περὶ νίκης i. 5. 8. 'Ἀσπερ ἂν ἀνδρωποὶ ἐν ἱερῇσι τοῖσιμα, ἄλλως δὲ οὐκ ἂν τολμᾷν v. 4. 34.

(γ.) 'Ὅστις δὲ τούτων σύνειδεν [= εἰ τις συνειδῇ] αὐτῷ παρεμνησάμενος, τοῦτοι ἰγὼ εὖπος' ἂν εὐδαιμονίσαιμι ii. 5. 7.

§ 605. 2. The place of the Opt. in the conclusion is sometimes supplied by the Ind. expressing such ideas as possibility, propriety, necessity, habit, or unfinished action, commonly without ἂν, as, Οὐκ ἦν λαβεῖν, *it might* . . . Σηεῖν i. 5. 2. Οὐδὲ γὰρ, εἰ πάντῃ προθυμοῖτο, ῥᾶδιον ἦν iii. 4. 15. Ἐἴ τις αὐτῷ φανερὸς γίνουτο ἰσχυρίζεσθαι βουλόμενος, περὶ πάντος ἰποῖτο i. 9. 16. See Ib. 18, 19, 28; ii. 3. 11; iv. 1. 14; and 594. 'Ὁλιγωροῖ, εἰ ἀλλόθεντο i. 4. 7. Αἰνχρὲν γὰρ ἦν τὰ μὲν ἰμὰ διαπρεᾶσθαι, 'for it would have been base,' vii. 7. 40 (§ 604. β).

3. The conclusion has sometimes a second condition, to which its verb conforms; as, 'Εάν δ' ἰμὶ ἴλησθῃ, οὐκ ἂν θανάτῳμαι, εἴ τινα εὖροι vi. 1. 29. 'Ἦκουσ . . ἔτι, εἰ διέλλουσιν . . ἦν μὲν βούλωνται, διαλέσονται iv. 1. 3.

4. The particle ἂν is sometimes omitted where it would regularly be insert-

ed; as, *Ἡερχυνόμην μίντω, εἰ . . ἔξηπατάθη, I certainly should be ashamed, if I had been deceived*, vii. 6. 21. *Εἰ δ' ἀμείνῃ οἱ Στοι γνώμην ἔχουσιν, εὐτυχὴς εἴην ἰγώ* Eur. Ph. 1200. *Εἰ δὲ μὴ . . ᾔσκειν . . φέβει παρίσχυν* Id. Hec. 1111. *Δόνασιν τίς ἀδρῶν ἐντιβασίῃ πατάσχει* Soph. Ant. 604. *Οὔτε δρῶς ἱλάνθαισι*, nor could she have done it unobserved, Id. El. 914.

5. Attic courtesy (§ 595) often gives the conditional form to complementary clauses after words of emotion; as, *Τῷδε ἰθαύμασα, εἰ [= εἴτι] . . τίθης, this I wonder at, that you place*, Pl. Rep. 348 a.

#### (iv.) Relative.

§ 606. A sentence, which is introduced by a relative (or by a similar particle of time or place) referring to that which is *indefinite* or *general* or *not yet determined*, has a species of contingency (§ 594), and may hence employ the *Subj.* or *Opt.*; the *Subj.*, when a future determination is now contemplated, but otherwise, the *Opt.* (§ 590. 2). Which mode should be employed will commonly depend upon the preceding verb (§ 592). After these connectives *ἄν* is regularly used with the *Subj.* (sometimes compounded with the connective); but not with the *Opt.*, unless for some additional reason. Thus,

*Εὐθὺς εἶη, ἡγυμόνα αἰτῶν παρὰ τούτου, ᾧ [definite, viz. Cyrus] λυμαινόμεθα τὸν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγυμόνι πιστεύσομεν, ᾧ [indefinite] ἂν Κύρος διδῇ, 'the guide whom Cyrus may give us,' i. 3. 16. 'Εγὼ γὰρ ἐκνοῶν μιν ἂν εἰς τὰ πλοῖα ἐμβάσω, ἃ ἡμῖν δοίη, . . φοβέμεν δ' ἂν τῷ ἡγυμόνι, ᾧ δοίη, ἵσταται, 'the vessels which he might give us,' Ib. 17. 'Ὁ . τι ἂν δῆν, πιστοῖμαι Ib. 5. 'Ὅταν δὲ φαίη φίλος εἶναι, τούτῳ ἰδὼς ἡγίγνιτο ἐπιβουλεύων ii. 6. 23. Σὺν ἡμῖν μιν ἂν εἶμαι εἶναι τίμιος, ὅταν ἂν ᾧ i. 3. 6. 'Ὅπου μιν στρατηγὸς εἴης εἶη, τὸν στρατηγὸν παρακάλου· ἐπὶθὲν δὲ οἷχοντα, τὸν ὑποστρατηγὸν iii. 1. 32. Περιούτιον δ' ἡμῖν τοὺς πρῶτους σταθμούς ὡς ἂν δυνάμεθα μακροτάτους ii. 2. 12. Σιτοῦνται . . , ὅταν [= ὅτι ἂν] οἱ ἀρχοντες ἐμῆναισι Cyr. i. 2. 8. 'Ὅτι δ' ἔξω τοῦ δικοῦ γίνονται, . . ἀπίλιπτον ii. 6. 12. 'Εγὼ δὲ, ἐπὶσταν [= ἐπὶστί ἂν] καί- ρος ᾧ, ἔξω vii. 3. 36. 'Εθήρουν ἀπὸ ἴππου, ἐπὶστί γυμνάσαι βούλοιστο i. 2. 7. Τί οὖν, ἔφη, ποιῶσιν, ἱσάν [= ἱστί ἂν] ἀίσθονται; Cyr. iii. 2. 1. 'Ἐπὰν [= ἱστί ἂν] δὲ πάλιν ἀλισθῇ ii. 4. 3. 'Ἐπεί τις δῖακα, προδραμόντις ἴσταται i. 5. 2. 'Ἐως μιν ἂν παρῇ τις, χεῶμαι· ἱσιδᾶν [= ἱσιδῇ ἂν] δὲ ἀπίνα βούληται, . . κακῶ; ποιῶ i. 4. 8. 'Ἐως Κύρη συμμίζιαν ii. 1. 2. 'Ἐπιδὴ δὲ τι ἐμφάγοις, ἀνίστατο iv. 5. 8. Διῖται αὐτοῦ, μὴ σφόνθιν καταλύσαι . . , πρὶν ἂν αὐτῷ συμβουλιωσεται i. 1. 10. Πρὶν αὐτοὺς καταγάγει i. 2. 2. Μίχει ἂν καταστρεφῇ i. 4. 13.*

NOTES. (a) The omission of *ἂν* with the *Subj.*, in sentences like the preceding, is most frequent in the Ep. poets, and rarest in Att. prose. (b) In Epic similes, as presenting imagined scenes, the *Subj.* sometimes occurs in relative clauses; as, *Ὡςτις λίς ἡγύμνιος, ὃν βα κύνις . . διώκει* P. 109. *Ὡς δ' ὅτε περὶ φῆγ πύλαγος* E. 16.

#### (v.) Complementary.

§ 607. As the complementary sentences which it is most important

here to notice occur in what is termed the *oratio obliqua*, it will be necessary to remark upon the character of this form of discourse, and upon its distinction from the *oratio recta*.

There are two ways of quoting the words of a person. In the first, we simply repeat his words, without change or incorporation into our own discourse; as, *He said, "I will go."* This is termed DIRECT QUOTATION, or in Lat., ORATIO RECTA. In the second, we make such changes and insert such connectives as will render the quotation an integral part of our own discourse; thus, *He said, that he would go.* This is termed INDIRECT QUOTATION, or in Lat., ORATIO OBLIQUA. This distinction likewise applies to the thoughts and feelings of persons, and even to general truths and appearances.

NOTE. Of these two methods of quotation, the former is *dramatic* in its character, presenting before us the speaker in the utterance of his own words; but the latter is *narrative*, simply relating what the speaker has said. This relation is made in Greek, by the use either of the distinct modes with their connectives or of the incorporated modes. We have occasion at present to treat only of the use of the distinct modes. For the use of the incorporated modes, see § 619.

§ 608. In the *oratio obliqua*, a thing is presented not as actual, but as dependent upon the statement, thoughts, or feelings of some person, and consequently as having some degree of contingency. Hence it is properly expressed by a contingent mode. This use, however, is confined to the Opt., which limitation may be explained as follows. The *oratio obliqua*, from the very nature of quotation, commonly respects the past, and the cases in which it respects the actual present are too few and unimportant to require special provision; while in those cases, so constantly recurring, in which the past is spoken of as present, the very vivacity and dramatic character of this form of narrative forbids the use of a contingent mode. Hence the Subj. is used in the *oratio obliqua* only in such cases as would admit it in the *oratio recta*, while, on the other hand, of the distinct modes,

*The optative is the mode appropriate to the oratio obliqua in past time.*

With this Opt. ἄν is not joined, unless for some additional reason. Thus,

Ἦεν ἄγγελος λέγων, ὅτι λειοπῶς εἴη Σύνισις τὰ ἄκρα, a messenger came saying, that Syennesis had left the heights, i. 2. 21. Αὐταὶ ἡρώτων αὐτοὺς, σίνις εἴη. Ὁ δὲ ἱερμνιὺς εἶπεν Περσιστὶ, ὅτι παρὰ βασιλῆως πορεύοντο πρὸς τὴν σατράπην. Αἱ δὲ ἀπεικρίναντο, ὅτι οὐκ ἰνταῦθα εἴη, ἀλλ' ἀπείχοι ὅσον παρασάγγην iv. 5. 10. Ὡς εἶπεν ὁ Σάτυρος ὅτι οἰμώζετο, εἰ μὴ σιωπήσειεν, ἰσήμεναι. "Αν δὲ σιωπῇ, οὐκ ἔρ", ἴφη, "οἰμώξομαι;" H. Gr. ii. 3. 56. Ὁ τι δὲ ποιήσεις, εἰ διασώμην ii. 1. 23. Ἐπιδόσαντο αἱ μὲν Ἕλληνες, ὅτι βασιλεὺς . . ἐν ταῖς σκηναῖς

φάτος εἶη, βασιλεὺς δ' αὖ ἔκρουε Τισσαφρίωνα, ὅτι αἱ Ἑλλήνες νικῶναι i. 10. 8. Ἐργασάμενοι, ἔτι δυνάμεντες εἶη iii. 3. 4. Σαφὲς πᾶσι ἦδη ἰδέναι ἴκαν, ὅτι, i. στίχοι, εἶη iii. 1. 10. Ἐγὼν, ὅτι τὸ πάθος εἶη iv. 5. 7. Ἐκταράμενος δὲ, πρὸς δασις εἶη iv. 4. 17. Ἐκπύοντο περὶ τοῦ Σιῶν, πότιρα πολέμοι; εἶη ἡ φίλος, vii. 1. 14. Ἐκδύει . . . μνήμη παλαιῶν σκευμάτων ἔχουσ', ὅφ' ὃν θάνατος μὴ αἰνός Soph. (Ed. T. 1245). Σπουδῶν, εἰ θαλασσοῖσι ii. 4. 24. Ὅ δ' ἰχθυίαι . . . περὶ λίαν i. 5. 14. Ἐδόμεζον, ὅτι οὐδ' αὖ Κῆρος φαίνοντο i. 10. 16. Τισσαφρίωνος διαβάλλει (Hist. Pres., § 567, a) τὸν Κῆρον πρὸς τὸν ἀδελφόν, ὅς ἐστι βασιλεὺς αὐτῶ i. 1. 3. See i. 6. 3.

§ 609. REMARKS. 1. The Greek, from its peculiar spirit of freedom, vivacity, variety, and dramatic life (§§ 330, 576), often interchanges and blends the forms of indirect and direct quotation, commonly passing from the former to the latter, but sometimes the reverse. Thus,

A.) A sudden change is often made from indirect to direct quotation. This change may be made either (α.) after the introductory particle; or (β.) in the body of the quotation, commonly after a relative, a parenthetic clause, or one of the larger pauses, and in the last case with the frequent insertion of ἴφη. Thus, — (α.) Προξίνος εἶπεν, ὅτι "Αὐτός εἰμι, δὲ ζητῶς," Proxenus said, "I am the very person you inquire for," ii. 4. 16. Οἱ δὲ εἶπον, ὅτι "ἱκανοὶ ἴσμεν" v. 4. 10. Ἰσως ἂν εἴπωσι, ὅτι "ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα" Pl. Crito, 50 c. — (β.) Ἐπιδιαικὺς δὲ, "ὅς ἐστιν ἡσθεὶς εἶη, ἡγεμόνα αἰτιῶν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν στρατῶν" i. 3. 16. "Λόγον" ἔφασαν "χερῶν δίδουσι, μνημονεύοντες ὅσας τι ναυμαχίας αὐτοὶ καὶ αὐτοὶ νικησάμενοι καὶ αὐτὸν ἐλάφοντο" H. Gr. i. 1. 28. "Ελεγιν, ὅτι "ἐβῶς ἡγῶντο . . . Ἄλλ' ἐγὼ," ἴφη, "ἀναγκάσθη." Ἀπεκρίνατο, ὅτι "οὐδὲν ἂν τούτων εἶπω ὡς τὸν στρατῶν - ὅμοις δὲ συλλέξαντες," ἴφη, "εἰ βούλει, λίγισται" v. 6, 37.

§ 610. B.) Indirect quotation, without losing entirely its character, often adopts, in whole or in part, the modes and tenses of direct quotation, as the Pres., Fut., and Perf. ind. for the Opt., the Subj. for the Opt., &c. Thus, Ἐπεὶ εἶπον, οἱ καὶ τὸ στρατόπεδον ἤκουον, ἔλεγον, ὅτι τὸ στρατόπεδον ἀποδίδουσι, *When they said, that they [are] were come for the army, he perceived, that he [resigned] resigned the army* (here the regular forms of indirect quotation would be ἤκουον and ἀποδίδουσι, while those of direct quotation would be ἤκουα and ἀπαδίδουμι, so that the person of the one form is united with the mode of the other), vii. 6. 3. Ἐγὼν, ὅτι οὐ δύνησται i. 3. 2. Ἐπὶ φῶς μὲν ἦν, ὅτι ἄγει (cf. Ὅτι δὲ τῷ βασιλεῖ ἄγει) Ib. 21. Οἷον ἔλεγον, ὅτι Κῆρος μὲν τίθηται, Ἀριστὶς δὲ περιφύγει ἐν τῇ σταθμῇ εἶη ii. 1. 3. Ἦσαν λίγοντες . . . ὅς ἀπὸ ἰσχυρῶς ἴσταν, ἀλλὰ ὑποζύγια ἔμενον ii. 2. 15. See iii. 5. 13; vi. 3. 11; vii. 1. 34. Ἐδόμεναι δὴλον εἶναι, ὅτι αἰσθήσονται αὐτὸν, εἴ τις ἐστὶν ἡφίστοι vi. 1. 25. Ἐλεγον, ὅτι περὶ σπουδῶν ἤκουον, ἀνδρες, οἵτινες ἱκανοὶ ἴσονται ii. 3. 4. See Ib. 6.

§ 611. 2. The use of the Opt. in the *oratio obliqua* may extend not merely to the leading verbs in the quotation, but also to verbs joined with these by relatives and other connectives (cf. § 619. a); as, Ἐλεγον, ὅτι . . . ἔα . . . δι' ἧσπερ ἤκουον, 'through which they had come,' iii. 5. 15. Ἐλεγον . . . ὅτι παντὸς ἔξαι λίγον Σιῶν - χειμὼν γὰρ εἶη, 'for it was winter,' vii. 3. 13. Even though an infinitive precedes; as, Ἐδόμεναι, ἄγειν τὸ στρατόπεδον κατὰ μέσον τὸ τῶν πολέμων, ὅτι καὶ βασιλεὺς εἶη, 'because there was the king,' i. 8. 12.

3. In complementary sentences, where doubt is expressed, and a primary

tense precedes, the *Subj.* is sometimes used, especially in the 1st *Pers.* The connective is sometimes omitted, and even the leading verb itself. Thus, Οὐκ εἶδ', ἢ Χρυσάνθη τοῦτον δὴ Cyr. viii. 4. 16. Βούλει [sc. ὥς] λάβωμαι; *Will thou I take?* Soph. Ph. 761. Θίλλεις μέινωμεν; Id. El. 80. Εἴτε τι βούλει προσθῆς ἢ ἀφίλῃς Pl. Phædo, 95 d. Δι. Παραῖνέ σοι σιωπῶν. . . ΑἴΣΧ. [Sc. Παραίνεις ὥς] 'Εγὼ σιωπῶ; Bacch. *I advise you to be silent.* Aesch. *I be silent?* Ar. Ran. 1132 (cf. § 537). — The use of the *Subj.* in § 595. γ may in like manner be explained by ellipsis.

## B. VOLITIVE.

§ 612. The most direct expression of an act of the will (§ 329. N.) is by the *Imperative mode* (§ 169. 4). For other less direct methods, see §§ 597 – 600, 602. 3, 604. b.

REMARKS. 1. From the fondness of the Greeks for passing from indirect to direct forms of expression (cf. §§ 576, 609, 670), the Imperat. is sometimes found in *dependent* sentences; thus, Θνητὸς δ' Ὀρίεσθαι. ὅτε μὴ λίσσιν εἶναι, and *Orestes was mortal; so that [do not grieve] you should not grieve to excess*, Soph. El. 1172. Γράψω δὲ, ὅτε, ἐν βούλησιν, χειροτονήσεται, and *I will propose it in writing, so that if you will, [vote it] you may vote it*, Dem. 129. 1. Διῆξαι, ὅτε, ἐν μὴν ἰσίνται, . . κτάσθωνται, to show them, that, what they desire [let them gain] they must gain, Th. iv. 92. Ἐπανερωνῶ πάλλει, τὸν ἱμαγίων ταῖς φάσις εἰ πρώτων ἢ τοῦθ' ἡμῖν ἀρίστεον πιστὸν Pl. Leg. 800 e. Οἴσθ' οὖν ὃ δεῖσθαι; *Do you know then, what [do] you should do?* Eur. Hec. 225 (cf. Οἴσθ' οὖν ὃ δεῖσθαι; Id. Oycl. 131). Οἴσθ' ὥς ποιήσεται; ἀντὶ τῶν σιγῶν μιν ἴσ' ἀντάκουσον, πᾶσα πρὶν αὐτὸς μαθὼν Soph. CEd. T. 543. Ἀλλ' οἴσθ' ὃ μοι σύμπεραξον; Eur. Heracl. 451. Οἴσθά νυν ὃ μοι γινίσθαι; *Do you know then, what [let be done] must be done for me?* Id. Iph. T. 1203. Φυλάκου, οἱ λιγόντων Hdt. i. 89.

§ 613. 2. In general but earnest address, the 2d *Pers.* of the Imperat. is sometimes used with πᾶς, or τις, or both, instead of the 3d *Pers.*; as, Χώριε διῦρο πᾶς θνητεύης. τόξου, σπῆς σφιδόρου τίς μοι δότω, *Come hither every man [alias, bird] of you! Shoot, smite. Let some one give me a sling*, Ar. Av. 1186. Φύλαττε πᾶς τις Ib. 1191. Ἴτω τε, σιδήγγελλε Eur. Bac. 173. See § 500. a.

3. Such familiar imperatives as ἄγε, εἰπέ, ἰδί, and φίρι, may be used in the singular, as interjections, though more than one are addressed; thus, Ἀγέ δὲ, ἀκούεσθαι Apol. 14. Εἰσί μοι, τί πάσχεις, ἄνδρες; Ar. Pax, 383.

4. An act of the will may respect either the real or the ideal. Hence in Greek, as in other languages, the Imperat. may be used to express supposition or condition; thus, Ὅμως δὲ σιγήσῃ μοι, but yet [let it have been said by me] suppose me to have said, Mem. iv. 2. 19. Πλοῦτον τι γὰρ . . . καὶ ᾧ Soph. Ant. 1168.

## C. INCORPORATED.

§ 614. 1. The Greek has great freedom in respect to the employment of distinct or incorporated sentences, and in respect to the mode of their incorporation. Thus (α.) a dependent clause may be *preserved entirely distinct*; or (β.) its *subject or most prominent substantives may be incorporated in*



the leading clause, leaving it otherwise distinct; or (γ.) its *verb* may be also incorporated as an *Infinitive*; or (δ.) its *verb* may be incorporated yet more closely as a *Participle*. The union often becomes still closer by an attraction, which renders the *subject of the Inf. or Part.* the same with the *subject or an adjunct of the principal verb*. This attraction has three forms; in the first (α.), the principal verb adopts the subject of the dependent clause; in the second (ζ.), the Inf. or Part., referring to the same person or thing with the principal verb, adopts the same grammatical subject; in the third (η.), the Inf. or Part. adopts for its grammatical subject, an adjunct of the principal verb. E. g.

α. Ἦσθητε, ὅτι τὸ Μένωνος στρατόνυμα ἦδη ἐν Κιλικίᾳ ἦν, *he perceived, that the army of Meno was now in Cilicia*, i. 2. 21. Αἰγύουσι, ὅτι ἐπὶ τοῦτο ἔρχεται Cyr. i. 2. 6. Περιεκύριζοντο, ὅπως κατὰ πορὺν ἰσχυροῦντο Th. ii. 99.

β. Ἦσθητε τί τι Μένωνος στρατόνυμα, ὅτι ἦδη ἐν Κιλικίᾳ ἦν, *he perceived the army of Meno, that it was now in Cilicia*, i. 2. 21 v. 4. Ἐλίσγοντό τινες, ὡς γιγνώσκουσιν Vect. i. 1. See §§ 425. 4, 551. — α and β. For examples, see § 551. N.

γ. Αἰσθανόμενοι αὐτοὺς μέγα παρὰ βασιλῆϊ Δαρίῳ δύνασθαι, *perceiving them to have great influence with King Darius*, Th. vi. 59. Περιεκυιάζοντο βοηθεῖν Th. iii. 110. Πιστοὺς πύμπι ἰσισκωσιῶν Ec. 4. 6. Ἦλθεν . . βοηθῶν τῇ πατρὶδι Ages. i. 36.

δ. Οὐ δύναμαι . . εἰ αἰσθῆσθαι πειρώμενον, *I cannot perceive you attempting*, H. 5. 4. Περιεκυιάζοντο γὰρ πορευόμενος H. Gr. iv. 2. 41 (§ 583. α). Ἐγμψί τινα ἱεῶντα ii. 5. 2. Ἐρχόμεθα . . βοηθήσοντας τοῦτους vii. 7. 17. — γ and δ. Ἐδοξεν αὐτοῖς καριτυτία ἐς τοὺς Λακιδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολογησόμενος, . . δηλώσαι δὲ Th. i. 72.

α. For examples, see § 551.

ζ. Ἐσποίζομεν ἄξιον εἶναι [= ἡμᾶς ἀξιους εἶναι], *we thought that we were worthy*, Cyr. vii. 5. 72 (cf. Νομίζομαι γὰρ ἑμαυτὸν εἰκέναι Ib. v. 1. 21). Νόμιζε . . ἄνδρα ἀγαθὸν ἀποκτείνων [= εἰαυτὸν ἀποκτείνοντα, *consider yourself putting to death a good man*, vi. 6. 24. Οἶμαι εἶναι τίμιος i. 3. 6 (cf. Οἶμαι μὲν, ὅτι δ' ἰγὰρ, ληρῆν μὲν Pl. Charm. 173 a). Ὁρῶ μὲν ἑξαμαρτάνων Eur. Med. 350 (cf. Ὁρῶ δὲ μ' ἔργον διπλὸν ἐξεργασμένην Soph. Tr. 706). Οὐκ ἂν κρίττων ἦν δὲ, ταῦτα προῦκαλίτε τοὺς συνόντας, ἀλλ' ἄτις εὖ ἦδὲ ἑαυτὸν ἥττωτα ὄντα, ταῦτα ἔπεχε Cyr. i. 4. 4. Δηλοῦ τιμῶν τὸν πλοῦτον Ar. Plut. 587 (cf. Ἀποφύγε μόνον ἀγαθῶν ἀπάντων οὐσαν αἰτίαν ἰμὶ Ib. 468). Σαφὴ σημεῖα φαίνουσιν ἰσθλὸς εἰς ἡμᾶς γιγνώσκειν Soph. El. 23. See §§ 627, 633. — ζ and δ. Ἐώρων οὐ καλοφρονέοντες, καὶ τοὺς στρατιώτας ἀχθομένους, *they saw that they were unsuccessful and the soldiers displeased*, Th. vii. 47.

η. Ἐδοξεν οὖν αὐτοῖς εὐεκτινασμένους ἂν εἶχεν καὶ ἐπλισμένους προΐναι, *it therefore seemed best to them, that having picked up what they had, and equipped themselves in full armor, they should advance*, ii. 1. 2 (§ 627. α). Εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ, *for your eye proves that you feel kindly*, Aesch. Ag. 271 (§ 633).

§ 615. REMARKS. 1. An especial variety of construction is ob-

served with such words as *εὐνοῖδα, συγγινώσκω, ἴσκα, ἔμαθες ἔμμ.* 'Εγὼ *συ εὐνοῖδα* [sc. *τι*] . . . *πρωτὶ ἀνιστάμενος* (v. l. *ἀνισταμένη*), *I* [know with you your rising] *remember your rising early*, CEC. 8. 7. *Συνίλασι γὰρ τοῖς μὲν . . . γιγινήμεναι* (v. l. *τοῖς . . . γιγινήμεναι*), *ταὺς δὲ . . . εὐλοφάτας* Isocr. 319 e. *Εὐνοῖδα ἱραυτῇ τοφῇ ἄν* Pl. Apol. 21 b. 'Εμαυτῇ γὰρ ζητῶν οὐδὲν ἰσισταμί-  
ναι Ib. 22 d. 'Εμαυτῇ εὐνοῖδα, *ἔτι . . . λίγω* Ib. Ion, 533 c. 'Εἰσας βασιλεὺς εἶναι, *you seem to be king*, Cyr. i. 4. 9. 'Εἰσάτι τυραννίδι μάλλον ἢ πολιτείᾳ εἶναι, *'you seem more pleased,' H. Gr. vi. 3. 8.* 'Εἰσας ἀληθῆ εἰρησῆτι, *you seem like one who has spoken the truth, i. e. you seem to have spoken the truth*, Pl. Alc. 124 b. 'Εἰς γὰρ ὅστις ἀνίγμα ἐντιθίβει Pl. Apol. 26 e. 'Ομοῖοι ἴσμεν οὖν ἐφ' ὧς ἀμολογούμεν Id. Meno, 97 a. 'Ομοῖοι ἦσαν θαυμάζω (i. l. *θαυμάζοντες*), *they seemed to be wondering*, iii. 5. 13.

2. The contingent particle *ἄν* may be joined with the Inf. and Part., wherever it would be joined with the distinct modes of which they supply the place. The Inf. and Part. are then commonly translated into Eng. by the potential mode (§ 588). Thus, *Εἰ δὲ τις ἔλατταθῆναι ἄν οἶται*, *if any one thinks that he could be deceived*, v. 7. 11 (§ 604. a). 'Ὡς καὶ ἰδιώτην ἄν γυνῶναι vi. 1. 31. *Τὶ ἄν οἴμεθα πλεῖν* (cf. *τί οἴμεθα πείσασθαι*), iii. 1. 17. See vi. 1. 20, and § 595. β. 'Ὡς οὕτω περιγινόμενος ἄν τῶν ἀντιστασιωτῶν, *as though he would thus prevail over his opponents*, i. 1. 10. 'Ὡς ἀλλήτοις ἄν τοῦ χειροῦ v. 2. 8.

§ 616. 3. From the intimate union prevailing between the Inf. or Part., and the principal verb of the sentence, a word properly modifying the one is sometimes placed in immediate connection with the other. We remark, in particular, — (a) Such adverbs as *ἄμα, αὐτίκα, εὐθύς, ἑξάφνης, and μεταξὺ*, joined with the Part. instead of the principal verb; as, 'Ἄμα ταῦτ' εἰπὼν ἀνίσταται [saying this, he at the same time rose up], *as soon as he had said this, he rose up*, iii. 1. 47. 'Ὅπως μὲν, ἄμα ἀποδύσκοντες τοῦ ἀνδράπου, διασκιδάννυνται ἡ ψυχῇ Pl. Phædo, 77 b. *Εὐθύς οὖν με ἰδὼν ὁ Κίφαλος ἠπαύετο*, immediately, *therefore, upon seeing me, Cephalus saluted me*, Pl. Rep. 328 c. 'Ἦν αὐτοῖς ἱσχυρότερον, τὸ μεταξὺ πορευομένους μῆτι ἰσθίειν μῆτι πίνειν, *it was their custom, while marching [in the mean time], neither to eat nor drink*, Cyr. viii. 8. 11. — (b) A particle joined with the principal verb instead of the Inf. or Part., particularly *ῥη*, and *οὐκ* with *φημί* — as, *Σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τιμῆς, with you, I think that I should be honored*, i. 3. 6. *Χρήσμεαι ἄν ἰδῶκεν εἶναι* v. 6. 1. *Οὐκ ἔφασαν εἶναι, they said they would not go*, i. 3. 1. 'Ἐσῆετο αὐτὸν, εἰ ὅπλι-  
τίου. *Οὐκ ἔφη* [sc. *ἐπαρσέναι*], 'He said *No*,' v. 8. 5.

4. In the use of the incorporated modes with adjuncts, there is often a union of two constructions; as, 'Ἀγγαλλεῖ δ' ἔφη προστιθείς [uniting *ἀγγαλλεῖ δ' ἔφη* and *ἀγγαλλεῖ δ'*, *ἔφη προστιθείς*], and *announce [with an oath, adding it], adding an oath*, Soph. El. 47. 'Ὅτι βάλλειν διέσσει ἀναιρουμένους ταῖς βάλλεις Cyr. ii. 3. 17. *Τί ἡμῶν διέσεις χρήσασθαι* [uniting *τί ἡμῶν διέσεις* and *τί διέσεις ἡμῖν χρήσασθαι*], [What shall you want of us to do with us?] *In what shall you wish to employ us?* v. 4. 9. 'Ἐσθυμίε τῶν ἀνδρῶν τῶν ἐκ τῆς ἡμέρας κομινασθαι Th. v. 15.

§ 617. 5. The Inf. and Part. may be used *impersonally*, as well as the finite modes (§ 546); thus, 'Ὡς καὶ αὐτῇ μεταμίλειν ii. 6. 9. *Μεταμίλειν αὐτοῖς* Pl. Phædo, 113 e.

6. From the familiar association of the Acc. with the Inf. (§ 626), and the Gen. with the Part. (§ 638), words commonly governing other cases are often followed by these in connection with an Inf. or Part. Thus, 'Υμῶς προσήκει

καὶ ἀμείνων καὶ ἀποδομιγέων εἶναι iii. 2. 15 (cf. Ἀγαθὸς τε ὑμῶν προσηύκετο εἶναι iii. 2. 11). Παραγγίλας τὴν πρῶτην χιλιεστὴν ἵστασθαι Cyr. ii. 4. 3 (see §§ 402, 424. 2). Οὐδὲ ἔχθετο αὐτῶν πολέμουσαν, *he was not at all displeased with their being at war*, i. 1. 8 (cf. Σίδης δὲ ἔχθετο πύρρῳ vii. 5. 7. See §§ 372. α., 406). Ὡς ἱερῶντες εἰσερχῆς ἱεροῦ Soph. Tr. 394 §§ 375, 377. 2) Sometimes the Acc. occurs for another case with the Part., if its use is analogous to that of the Inf.; as, Σὺ μὲν εἰ πρῶτος ἐπ' ἰσχυαίῳ Soph. Aj. 136. Ἥρην . . εὐλογεῖν τε Id. Phil. 1314. Cf. § 406.

§ 618. II. The relations of dependent sentences are expressed with *greater explicitness* by the *distinct modes with their connectives*; but with *greater brevity*, and often *greater energy and vivacity*, by the *incorporated modes*. There are few of these relations which cannot be expressed by the latter. Hence, in the wide range of their use, these modes may express the *subject*, the *direct or indirect object*, the *time*, *cause*, *purpose*, *manner*, *means*, *condition*, *restriction*, *preliminaries*, *result*, &c., of the verbs with which they are connected.

REMARKS. 1. The use of both the incorporated modes is far more extensive in Greek than in English. Hence we often translate the Greek Inf. and Part. by finite verbs with connectives (*that, when, while, as, and, if, although, because, since, in order that, &c.*). Sometimes, also, from a difference of idiom, the Inf. and Part. are interchanged in translation; as, Τὰ δὲ σὺν φίλων μόνος ἦντο εἶναι ῥᾶστοι ἐν ἀφύλακτα λαμβάνειν, *but he thought that he alone knew it to be most easy to seize the unguarded property of friends*, ii. 6. 24. Πρωτεύων παρ' οἷς ἱσχύοντο ἑαυτὸν φιλεῖσθαι, *to hold the first place with those by whom he wished himself beloved*, Cyr. viii. 2. 26.

§ 619. 2. The use of the incorporated modes, particularly the Inf., is very great in the *oratio obliqua* (§ 607), sometimes (α.) extending even to subsidiary clauses (cf. § 611. 2); and being interchanged and blended not only (β.) with other forms of the *oratio obliqua*, but also (γ.) with those of the *oratio recta*. Thus,

α. Πολλοὺς φαίη Ἀριμῖος εἶναι Πίερας ἑαυτοῦ βελτίους, εἰς οὐκ ἀναρχέσθαι ii. 2. 1. Ἐφ' ἧ, ἰσχυρὰ εὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι . . εἰς τέσσερ. ., ἐν δ' . . δὲ εἶναι χάσματι Pl. Rep. 614 b.

β. Ἀγγίλλου Διεπυλλίδας, ὅτι νεκρὸν τε αὐτὸ Λασιδαίμονι, καὶ αὐτῶν μὲν τεθνάναι ἐκτὼ H. Gr. iv. 3. 1. Ὡς μὲν στρατηγήσονται ἡμεῖς . . μηδὲς ὁμῶν ληγίτω . . ὡς δὲ αἰσινόμεναι. 3. 15 (§ 640). Ἀσπγγίλλου τῷ Κόρῳ, ὅτι τσοκῦτα εἴη ἱδὸν ἀγαθὰ, ὅσα . . μὴ ἂν ἱσχυίσαιεν Cyr. v. 2. 4. See § 628.

NOTE. Ὅτι and ὡς are sometimes even followed, after an intervening sentence, by an Inf. or Part., instead of a finite verb; as, Ἐφ' ἧ, ὅτι, "ἰσχυρὰν τάχιιστα ἡ στρατεία λήξῃ, εὐθύς ἀποπέμψειν αὐτόν" iii. 1. 9. Ἐνόμειν ὅτι, εἰ τι οὕτως πάθω, αὐτὸς ἂν λαβῇ Cyr. v. 4. 1. Ἐγὼ γάρ, εὐ ἰσθ' ὅτι, ὡς ἡμῶν ἐσθλὸν . . ἡμεῖς εἶναι τούτων ἴσα Pl. Gorg. 453 b. Αἰσθάνομαι εὖν σου . ., ὅτι, ὅτις ἂν φῇ . ., οὐ δύναμίνου Ib. 481 d. Γνοῖς δὲ ἐ Κλίαν καὶ ἐ Δημοσθένη, ὅτι, εἰ καὶ ὁσοσούν μᾶλλον ἰνδύσονται, διαφθαρησμένοις πύτους Th. iv. 37.

γ. Ἐφ' "ἰδίαν πορεύεσθαι . . Ἐγὼ γάρ," ἴφῃ, "ἴδα" iv. 1. 27. Κλέανδρος, "Μάλα μάλιν," ἴφῃ, "διαπραξάμενος ἦκα· λίγην γάρ Ἀναξίσιον ὅτι οὐκ ἰσχυρὸν εἴη. . Ὅμως δὲ εἰσίναι," ἴφῃ, "ἰκίλειν" vii. 1. 39.

β and γ. Ἀπειράτα, ἵτι "ἀκούει Ἀδριάνου, ἔχθρον ἔδωκε, ἰὼ τῷ Εὐφράτη ποταμῷ ὄναι . . . πᾶς μὲν δ' ἐκεῖ, τὴν δίκην" ἴση "χερῶν ἐπιθῆναι αὐτῷ· ἢ δὲ θούγγ, ἡμῖς ἐκεῖ πρὸς ταῦτα βουλευόμεθα" i. 3. 20.

### (1.) *The Infinitive.*

§ 620. I. The general rule for the construction of the Infinitive is the following:—

**RULE XXX.** The INFINITIVE is construed as a *neuter noun* (§ 445). Hence,

(a) The Inf. may be the **SUBJECT** of any word which would agree with a noun; whether *appositive*, *adjective*, *article*, *pronoun*, or *verb*. (b) The Inf. may **DEPEND** upon any word which would govern a noun; whether *substantive*, *adjective*, *verb*, *adverb*, or *preposition*. (c) The Inf. may be used, like a noun, to express a **CIRCUMSTANCE**; particularly such as are denoted by the *instrumental and modal Dat.* (§ 415), and by the *Acc. of specification* (§ 437). Thus,

Φεύγειν αὐτοῖς ἀσφαλίστιον ἔστι ἢ ἡμῖν, *to fly is safer for them than for us*, iii. 2. 19. Ὡς οὐκ ἀκούουσα ἤν τό τι ἰσθίσεσθαι καὶ λύσειν τὴν γίφθραν ii. 4. 19. Διὺρ' ἰνίσσῃσι μολεῖν σοί Soph. Ant. 233. Οὐδὲν οἶόν ἐσ' [= ταιούτων ἔστιν, οἶον] ἀκούσας, *there is nothing [such as] like hearing, or, it is best to hear*, Ar. Av. 966. Οὐδὲν οἶον τὸ αὐτὸν ἰεῖν Pl. Gorg. 447 c. Ἐν γὰρ τῇ κρητὺν ἔστι καὶ τὸ λαμβάνειν v. 6. 32. Πρέφασις . . τοῦ ἀθροῖζου στρατεύματα, *pretext for assembling an army*, i. 1. 7. Πρέφασιν στρατεύειν ἰὼ τοὺς Θεαίους H. Gr. iii. 5. 5. Ἀντιπάσχῃν δι' οὐδὲς κινδύνος ii. 5. 17. Ἀρξάντας τοῦ διακρίνου i. 4. 15. Τύχη ταυδ' ἰσίστη, θαυμάσαι μὲν ἄλλα, σπουδῆς γιγμένῃ τῆς ἱμῆς οὐκ ἔβια Soph. Œd. T. 776. Καλύσειν τοῦ καλὴν ἰσιόντας i. 6. 2 (§ 347). Οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύματα διακρίνειν i. 7. 19. Ἀπινυκῆσαι τοῦ μάχεσθαι Ib. Διὰ τοῦ ἰσιρυκῆν ii. 6. 22. Ἠγάλλετο τῷ ἔξαπατῇ δύνασθαι, τῷ πλάσσεσθαι ψευδῇ Ib. 26. Μανθάνειν γὰρ ἤκουσι Soph. Œd. C. 12. Φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπίσιόν iii. 2. 19. Διὰ τὸ πολλοὺς ἔχειν ὑπερήτας καὶ διὰ τὴν ἰσιμίλειαν i. 9. 27. Ὡς πολυμῆν τι ἱκανοὶ εἴησαν i. 1. 5. Ἀμύχανος εἰσιλθεῖν στρατεύματι i. 2. 21. Φαγῆν δινίς, *a terrible fellow to eat*, vii. 3. 23. Δινὸς λίγιν ii. 5. 15. Ὁρᾶν στυγρὸς ἦν, καὶ τῇ φωνῇ τραχὺς ii. 6. 9. Πρίσμι γὰρ ὡς τύραννος εἰσερχῆν Soph. El. 664. Ἐστὶ γὰρ τὰς ναυὲς ῥᾶστοι εἰσὶν ἀμύνεσθαι Th. iv. 10. Ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι Id. vii. 67. Πύουσι δὲ χάσμα μῆζον ἰλπίδος κλύειν Æsch. Ag. 266. Πλῖον λίγιν Ib. 868. Μῦθος κυριώτερος λίγιν Eur. Iph. A. 318. Ὡ, πλὴν γυναικὸς οὐνικα στρατηλατῆν, τὰλλ' οὐδὲν, ᾧ κάκιστι τιμωρῶν φίλος Eur. Or. 718. Οὐθ' ὅμουν οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ἑομέσσαι, 'in nothing except name,' Eur. Ph. 501.

§ 621. NOTES. a. In some cases it seems indifferent whether the Inf. is regarded as the subject of a verb, or as depending upon the verb used impersonally. See § 546. β, γ.

β. In Greek, as in Eng., the Inf. *Act.* is often used, where the Inf. *Pass.* might have been used with reference to a nearer, more explicit, or more natural subject; as, Τύττειν ἀπείχοντα, *giving himself up [for heating] to be beaten*,

Pl. Gorg. 480 d (cf. Παράδοχον . . Στεφανισθῆναι Id. Charm. 157 b). Παροχόντες ἡμᾶς αὐτοὺς ἰδ' αὐτοῖς ii. 3. 22. Δίδωσι βουλόμενιν ἰκθύναι βερίφως Eur. Ph. 25. Τοῖς ῥάστοις ἰντυγχάνειν, *the easiest things to meet with*, Mem. i. 6. 9. Ἀποῦσαι μὲν ἴσως τισὶν ἀνδρῶν, ῥηθῆναι δ' οὐκ ἀεὶ μόνον Isocr. 265 c.

§ 622. REMARKS. 1. The article is often prefixed to the Inf. to give prominence to its substantive character, or to define the relation which it sustains as a substantive, by marking the case. If the Inf. is governed by a preposition, the insertion of the article is required. The article is often prefixed, especially in the tragedians, where it would not have been expected, and is often in the Acc. (of *direct object, effect, or specification*), where another case might have been expected. Thus,

Τὸ δρῶν οὐκ ἠδίκησαν, [willed not the doing it] *were not willing to do it*, Soph. CEd. C. 442. Πιλλομαι τὸ δρῶν Id. Ph. 1252. Ὅς σε πωλύσι τὸ δρῶν Ib. 1241. Ἐλπίδας . . τὸ μὴ σταθῆν Soph. Ant. 235. Τιζέμεναι τὸ μὴ θανεῖν Ib. 778 (cf. § 370). Καρδίας δ' ἐξίσταμαι τὸ δρῶν Ib. 1105. Ἐγὼ αἶψος . . τὸ εἰ ἀποκρίνασθαι Pl. Lach. 190 c. Τί σε μὴ βλίσσιν ἰνολμα, *and ready to leave the light*, Soph. El. 1079. Τὸ μὲν προσταλαιπαρεῖν . . πρέβημι Th. ii. 53. Τὸ εὐγᾶν οὐ σβίνω Eur. Iph. A. 655. Ἐγὼ γὰρ ἰκαλιῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αὐθις αἰδοῦμαι τάλας Ib. 451. For other examples, see §§ 620, 623.

NOTE. The Inf. with τοῦ as the Gen. of motive (§ 372) is particularly frequent with a negative; as, Τοῦ μὴ τινος ζητῆσαι, *in order that none may inquire*, Th. i. 23.

§ 623. 2. The Inf., both with and without the article, is used in a great variety of expressions which may be referred to the Acc. of specification, and the adverbial Acc. When thus employed, it may be termed the INFINITIVE OF SPECIFICATION, and the ADVERBIAL INFINITIVE. In these uses it is variously translated, and in some of them it is often said, though not in the strict sense of the term (§ 343. N.), to be *absolute*. Thus,

Ἐκ δειμάτων τοῦ νυκτῆρου, δοκεῖν μοι, *from some night vision*, 'according to the seeming' as it seems to me, or methinks, Soph. El. 410. Ἀλλ' εἰπάσαι μὲν, ἠδύς, *but to guess, joyous*, Id. CEd. T. 82. Ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκων καλῶς Eur. Med. 228. Ἐς τὸ ἀκριβῆς [= ἀκριβῶς, § 449. β. εἰπῶν, to speak correctly, Th. vi. 82. Ὀλίγου διὸν πλείους ἐπιεκτόνασιν, *have slain [to want little] almost a greater number*, H. Gr. ii. 4. 21. Μικροῦ διὸν Isocr. 70 c. Ὀλίγου [sc. διὸν] πᾶσαι, *almost all*, Pl. Phædr. 258, c. Καὶ μικροῦ sc. διὸν] ἀπαιτῶν ἐξιτραχῆλαιον Cyr. i. 4. 8. Ἐς διὸν πάρεσθ' ὅδε Κρίων, τὸ πράσσειν καὶ τὸ βουλοῖν Soph. CEd. T. 1416. For other examples, see §§ 620, 622.

NOTE. The use of εἶναι as the Inf. of specification, or the adverbial Inf., will be particularly remarked, (α.) with ἰκῶν, chiefly in negative sentences; (β.) with some adverbs and prepositions, followed by their cases, chiefly preceded by τό. Thus, Οὐτε συνθήκας ἂν ψευδοίμην ἰκῶν εἶναι, *nor would I prove false to my engagements*, [as to the being willing] so far as depends upon my own will.

Cyr. v. 2. 10. Οὐκ ἔστιν ἰδὼν εἶναι γίλῳτα παρῆχιν, 'willingly,' Ib. ii. 2. 15. Τὸ νῦν εἶναι, as to the [now being] present state of affairs, for the present, iii. 2. 37. Τὸ μὲν τήμερον εἶναι, for to-day, Pl. Crat. 396 d. Τὸ κατὰ τοῦτον εἶναι, as to the situation of affairs with respect to him, i. e. so far as regards him, i. 6. 9. Τὸ ἰσὶ τούτοις εἶναι, so far as depends upon these, Lys. 180. 41. Τὸ ἰσὶ σφᾶς εἶναι Th. iv. 28.

§ 624. 3. PLEONASM AND ELLIPSIS. The Inf. (α.) is sometimes *redundant*, and (β.) is sometimes *omitted*. It (γ.) not unfrequently depends upon a word omitted, or implied in another verb, especially in indirect quotation. Thus,

(α.) Χάριν ἀντιδίδωσιν ἱχύν, in return gives [to have] pleasure, Soph. CEd. C. 232. Αἰσώμεται δι' ε' οὐ μακρὸν γίγας λαχύν Id. Aj. 825. The Inf. added for the sake of expressing an idea more fully or precisely is termed the *Inf. expository* (ἰαίξηγησις). — (β.) Εἰς τὸ βαλανίον βούλομαι [sc. εἶναι] Ar. Ran. 1279. Ἐκίλιουσιν . . τοὺς Ἰδαίᾳ ἰσὶ τὸν Θηραμένην H. Gr. ii. 3. 54. Ὁρῶντι [sc. οὕτω πᾶσαι], Orontes [said that he had so done] assented, i. 6. 7. — (γ.) Οἱ δὲ σφάττειν ἐκίλιον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι [sc. ἴφῳσαι], but they bade him kill them; for [they said that] they were unable to proceed, iv. 5. 16. See vii. 7. 19.

§ 625. 4. The Inf. often forms an elliptical *command*, *request*, *counsel*, *salutation*, *exclamation*, or *question*;— as,

Σὺ μοι φράζην [sc. ἴθις], do you [please to] tell me, Pl. Soph. 262 e. Μὴ ἰμὶ αἰτιάσθαι τούτων, do not blame me for these, Ib. 218 a. Οἱ: μὴ σιλάζην Aesch. Pr. 712. Θεοὶ πολῖται, μὴ μοι δουλείας τυχεῖν [sc. δέσῃ]! Ye gods of the city, O [grant] that I may not fall into slavery! Id. Sept. 253 (cf. ὦ Ζεῦ, δός μοι τίσασθαι μέρον πατρὸς Id. Cho. 18). Νίκη, ξυγγινού, . . δίομαι τροπαῖον ἡμᾶς, O Victory, befriend, grant that we may erect a trophy, Ar. Lys. 317. Καὶ παρασπῆναι παντὶ [sc. ἰᾶτε, παραινῶ, or διῆ], and let it be impressed upon every one, Th. vi. 34 (cf. Παρασπῆναι δὲ τινι καὶ τοῖς Ib. 68). KHP. Ἀκούε, λιφ'· τοὺς ἰπλίτας . . ἀπῖναι [sc. κελύουσιν, διῶ, or χεῖν], Herald. Hear, ye people; it is ordered that the hoplites depart, or the hoplites must depart, Ar. Av. 448. Τὸν δὲ ἰχόντα . . καταβύον v. 3. 13. Τὸν Ἴωνα χαίρειν [sc. κελύω], I bid Ion hail, Pl. Ion, 530 a. Ἐμὶ παθεῖν τάδε [sc. δυνόν ἴσσι], φῦ! That I should suffer such things [is horrible], alas! Aesch. Eum. 837. ὦ βασιλεῦ, πότιρον λίγιν . . ἢ σιγῆν [sc. χεῖν, or κελύουσιν]; Hdt. i. 88. Ἄ διολοί, τίος' ἱμιν; n. 431.

NOTES. α. In exclamation, the article is usually prefixed; as, Φῦ, τὸ καὶ λαβὼν πρόσθῳ γῆμα τοιοῦτ' ἀνδρὶς! Ah, the hearing the voice of such a man! Soph. Ph. 234. Τῆς τύχης! Τὸ ἰμὶ νῦν κληθῆντα διῶρε τυχεῖν! My ill-luck! That I should happen now to have been summoned hither! Cyr. ii. 2. 3 (§ 372. ζ). ΠΕΙΣΘ. Τὸ δ' ἰμὶ κερῶντι συμβῆναι, τὸν ἄλλον! ἰδοὺ περιελθὼν ἐτάδια πλεῖν ἢ χίλια! ET. Τὸ δ' ἰμὶ πολλοῦ συμβῆναι, τὸν δούμαρον! Ἀποσποδῆσαι τοὺς θυγας τῶν δαυτύλων! Ar. Av. 5.

β. In a few poetic passages, the Inf. follows αὐ γὰρ or αἴτε, to express wish (cf. §§ 597, 600. 2); as, Αἰ γὰρ . . ἰχίμεν n. 311. See α. 376.

§ 626. II. The subject of the Inf. is very often, either properly or by attraction (§§ 425. 4, 614), the direct object of

a preceding verb, and consequently in the *Acc.* Hence has arisen an association between this case and the *Inf.*, which has led to the following rule.

NOTE. The *Inf.*, on the other hand, extensively constitutes an *indirect object* of the verb or other word on which it depends. From the prevalence of this use appears to have arisen the resemblance in form of the Greek and Lat. *Inf.* to the *Dat.*, and the use of the prepositions *to* and *zu* before the *Inf.* in Eng. and German. Thus, Πίστωκε τὸν μάντιν λίγυν, *had persuaded the prophet* [to the saying] *to say*, vi. 4. 14. Τοῖς φυγάδαῖς ἐκέλευσε σὺν αὐτῷ στρατιεύειν, *he invited the exiles* [to the serving] *to serve with him*, i. 2. 2.

**RULE XXXI.** The SUBJECT OF THE INFINITIVE is put in the *Accusative*; as,

Ἦξιον . . δοῦναι αἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἀρχεῖν αὐτῶν, *be requested that these cities should be given to him, rather than that Tissaphernes should rule them*, i. 1. 8. Κινδυνεύειν οὐκ ἐβούλετο, ὅτι ληροῦ τι παθεῖν αὐτοῦ, *did not wish to incur the risk* [that they should suffer any thing] *of their suffering from hunger*, Th. iv. 15. Νῦν αἰσέσῃσι ἐπίμεινον τυλασθῆναι Id. iii. 2. Φασι δ' αἱ σφοῖ, . . Σίους καὶ ἀνδρώπους τὴν ναυονίαν ἐνέχων Pl. Gorg. 507 c.

§ 627. REMARKS. 1. This rule applies to the subject of the *Inf.* considered simply as such. If, on the other hand, (α.) the subject of an *Inf.* has a *prior grammatical relation*, it may be in any case which this prior relation requires. If it is the same with the subject of the principal verb, it is seldom repeated, except for special emphasis or distinction (§ 614. ζ); and is then commonly repeated (as in other emphatic repetitions) in the same case (cf. § 499). Not unfrequently (β.) there is a mixture of constructions which may be referred to *ellipsis* or *anacoluthon*. Thus,

α. Ἦλθον ἰσὶ τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who were thought to be wise*, Pl. Apol. 21 b. Τοῖς οὐδενὶ ἰατροῖσι φροντας κακῶ εἶναι, *will permit no one to be bad*, lii. 2. 31. Νῦν σοὶ ἔξιςτιν, ὃ Ξενοφῶν, ἀνδρὶ γὰρ νίεσθαι vii. 1. 21. Ὁμολογῆς οὖν περὶ ἐμὲ ἄδικος [= ἀδικίῳ εἰ] γιγνῆσθαι; *Do you confess then* [to have been unjust] *that you have been unjust to me?* i. 6. 8. Τοῦτο δ' ἰσίοις ἐκ τοῦ χαλσιπῶς εἶναι, *and this he effected by being severe*, ii. 6. 9. Ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι, *he says that he himself healed the wound*, i. 8. 26. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλετο, ἐφ' ᾧ μήτι αὐτὸς τοὺς Ἕλληνας ἄδικόν, μήτι ἐκείνους καίην τὰς οἰκίας iv. 4. 6. Νομίζεις ἡμᾶς μὲν ἀνέξισθαι σου, αὐτὸς δὲ τυπασθῆναι; καὶ ἡμᾶς μὲν ἀποφραγεῖσθαι σου, εὐδὲ οὐδὲ οὕτω παύεσθαι; Dem. 580. 9. See § 614. ζ.

β. Δίδομαι ὑμῶν, ὃ ἄνδρες, δικασταί, τὰ δίκαια [sc. ὑμᾶς] ψηφίσασθαι, ἐν θυμὸν μίνομεν, *I entreat you, Judges, [that you would vote] to vote what is right, reflecting*, Lys. 118. 2. Κακούργου μὲν γὰρ ἴσση κείνῳ ἀποθανόντι στρατηγῷ δὲ, μαχόμενον τοῖς πολέμοις Dem. 54. 1. Οὐ γὰρ ἔν σπὸς τοῦ Κόρου τρέπου, ἔχοντα μὴ δίδοναι i. 2. 11. Συμβουλευίῃ τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφοὺς [sc. ἐκεῖνον] ἀνακινῶσαι τῷ θεῷ, *he advises Xenophon [that going to D. he should consult] to go to Delphi and consult the god*, iii. 1. 5. Ἐδοξεν αὐτοῖς, προφύλακας καταστήσαντας εὐγκλαίῳ iii. 2. 1. Τοῖς πελάγεσσιν αἰεὶ παρήγγαλλε διηγυλῶμένους εἶναι, . . καὶ τοὺς τοξότας ἐπιτελλῆσθαι v. 2. 12. Ὅτ' ἐξ ἀρχῆς ὠπῆξεν, ἢ βασιλῆον οἶναι εἶναι, ἢ αὐτοὺς τῷ φόβῳ ἰκανοὺς Pl. Gorg. 492 b. Ἢ πάριστι μὲν στίχῳ πλεόντων κωμῶν

πῶς ἐστὶν ἡμεῖς, πᾶσι δ' ἀλλήνις τοσούτοις τοῦ χρέους ἄλλα πλεονάζοντες Soph. El. 959. 'Ἐνίστατο εἰ [for which εἰ might have been used, if allowed by the metre] τῇ κηρύγματι, ὅπως ἀποδείξω, ἡμῖν, . . ὡς ἐντι γὰρ τῆς ἀντιφάσεως Id. CEd. T. 350. See § 459.

2. Cases of special attraction and anacoluthon likewise occur in connection with the Inf. ; as, 'Ἐλπίζων . . οὐδ' ἂν αὐτὸς, οὐδὲ οἱ [for τοὺς] ἐξ αὐτοῦ, πύσσεσθαι Hdt. i. 56. Τοὺς δὲ ἀποκρίνασθαι, . . αὐτοὶ δάσειν Ib. 2.

3. The subject of the Inf. is very often indefinite, and is then commonly omitted. It follows from the rule, that words agreeing with this omitted subject are in the Acc. Thus, ΣΩΚ. Οὐδαμῶς ἄρα δαῖ ἀδικεῖν. KP. Οὐ δῆτα. ΣΩΚ. Οὐδὲ ἀδικούμενον ἔρα ἀπαδικεῖν. Soc. One ought then by no means to injure. Cr. Surely not. Soc. Not then, when injured, to injure in turn. PL Crito, 49 b.

§ 628. III. By a mixture of constructions, the Inf. is often used after a connective (commonly οἷς, ὥστε, οἷος, or ὅσος), instead of a finite verb, or of the Inf. without a connective ; as,

Καὶ κατιβάνοντες ὡς ἐπὶ τὸν ἴτερον ἀναβαίνειν, and were descending, so as to ascend the second [= ὡς ἀναβαίνειν, that they might ascend, which is the reading of Dindorf and Krüger], iii. 4. 25. 'Ἰταλάσας ὡς συναντῆσαι, riding up to meet him, i. 8. 15. Ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχουσιν iii. 5. 7. 'Ὡς μὲν συνιέντι [sc. λόγῳ] εἰπὺν, [so as to speak with a discourse bringing all together] to speak comprehensively, to say all in a word, iii. 1. 38. 'Ὡς δ' ἐν βραχυῖ εἰπὺν, but to speak in brief, Ag. 7. 1. 'Ὡς ἴσως εἰπὺν, so to speak, Pl. Gorg. 450 d. 'Ὡς γὰρ οὕτως δόξα Id. Rep. 432 b. 'Ὡς μικρὸν μεγάλῳ εἰπάσαι Th. iv. 36. 'Ὡς γ' ἡμεῖς χρῆσθαι περὶ Eur. Alc. 801. 'Ἰάκω ἱλαίεας, ὡς γ' ἱσχυάξω ἡμεῖς, you speak of Iole, [at least for me to conjecture] methinks, Soph. Tr. 1220. 'Ὡς παλαιὰ ὄναι, considering [that they are ancient] their antiquity, Th. i. 21. Βούλεται ποιεῖν, ὥστε πολεμῆν, chooses toil, so as to be [or that he may be] at war, ii. 6. 6. 'Ἐχω γὰρ τριήμερον, ὥστε ἱλύν τὴν ἐκείνου πλοῦτον, 'so as to take,' i. e. 'so that I can take,' i. 4. 8. 'Ἐποίησα, ὥστε δόξα ἀντιπῶ i. 6. 6. Κραυγὴν πολλὰν ἐποιεῖν παλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμῖους ἀποθνήσκειν. ὥστε δ' μὴ ἰσχύοντα τῶν πολεμῶν καὶ ἰφύγον ii. 2. 17. 'Ἐφ' ᾧ μὴ καίεν iv. 2. 19 (see § 530). 'Ἐφ' ᾧ τι πλοῖα συλλέγουν vi. 6. 22. 'Ὅπως τὰς ἀρχὰς μὴ τοιαῦτα ἴσονται εἰ παύσεται, οἷος ποτηρεῖν τινος ἢ ἀντιπῶ ἴφου ἴφου, 'such as to desire' [= τοιοῦτοι οἷος ἂν ἴφοντα, such as would desire], Cyr. i. 2. 3. Τοιοῦτους ἀνθρώπους, οἷους μινυθίντας ἐχρῆσθαι Dem. 23. 16. 'Ὅσον μόνον γινώσκει αὐτὸν καταλιπὼν [= τοσούτων μόνον ἔσται ἂν γινώσκαι], leaving for himself so much only as [he could taste] to taste, i. e. merely enough for a taste, vii. 3. 22. Νυμφομένη τι τὰ αὐτῶν ἵσασται ὅσον ἀποζῆν, 'merely enough for subsistence,' Th. i. 2. 'Ἐλπίκατα τῆς νυντὸς ὅσον σκοταίους διελθῆναι τὸ πιδν iv. 1. 5. 'Ὅσα μῖνται ἦδη δακύν αὐτὸν, but so far as [seemed to him], he could judge at present, Th. vi. 25. 'Ὅσον γὰρ μ' εἰδῆναι Ar. Nub. 1252. 'Ὅτι καὶ εἰδῆναι Id. Eccl. 350.

§ 629. REMARKS. 1. It will be observed, that, in some of the examples above, there is an ellipsis before the connective, and that in some the connective itself suffers attraction. From the frequent use of οἷος, as above, with an ellipsis of its corresponding demonstrative ( § 523, it seems to have been at length regarded, especially in connection with τι, as a simple adjective of quality, and to have been construed accordingly ; thus, "Ὅτις τι ἴσως



ἡμῖν συμπεῖλαι περὶ τῆς διόδου," Οἱ δὲ εἶπον, ἴτι "ἱκανοὶ ἴσμεν εἰς τὴν χώραν εισβάλλειν." "Shall you be [such as to, able to coöperate with us respecting the passage?" And they replied, "We are able to make an irruption into the country." v. 4. 9. Ὁ γὰρ οἷός τι ὣν γινώσκουσιν τοὺς ὀφειλόμενους αὐτοῖς, καὶ τούτους δυνάμεις σκεῖν ἐπιθυμῶν ἀλλήλων Symp. 4. 64 (: 507. 7). Οὐχ εἶν τι ἡ . . διώκειν, [there was not such a state of things that one could pursue] it was not possible to pursue, iii. 3. 9. Οὐχ εἶν τί σοι λανθάνει, it is not possible for you to conceal it, vii. 7. 22 (403). Οὐ γὰρ ἦν ἔρα οἷα τὸ πιδίον ἄρδιν, for it was not a time [such as to irrigate] suitable for irrigating the plain, ii. 3. 13. Τὸ πρῶγμα μίγα ἵναί, καὶ μὴ εἶν νωτίον βουλεύεσθαι, 'not suitable for a young man to direct,' Th. vi. 12. Ἐνυγγεῖσθαι λόγους οἷους εἰς τὰ δικαστήρια, to compose discourses adapted to courts of justice, Pl. Euthyd. 272 a.

2. By a similar mixture of constructions, *περὶ ἧ, πρὸτερον ἧ, ὕστερον ἧ*, are sometimes followed by the Inf. instead of another mode; as, "Τότερον . . ἧ αὐτοὺς οἰκίσαι, for ὕστερον ἧ ᾤκησαι or ὕστερον τοῦ οἰκίσαι Th. vi. 4.

## (II.) The Participle.

§ 630. I. The Participle, in its common uses, is either *preliminary, circumstantial, complementary, prospective, or definitive*; that is, it either (1.) denotes something preceding the main action of the sentence; or (2.) it expresses some circumstance of that action; or (3.) it serves as a complement of the action (§ 329); or (4.) it denotes a purpose or consequence of the action; or (5.) it defines some person or thing connected with the action. See § 618.

§ 631. 1. As a *Preliminary Part.*, the *Aor.* is especially common. It is often best translated into Eng. by a finite verb with a connective, or by the *Pres. Part.*; as,

Κύρος ὑπολαβὼν τοὺς φύγοντας, συλλίξας στρατεύματα, ἐπολιόρευε Μίλητον, Cyrus received the exiles, and raising an army besieged Miletus, i. 1. 7. Μάθεαι ἰδὼν, Go and learn, Ar. Nub. 89.

NOTE. To the *preliminary Part.* may be referred the use of *μαθὼν* and *παθὼν* with *τί* or *ὅ* τι, to form an intensive (and often severe or sarcastic) 'why' or 'because'; thus, Τί γὰρ μαθὼν ἐς τοὺς θεοὺς ὕβριζέτην; For having learned what new wisdom did you insult the gods? i. e. Why did you insult them? or, What possessed you to insult them? Ar. Nub. 1506. Τί παθούσαι . . εἴθεσι γυναιξίν; Having experienced what change do they resemble women? i. e. How is it that they resemble? Ib. 340. Δικαιώτερον τὸν ὁμότερον πατέρα εὐσέταμι, ὅ τι μαθὼν τοφὸς οἷός τις εὐσεύει, 'because he begat,' Pl. Euthyd. 299 a.

§ 632. 2. The *Circumstantial Part.* is very common in Greek, especially in the *Pres.* It may sometimes be translated by an adverb or a circumstantial adjunct; as,

Δύναμιν ἥρουν ὡς μάλιστα ἰδύνατο ἐπιπρυπτόμενος, 'as secretly as possible,' i. 1. 6. Ἀπὸ καὶ ἀρχαίμενος εἶπον, 'in the beginning,' Th. iv. 64. Τοὺς πολέλους . . ἀπὸ Θρασυμάχου ἀρχαίμενος, the most [beginning with] and particularly Thrasymachus, Pl. Rep. 498 c. Τίλων τῶν ἰχθυήσαντων iv. 5. 16 (§ 457. a).

'Ανύσας φέρει Ar. Plut. 229 (§ 457. γ). 'Ἦσι Μίνων ὁ Θιτταλὸς, ὁσλίτας ἔχων χιλιούς, 'with 1000 hoplites,' i. 2. 6. Οἱ ληϊζόμενοι ζῶσι, *who live by plundering*, Cyr. iii. 2. 25.

NOTE. The participle ἔχων, both with and without an Accusative, is joined with some verbs, chiefly of *trifling* and *delay*, to give the idea of *continuance* or *persistency* (cf. § 637. α); as, Πῶα ὑποδήματα φλυαρεῖς ἔχων; [*Holding on upon what shoes are you trifling?*] *What shoes are you trifling so pertinaciously about?* Pl. Gorg. 490 e. Ἐχων φλυαρεῖς, [*you trifle, holding on upon it*] *you persist in trifling*, Id. Euthyd. 295 c. Ληρεῖς ἔχων Id. Gorg. 497 a; Ar. Ran. 512. Τί πυστάζεις ἔχων περὶ τὴν θύραν; Ar. Nub. 509. Τί δῆτα ἔχων σπείρη; Pl. Phædr. 236 e.

§ 633. 3. The *Complementary Part*, is particularly frequent with verbs of *sensation*, of *mental state and action*, of *showing* and *informing*, of *appearance* and *discovery*, of *concealment* and *chance*, of *conduct* and *success*, of *permission* and *endurance*, of *commencement* and *continuance*, of *weariness* and *cessation*, of *anticipation* and *omission*. Thus,

'Ἦκουσι Κύρον ἐν Κιλικίᾳ ὄντα, *he heard [of Cyrus being in C.] that Cyrus was in Cilicia*, i. 4. 5. Ἐώρα πλείονος ἰδίων, *he saw that there was need of more*, vi. 1. 31. Ἐθι μίντοι ἀνόητος ἂν, *but know that you are senseless*, ii. 1. 13 (§ 614. ζ. Cf. "And knew not eating death," *Par. Lost*, ix. 792). Κατίμαθον ἀναστὰς μόλις v. 8. 14. Εἰδίνας συνόισον, *to know that it would be advantageous*, Dem. 55. 2. Πρὸς ἀνδρὲς ἤρδιον ἡδεημένη Eur. Med. 26. Σύν-οιδα ἑμαυτῷ πάντα ἐπισύμνω i. 3. 10 (615. 1). Φρόνι βιβάς Soph. Ant. 996. Ἐμίμνητο γὰρ ἰσάν Cyr. iii. 1. 31. Τιμώμενοι χαίρουσιν, *they delight in being honored*, Eur. Hipp. 8. Ἀπολείποντες αὐτὸν ἄχθονται. . . Ἦδονται πρᾶττοντες Mem. ii. 1. 33. Μιστιμίλοντο ἀποδιδωκότες Th. v. 35. Διδρακυῖαν γιλᾶν Soph. Ant. 483. Ἐπαισχύνεσθι . . κινούντες Id. Cæd. T. 635. Δίξω πρῶτα μὴ σοφὸς γυγῶς, ἴσμετα σώφρων Eur. Med. 548. Κύρον τι ἐπισπρεσσύνετα σπρώτος ἡγγυῖα ii. 3. 19. Ἐμμένοναι οἷς ἁμολογήσαμεν δικαίους οὔσιν; Pl. Crito, 50 a. Οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἱφαίνετο i. 9. 19. Εὐρίσκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος Isocr. 311 c. Οἱ ἂν ἐξιλεγχῶσι διαβάλλοντες ii. 5. 27. Τριφόμενοι ἰλάνθαναι, [*was secret being maintained*] *was secretly maintained*, i. 1. 9. Λαθεῖν αὐτὸν ἀπειλῶν, *to conceal from him our departure, or, to depart without his knowledge*, i. 3. 17. Ὅπως μὴ λάθῃς σιαυτὸν ἀγνοῶν, *that you may not be unconsciously ignorant*, Mem. iii. 5. 23. Ἔστ' ἂν λάθωμεν [sc. ἡμᾶς αὐτοὺς] ὀδρσώτασι γινόμενοι, *till insensibly we become water-drinkers*, Cyr. vi. 2. 29. Παρὼν ἐτύγχανε, *happened [being]* *to be present*, i. 1. 2. Ὅστις ἰχθρὲς ἂν πυρὶ Eur. Alc. 954. Ἀδίκῃτι . . πολέμου ἄρχοντες, *you do wrong in beginning war*, Th. i. 53. Ἐλλείπεισθαι ἐν ποσὶν Mem. ii. 6. 5. Εἴπτε ἰντυχήσομεν . . ἰλόντες Eur. Or. 1212. Ἡ πόλις αὐτοῖς οὐκ ἐπιστρέψαι παραδύνουσι τὸν νόμον Isocr. 268 e. Νικωμένη γὰρ Παιλλὰς οὐκ ἀνέξεται Eur. Heracl. 352. Ὑπάρχαμεν κακῶς ποιοῦντες v. 5. 9. Διάγουσι μανθάνοντες δικαιοσύνην, *they spend their time in learning justice*, Cyr. i. 2. 6. Διατρέφουσι μελιτῶσαι Ib. 12. Διαγωνιζόμενοι . . διατιλοῦσιν Ib. Μὴ κάμης φίλον ἄνδρα ἐνεργιστῶν Pl. Gorg. 470 c. Ἐπαύσαντο πολιοῦντες vi. 1. 28. Ἄ ἄρμα ἂν πᾶσαι ἐνοχλοῦντα ii. 5. 13. Ὅπως μὴ φθάσωσι μήτι ὁ Κύρος μήτι ὁ Κίλις καταλαβόντες, *that neither Cyrus nor the Cilicians might anticipate them in taking possession, or take possession before them*, i. 3. 14. Φθάνουσι ἰσὶ τῇ ἀρεῇ γινόμενοι τοὺς πολέμους iii. 4. 49. Οὐκ ἴφθησαν πυθόμενοι τὸν περὶ τῆς Ἀστυκῆς πόλεμον, καὶ . . ἦγον, *they no sooner heard of the war around As-*

tica than they came, ISOCT. 58 b. Φυτύνει παῖδας ἐκείν' ὃν φράσεις, you cannot now be too soon in begetting children, EUR. Alc. 662. Οὐκ ἐν φράσει . . λίγων you cannot tell me too soon, i. e. tell me at once, MEM. II. 3. 11. "Ἄλλα γὰρ δὲ μετὰ ἰωλιίσαν λίγων PL. Phil. 26 b.

§ 634. NOTES. α. With these verbs, the Part. ὢν is sometimes omitted (cf. § 547); as, Σῶς ἴσθι [sc. ὢν], know that you are safe, SOPH. CEd. C. 1210. Εἰ γίγναι περὶ Ib. 726. Σὶ δηλώσω κακὸν [sc. ὄντα] Ib. 793. Διηλοῦ τὸ γίγνημι ὡμὸν Id. Ant. 471. Νῦν δ' ἀγροῖσι τευχάνει Id. El. 313.

β. Many of these verbs likewise take the Inf.; but often with this distinction from the Part.; viz. that the Inf. denotes something dependent upon the action of the verb, but the Part. something which exists independent of it. Thus, Ἄν' ἀπαξ μάθωμαι ἀγνοῖ ζῆν, if we should once have learned to live in idleness, iii. 2. 25. Ἴνα μάθῃ σοφιστὴς ὢν, that he may learn that he is a schemer, ÆSCH. PR. 61. Γῆν τρέφειν τὴν γλῶσσαν ἡνυχώτιαν, 'learn to keep,' SOPH. ANT. 1089. Ἐπειδὴν γινώσκῃ ἀπιστοῦμαι, when they perceive that they are distrusted, CYR. VII. 3. 17. Μιμνήσκου ἀνὴρ ἀγαθὸς εἶναι, let him remember to be a brave man, iii. 2. 39. Μιμνήσκαι . . ἀκούσας ποτὶ, I remember to have once heard, CYR. I. 6. 3. Τοῦτο μὲν οὐκ αἰσχύνεται λῆγειν· τὸ δὲ . . αἰσχύνεται μὲν ἂν λῆγειν, I am not ashamed to say this (which is said); but I should be ashamed to say that (which from the shame is not said), CYR. V. 1. 21.

γ. The complementary Part. sometimes occurs with an impersonal expression, or with an adjective and verb supplying the place of a simple verb. When thus connected, the real subject of the sentence is sometimes implied in the Part. Thus, Ἐμοὶ πρέσβει ὢν μάλιστα ἱπμιλομένην, it would become me most of all to attend, CEd. 4. 1. Οἱς οὐδὲ ἀπαξ ἰλουσιτλήναι τιθεσθῆναι ISOCT. 174. 14. Εἰ πολέμοισιν ἄμεινον ἵσται, whether it would be better for them to go to war, TH. I. 118. Μιστὸς ἦν θυμούμενος, I was sated with passion, SOPH. CEd. C. 768. Δῆλος ἦν ἀνώμενος i. 2. 11. Κατάδηλοι γίγνονται προσπαυόμενοι μὴ εἶδέναι, εἰδότες δὲ οὐδὲν PL. Apol. 23 d. See §§ 551, 614. α.

§ 635. 4. *Prospective Part.* This appears chiefly in the *Fut. Part.* denoting purpose, commonly translated by the Inf. (§§ 583. α, 618. 1).

§ 636. 5. The *Definitive Part.* is equivalent to a relative pronoun and finite verb, and is most frequently translated by these. It is often used substantively, and may not unfrequently be translated by a noun. It occurs chiefly with the article, but sometimes without it, if the class only is defined. Thus,

Ἀλλοὶ δὲ ἰ ἡγήσμενος εἰδὲς ἵσται, and again there will be no one who will guide us, II. 4. 5. Οἱ αὐτομολήσαντες (cf. Οἱ ὕστερον ἐλάφθησαν) i. 7. 13. Τοὺς ἐπιστακτούτας, those who had been banished, or the exiles, i. 1. 7 (§ 556). Τοῖς γυναιμένοις (cf. Τοῖς γονύσι) APOL. 20. Συναγαγὼν . . τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τῶν βουλευμένων, 'and of the rest [him that wished] any one that wished,' i. 3. 9. Ἡ Διομήδεια λογομένη ἀνάγκη, the so-called necessity of Diomed, PL. REP. 493 d. 'I', ὥσπερ ἰκτὺς ἔχει δύναμις τὴν ἀδικήσουσαν καὶ καταδουλωσομένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν εὐσεύσαν ὑμῖς καὶ βοηθήσουσαν ἅπαντα ἱτοῖσιν ἔχουσι DEM. 101. 10. Ἄπαντα γὰρ τελευτῶσι δυνά φαίνεσθαι, for every thing appears fearful to those who are venturing, EUR. PH. 270. Πικροῖσθαι . . εἰς βλάβην φέρειν, to have suffered [what tends to harm]

any injury, Soph. Œd. T. 516. Διφρίει δὲ πάμπαν μάλιν μὴ μάλιντος, καὶ ἰ γυμνασάμενος; τοῦ μὴ γυμνασμένου Pl. Leg. 795 b. See §§ 447. a, 449, 469, 476.

§ 637. H. The Part. with such verbs as *εἶμι*, *γίνομαι*, *ἔχω*, *ἐρχομαι*, *οἶχομαι*, &c., often takes the place of a finite verb, either to supply some deficiency in inflection, or for the sake of more definite or emphatic expression. Thus,

Πιστωμένος εἶν iv. 8. 26. Τισαρχίμην ἦσαν i. 7. 11. Ἦσαν πιστωμένους ii. 3. 10. Ἦν δὲ οὐδὲν πιστωτός vi. 1. 6. Εἶν ἔχον iv. 4. 18. Ταῦτα εἶσαυ ἔχοντά εἶσαυ Pl. Leg. 860 c. Πῶς . . ἦτι πάσχοις τάδε; Eur. Cycl. 381. Εἶν συγχαβίς Id. Alc. 464. Ἀντιδούς ἴσαυ Soph. Ant. 1062. Μουσούτις να γίγονται, Pl. Leg. 908 b. Μὴ περδούς ἡμᾶς γίγῃ Soph. Aj. 588. Πῶς διαπαισθίς Aesch. Ag. 392. Πολλὰ χεῖματα ἔχομεν ἀπορπαλίς, [having plundered many things we have them] we have plundered many things, i. 3. 14. Ἄ νῦν καταστροφάμενος ἔχης vii. 7. 27. Τὰ ἱερὰ πάντα ἔχου ἀνακαταμίσθην iv. 7. 1. Τὰ ἱερὰ πάντα ἐν τούτοις ἀνακαταμίσθην ἦσαν Ib. 17. Τὸ λόγον δὲ τοῦ πάλαυ θαυμάσας ἔχῃ Pl. Phædr. 257 c. Τὸ μὲν προτίσας, τὸ δ' ἀτιμάσας ἔχῃ Soph. Ant. 22. Κηρύξαντ' ἔχῃ Ib. 32. Ἀσιμάσαντ' ἔχῃ Ib. 77. Βιουλυνκός ἔχῃ Id. Œd. T. 701. Οὐ τοῦτο λῆξιν ἔρχομαι, I am not going [or come] to say this, Ages. 2. 7. Ἐρχομαι ἀποδανούμενος νῦν Pl. Theag. 129 a. Ὀλχίτο ἀπὸν νυκτός, he [departed going off] went off in the night, iii. 3. 5. Ὀλχίτο ἀπὸ λαύων, rode off, ii. 4. 24. Οἶχεται Δανός Soph. Ph. 414.

NOTES. (a) The *Perf. Part.* with *εἶμι* is especially common, particularly in the passive, either to supply the deficiencies in the inflection of the complete tenses (§§ 168. a, 169. β, 213. 2, 234), or to direct the attention more expressly to the state consequent upon an action. Ἐχω occurs most frequently with the *Aor. act. part.* and in the dramatists, commonly conveying the accessory idea of *possession*, *continuance*, or *persistence* (holding on upon an action. Cf. § 632. N.). Ἐρχομαι with the *Fut. Part.* forms a more immediate Fut. The Part. of a verb of motion with οἶχομαι is a stronger form of expression for the simple verb. (b) The substantive verb is sometimes omitted (§ 547); as, Διδογμὴν [sc. ἵστις], ὡς ἴσται, εὐνὴν κατθανόν Soph. Ant. 576.

§ 638. III. A Part. with its subject, or an impersonal Part. (§ 617), often forms so distinct a clause, that it is said (though not in the strictest sense of the term, § 343. N.) to be put *absolute*. This occurs most frequently in the *Gen.*, and; after this, in the *Acc.* The far less frequent instances in which the *Nom.* and *Dat.* are used in the same way, may be commonly referred at once to anacoluthon, or other constructions already mentioned (§§ 344, 401, 410, 420). The *Gen.* and *Acc. absolute* may also be referred, though often less directly, to the *Gen.* and *Acc. of time* (§§ 378, 439); and as, in this use, a Part. and substantive commonly denote an *event*, but an impersonal Part. a *continued state*, the following general rule has arisen, which is not, however, without exception.

## RULE XXXII. A PARTICIPLE AND SUBSTANTIVE

TIVE are put absolute in the *Genitive*; an IMPERSONAL PARTICIPLE, in the *Accusative*; as,

[NOTE. Among the following examples of the rule have been inserted some exceptions, for the sake of comparison.]

Τούτῳ δὲ λήγοντι αὐτοῦ, ἀνέδραμαι σοι, and [he saying this] *κρον his saying, this, some one answers*, iii. 2. 9. "Ὅστις, ἔξῃ μὲν εἰρήνην ἔχων . . . αἰεῖναι πολέμῳ, *who, [it being permitted him to have] while he might have peace, prefers war*, ii. 6. 6. Μετὰ δὲ ταῦτα, ἦδη ἅλιον δύνοντες ii. 2. 3. 'Ανίσχῃ ἐπὶ τὰ ἔρη, οὐδὲν κωλύοντες, 'without opposition,' i. 2. 22. Οὐδὲ μὴν βοηθεῖται, πολλῶν ὄντων σέβας, οὐδὲν αὐτοῖς δυνήσεται, λειψαμένης οὔς γιγόμεας, *nor, although there were many upon the other side, could any one come to their assistance, if the bridge were destroyed*, ii. 4. 20. Σίτου δὲ περιλειπόμενος, εἰναι δὲ μὴδ' ἰσφραίνεσθαι παρὲν, ὑπὸ δὲ σίτου πολλῶν ἀπαγορευόμενον v. 8. 3. 'Εν καλῇ παρατυχῇ σφίσι ξυμβαλεῖν, καὶ καταχρῆσθαι αὐτῶν ἀποικισμῶν Th. v. 60. Εὐ δὲ παρατυχόν, *but when a favorable opportunity offers*, Id. i. 120. Οὐ προσῆλκεν, *when it is no interest of ours*, Id. iv. 95. 'Αμφοτέρους μὲν δεκοῦν ἀναχωρεῖν, . . . κυρθεὶν δὲ οὐδὲν . . . ἰσηνῆα χρεὶ ἐμᾶσθαι, *unconscious of the opportunity* Ib. 125. Διδογμένοι δὲ αὐτοῖς Id. i. 125. Δέξαι αὐτοῖς ἀπὸ ἑνὸς, ὅστις διανομαχίῃ Id. viii. 79. Δέξαντες δὲ τούτου H. Gr. i. 1. 36. Δέξανται δὲ καὶ τούτων Ib. v. 2. 24. Δέξαντα δὲ ταῦτα καὶ περιθνήσκα Ib. iii. 2. 19. Δέξαν δὲ ταῦτα [sc. ποιῶν, or the sing. and plur. joined, see §§ 450, 451, 549], *and this seeming best*, iv. 1. 13. Δέξαν ἡμῖν ταῦτα, ἱεροκρίμα Pl. Prot. 314 c. "Αδελφὲν δὲ, ἐπεί σοι . . . ἀφαιρέσεται Th. i. 2. Αἰσχρὸν δὲ τὸ ἀντιλίγων Cyr. ii. 2. 20. Προσταχθὲν γὰρ αὐτῷ . . . ἀναγρέψαι Lys. 183. 12. Δηλωθέντος, ὅτι ἐν ταῖς ναυαῖς τῶν Ἑλλήνων τὰ πρᾶγματα ἰγίνετο Th. i. 74. Ἐπαγγελθέντος, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοῖς πλείουσιν Ib. 116 (§ 451). Περὶ σωτηρίας [sc. βουλευόμεναι] πραγμαμένους Ar. Eccl. 401.

§ 639. REMARKS. 1. Absolute and connected constructions of the Part. are, in various ways, interchanged and mixed; the former giving more prominence to the Part., and sometimes arising from a change of subject; the latter showing more clearly the relation of the Part. to the rest of the sentence. Thus, Διαβαινόντων [sc. αὐτῶν] μίντα, ὁ Γλαῦς αὐτοῖς ἐπιφάνη [= διαβαίνουσιν αὐτοῖς], *as they were crossing, however, Glau appeared to them*, ii. 4. 24. Τοῖς προτέροις μετὰ Κύρου ἀναβῆσι . . . καὶ ταῦτα, οὐκ ἐπὶ μάχῃ ἰόντων [= ἰούσιν], ἀλλὰ καλῶντος τοῦ πατρὸς Κύρου i. 4. 12. Δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχημένων v. 8. 13. Οὐκίτι ὦν οὗτοι κλίπτονται ἐργίζεσθαι, ἀλλ' ὅν αὐτοὶ λαμβάνουσι χάριν ἵστι, ὅστις ἡμῖς τὰ τούτων μετφορεῖντες, ἀλλ' οὐ τοῦτων τὰ ὑμῖν τὰ ὑμῖν τῶν Lys. 178. 38.

2. The substantive is sometimes omitted, and sometimes, though less frequently, the Part. of the substantive verb (cf. § 547); as, Ἐνταῦθι προΐοντων [sc. αὐτῶν], ἰφαίνετο ἰχθυα, 'as they were advancing,' i. 6. 1. Οἱ δ' ἔπει, ἰωστήσαντες; [sc. αὐτῶν], ὅτι Μάνραν iv. 8. 5. Πόσις μὲν ἔν μοι, κατθίνοντες [sc. πόσις], ἄλλος δὲ Soph. Ant. 909. Οὔτω δ' ἰχόντων [sc. ἰαυτὰ πρᾶγμα τῶν], and affairs [having themselves, § 555] standing thus, iii. 2. 10. Οὔτω μὲν γιγνόμεναι, σαφῶς εἶδα Cyr. v. 3. 13. Ἀκοντος βασιλῆος [sc. ὄντος] ii. 1. 19. Ἐξίστι φανίῳ, ὡς ἰμοῦ μόνος πύλας Soph. Oed. C. 83. Ὡς ὀρηγητοῦ τινός Id. Oed. T. 1260.

3. The use of the Acc. for the Gen. absolute chiefly occurs after ὥς (§ 640) or when the subject is a neuter adjective (cf. § 432, 2).

§ 640. IV. A Part., whether absolute or dependent, is often preceded by *ὥς* (or a similar *particle of special application*), chiefly to mark it as *subjective*, i. e. as *expressing the view, opinion, feeling, intention, or statement of some one*, whether in accordance with or contrary to fact. The Part. thus construed often supplies the place of a finite verb or Inf. Thus,

Παρήγγυλς . . , ὥς ἰπικουλιόντες Τισσαφίρνους, he gave command [as he would give command, T. plotting] as if Tissaphernes were plotting, or under pretence that T. was plotting, i. 1. 6. Ὡς οὖν ἀπολωλάναι, ὥς ἡλωκύναι τῆς πόλεως, they thought they were lost, inasmuch as the city was taken, vii. 1. 19. Ἐξίλιμς . . , ὥς εἰς Πισιδας βουλόμενος στρατεύεσθαι, ὥς πραγμάτων παρὶχόντων Πισιδῶν i. 1. 11. Ὡς ἐμοῦ οὖν ἰόντος, . . οὕτω τὴν γνώμην ἔχῃς, [as if then I should go, so have your opinion] be assured, then, that I shall go, i. 3. 6. Ἐλεγι θάρρην, ὥς κατασσεσθαι τούτων εἰς τὸ δῖον Ib. 8. Τὰ πλοῖα αὐτῶν κλιόντες, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιοῦμένου Ib. 16. Ὡς οὐκ ἔσται σὺν τίκῳ, φρόντιζι δὲ Eur. Med. 1311. Στρατιῶν πολλὰν ἄγαν, ὥς βοηθήσων βασιλεῖ, bringing a large force to aid the king, ii. 4. 25 (§ 583. a) Κατακεινῶσθαι ὥς αὐτοῦ περ εἰρήσεται (cf. Μίνιν παρασκευαζομένους) iii. 2. 24. Κατακίμνῃς, ὥσπερ ἐξὸν ἡσυχίαν ἔχειν, we lie down, as if it were permitted us to enjoy our ease, iii. 1. 14. Διηγκυλόμενος ἵνα, ὥς, ὅσῳτα σημήν, ἀπονεύζῃς διήσῳ, v. 2. 12. Λίγους ἡμᾶς ὥς ὀλωλότες Æsch. Ag. 672. Δηλοῖς δ' ὥς τι σημαῖν Soph. Ant. 242. Ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγιλῶ, i. 1. 21. Ὡς μὴ στρατηγήσονται ἐμὶ ταύτην τὴν στρατηγίαν, μηδὲς ὑμῶν λιγίστω, let no one of you speak, as though I were to take this command, i. 3. 15. Ἀνικραγόν, ὥς οὐδὲν δῖον vi. 4. 22. Ἀπὸ τῶν ποιεῶν ἀνθρώπων ἡγεγούσιν, ὥς τὴν μὲν τῶν χρηστῶν ἐμὴν ἀσκησιν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατὰ λόνιν Mem. i. 2. 20. Εὐχῆτο δὲ πρὸς τοὺς θεοὺς ὅτι τῶν τὰ γὰρ διδοῖναι, ὥς τοὺς θεοὺς κάλλιστα ἰδόντας Ib. iii. 2. Ἡ δὲ γνώμη ἐν. ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἰλάντα [sc. τὰ ἄρματα], and the plan was, that they should drive against the ranks of the Greeks, i. 8. 10. See § 662.

§ 641. V. ANACOLUTHON. From the variety of the offices and relations of the Part., and its frequent separation from its subject, its syntax is peculiarly affected by anacoluthon; consisting either (α.) in the transition from one case to another, or (β.) in the transition from the Part. to another form of the verb, or the converse. Thus,

α. Ἦν δὲ ἡ γνώμη τοῦ Ἀριστίως [= Ἰδοὺ τῷ Ἀριστίῳ, τὸ μὲν μὲν] ἰαυτὰ στρατοπέδον ἔχοντι ἐν τῇ ἰσθμῷ ἰπικηρίῳ Th. i. 62. Ἐδξεν αὐτοῖς [= ἐψήφισαντο] . . , ἰπικαλόντες Id. iii. 36. Καὶ δημοσίᾳ κρείτιστα διαθίςτα τὰ τοῦ πολέμου, ἰδίᾳ ἱκαστοί τοις ἰπικηδύμασι αὐτοῦ ἀχθισθόντες Id. vi. 15. Αἰδῶς μ' ἔχει [= αἰδοῦμαι] ἐν τῇδε πότμῳ τυγχάνουσα Eur. Hec. 970. Πίπασται δ' αὐτὸς μοι φίλον κίερ [= τρέμος ἔχει με], τόνδε κλύουσιν εἰπτον Æsch. Cho. 410. Ὑπιστί μοι θράσος, . . κλύουσιν Soph. El. 479. Ἡμῖν [= ἡμῶν, § 412] δ' αὐτὴ κατεκλίσθη φίλον ἦτορ, διεσάντων φθόγγον i. 256 For other examples see §§ 344, 459, 627, 639.

β. Ἄλλω τι τρέπῃ περιέσσαντες, καὶ μηχανὴν προσήγαγον Th. iv. 100. Οἱ στρατηγοὶ ἰστασίαζον, Κλειώω μὲν καὶ Φρυγίος πρὸς Σιῦθην βουλόμενος ἔχειν . . . Τιμασίω δὲ προῦθυμῆτο vii. 2. 2. Ὡς σύχαι ταῦς καὶ προσπε

αἶψα, ἣ δὲ τὸ φεύγειν, ἣ ἀλλήλειπαλίεσσα Th. vii. 79. In the following example, there is a remarkable transition from the infinitive construction to the participial; Διέργονται, τὸ μὴ θυμὸς εἶναι [for εἶναι], is separated, so as not to be main land (see § 622), Th. vi. 1.

### (III.) Verbal in -τέος.

§ 642. From the verb is formed a passive adjective in -τέος, expressing *obligation* or *necessity* (§ 314. f). This verbal is often used *impersonally*, in the neut. sing. or plur., with *εἶναι* (§ 546. α). In this use, it is equivalent to the *Inf. act.* or *mid.* with *δεῖ* or *χρή*; thus, Σκεπτόν μοι δοκεῖ εἶναι [= σκεπτεσθαι δεῖν], it seems to me that it is to be considered [= that we ought to consider], i. 3. 11. Ἐδύκει διωκτόν εἶναι, it seemed that they must pursue, iii. 3. 8. Hence it imitates in two ways, as follows, the construction of this *Inf.*, and is therefore treated of in this connection.

§ 643. Impersonal verbals in -τέον, or -τέα, (α.) govern the same cases as the verbs from which they are derived; and (β.) have sometimes their agent in the *Acc.* instead of the *Dat.* (§ 407. x). Thus,

(α.) Ὡς πεισθέν ἐν Κλειάρχῳ, that they must obey Clearchus, ii. 6. 8 (§ 405. η). Περιυτίον δ' ἡμῖν τοὺς πρώτους σταθμούς ii. 2. 12 (§ 431). Πάντα πεισθέν iii. 1. 18 (cf. the personal form, Πάντα πεισθέντα Ib. 35). Οὗς οὐ παραδοῖα τοῖς Ἀθηναίοις ἔστιν Th. i. 86. Γυναῖκες οὐδαμῶς ἡσυχία Soph. Ant. 678 (§ 349). — (β.) Κατακατίον οὖν ἐν μίρῃ Ἰκαστοῦ, each one therefore must descend in turn, Pl. Rep. 520 d. Ὡς οὗτοι μισθοφορεῖσιν ἐν ἄλλοις ἢ τοὺς στρατιωμένους, οὗτοι μισθωτίον τῶν πραγμάτων πλείους ἢ πενταπενταχίλους Th. viii. 65.

§ 644. REMARK. Constructions are sometimes blended; thus, — (α.) The *impersonal* with the *personal* construction of the verbal; as, Τὰς ἀποδείξεις τὰς πρώτας, καὶ εἰ πιστά ὑμῖν εἰναι, ἔμμεν ἰσχυριστίας σφίσις Pl. Phædo, 107 b. — (β.) The *Dat.* of the agent with the *Acc.*; as, Ἡμῖν νικεῖν. Ἰλαρίζοντες Pl. Rep. 453 d. — (γ.) The verbal with the *Inf.*; as, Ἐπιθυμίας φῆς οὐ κολαστίον, . . ἰώτα δὲ ἀνὰς . . ἰτοιμάζειν Pl. Gorg. 492 d.

## CHAPTER VI.

### SYNTAX OF THE PARTICLE.

§ 645. The particle, in its full extent, includes the *ADVERB*, the *PREPOSITION*, the *CONJUNC-*

TION, and the INTERJECTION. Of these, however, *the interjection is independent of grammatical construction.* The other particles are construed as follows.

## A. THE ADVERB.

§ 646. RULE XXXIII. ADVERBS modify sentences, phrases, and words; particularly verbs, adjectives, and other adverbs. Thus,

Πάλιν ἠρώτησεν ὁ Κύρος, *again Cyrus asked*, i. 6. 8. Ἠδῶς ἐπεύχοντο i. 2. 2. Ὁρθία ἐσχυρῶς Ib. 21. Ἡμιλημένως μᾶλλον i. 7. 19. Τὴν οὐ περιτείχι-  
σεν, *the not blockading*, Th. iii. 95. Ἡ μὴ ῥαυρία Ar. Eccl. 115. Τῆς ἀπὸ  
τῶν Ἑσπερίων πάλιν καταβάσις, *'the descent back,'* Th. vii. 44.

REMARKS. 1. An adverb modifying a sentence or phrase is usually parsed as modifying the verb or leading word of the sentence or phrase. Such particles may also give a special emphasis, or bear a special relation to other words in the sentence or phrase; thus, Ἡμεῖς γε νικῶμεν, *we at least are victorious* (here γε, in modifying the sentence ἡμεῖς νικῶμεν, exerts a special emphasis upon ἡμεῖς) ii. 1. 4. Ἦκουσιν οὐδὲς ἔν γε τῷ φανερῷ i. 3. 21. Ἀρτίως δέ, . . καὶ οὕτως . . περιῶμαι, *and Arctus, even he attempts*, iii. 2. 5. Καὶ μισαπαραμύνηται αὐτοῦ, οὐκ ἰδίᾳ ἐλθεῖν, *even though he sends for me, I am not willing to go*, i. 3. 10. Προσέκυνσαν, καίτοι σιδήρους i. 6. 10. Εἰδοὶς τοῖς μοι τάδε, ἀγγελίας δὲ ἰδούζειν Æsch. Pr. 1040.

§ 647. 2. Of the negative particles οὐ and μή, the former is used in simple, absolute negation, and the latter in dependent or qualified negation, hence in supposition, prohibition, &c.; or, in the language of metaphysicians, οὐ is the objective, and μή the subjective negative (cf. § 587. 1). It follows that οὐ is most used with the Ind., and μή with the other modes; and that, with the same mode, οὐ is more decided and emphatic than μή. Thus, Οὐκ οἶδα, *I do not know*, i. 3. 5. Οὐποσὶ ἐγὼ οὐδὲς Ib. Ἐὰν δὲ μὴ δίδῃ, *and if he would not give*, i. 3. 14. Ὅπως μὴ φθάσῃς Ib. Μηνίτις μοι Κύρον νομίζεις i. 4. 16. Οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ χεῖρῃς; Soph. CEd. C. 1175. Ἐμοὶ τῶν αὖν λόγων ἀριστὸν οὐδὲν, καὶ ἀρεστὴν ποτὶ Id. Ant. 499. Τὰ μὴ ὅσα ὡς οὐκ ὄντα iv. 4. 15.

NOTE. Interrogation is sometimes expressed by negative assertion, and assertion by negative interrogation. Hence negative particles sometimes appear to pass into interrogative or affirmative ones; as, Μή σοι δοκῶμεν; [*We do not seem to you, do we?*] *Do we seem to you?* Æsch. Pers. 344. Ἡ μήτις . . ἰλαύνει; ἢ μήτις ὁ αὐτὸν κτείνει; i. 405. Οὐκοῦν . . παύσομαι; [*Shall I not then cease?*] *I shall cease then*, Soph. Ant. 91. Οὐκοῦν . . ἰππῶς ἔχεται Pl. Phædr. 274 b.

## B. THE PREPOSITION.

§ 648. RULE XXXIV. PREPOSITIONS gov-



ern substantives in the oblique cases, and mark their relations; as,

Ἦμεῖς ἀπὸ Σάρδεων, καὶ ἔξελθόντες διὰ τῆς Λυδίας . . . ἐπὶ τῇ Μαινάρῳ ποταμῷ, he set out from Sardis, and marches through Lydia to the river Maander, i. 2. 5.

Or, more particularly,

Ἀπὸ, ἀπό, ἐξ, and πρό	govern the Genitive.
Ἐν and σύν	“ “ Dative.
Ἀνά and εἰς	“ “ Accusative.
Ἀμφί, διά, κατά, μετά, and ὑπέρ	“ “ Gen. and Acc.
Ἐπὶ, παρά, περί, πρὸς, and ὑπό	“ “ Gen., Dat., and Acc.

NOTES. α. The Dative sometimes follows ἀμφί, ἀνά, and μετά in the poets; and ἀμφί even in prose, chiefly Ionic. Thus, Ἀμφὶ πλινθεαῖς Æsch. Pr. 71. Ἀνά τι ναυὶ Eur. Iph. A. 754. Μετὰ χειρὶν Soph. Ph. 1110.

β. The words above mentioned (with their euphonic, poetic, and dialectic forms, as ἐκ for ἐξ, ἐν for σύν, ἐς for εἰς, ἐπὶ for ἐν, πρὸς and πρὶ for πρὸς, ὑπὲρ for ὑπέρ) are all which are commonly termed prepositions in Greek, though other words may have a prepositional force (§ 657. α). These prepositions have primary reference to the relations of *place*, and are used to express other relations by reason of some *analogy*, either real or fancied (cf. . 339).

γ. Ἐν and πρὸς, by the addition of ε (expressing *motion* or *action*, cf. § 84), become (ἐν, § 58) εἰς or ἐς (cf. § 57. 4), and πρὸς - thus, ἐν, *in*, εἰς, *into*.

δ. To the prepositions governing the Acc., must be added the Ep. suffix -δε, to (cf. §§ 150, 322); as, Οὐλυμπόνδε A. 425 (cf. Πρὸς Ὀλυμπον 420). Ἀλα-δὲ A. 308 (cf. Εἰς ἄλᾳ 314). Ἀἰδώςδε [= εἰς Ἀἰδὸς δέμον, § 385. γ] H. 330. It is sometimes used pleonastically; as, Ὅνδε δέμονδε β. 83. Εἰς ἄλᾳ α. 351.

§ 649. REMARKS. 1. The use of the different cases with prepositions may be commonly referred with ease to familiar principles in the doctrine of the cases; thus,

GENITIVE, — (α.) Of DEPARTURE or MOTION FROM (§ 347). Ἀπὸ τῆς ἀρχῆς, from the province, i. 1. 2. Ἐκ Χιρρόνησου ἰερωμένους Ib. 9. Παρὰ δὲ βασιλείας πολλὰ πρὸς Κῆρον ἀπῆλθεν i. 9. 29. Ἀλλόμενοι κατὰ τῆς πέτρας, leaping down from the rock, iv. ii. 17. — (β.) Of ORIGIN and MATERIAL (§ 355). Γιγνώσκω ἀπὸ Δαμασκόπου ii. i. 3. Οἶόν τι ἐκ τῆς βαλάνου πιστοποιεῖν τῆς ἀπὸ τοῦ φοίνικος i. 5. 10. — (γ.) Of THEME (§ 356). Πῆρὶ ὑμῶν ἴνιον ἤκουον, I heard respecting some of you, vi. 6. 34. Τῆς δίκης . . τῆς ἀμφὶ τοῦ πατρὸς Cyr. iii. 1. 8. — (δ.) PARTITIVE (§ 358). Οἱ αὐτομολήσαντες ἐκ τῶν πολέμων i. 7. 13. — (ε.) ACTIVE (§ 380). For examples, see § 562.

DATIVE, — (ζ.) Of NEARNESS (§ 399). Σὺν τοῖς θυγάσιν, with the exiles i. 1. 11. Τῶν παρ' ἐαυτῇ Ib. 5. — (η.) Of PLACE (§ 420). Βασιλεῦς ἐκ Κιλικίας λευκὰ, ἐπὶ ταῖς σπηγαῖς τοῦ Μαρσύου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει i. 2. 8.

ACCUSATIVE, — (θ.) Of MOTION TO (§ 429). Ἀφικνέσθαι . . πρὸς αὐτόν, came to him, i. i. 5. Κατίστανιν εἰς πιδίον i. 2. 22. Πῆμψας . . παρὰ τοὺς στρατηγοὺς Ib. 17. Ἀνίστη ἐπὶ τὰ ὄρη Ib. 22. Κατὰ Σηλυβρίαν ἀφίκεται vii.

2. 25 'Τα' αὐτὰ τὰ εἴχη ἔχον Cyt. v. 4. 43. — (α.) Of SPECIFICATION (§ 437). Λαμπρὰ καὶ παρ' ἔμμε καὶ φέου Soph. Tr. 379. Κατὰ γνῶμην Ἰδρι Id. CEd. T. 1087.

§ 650. NOTES. α. It is common to explain many of the uses of the cases mentioned in Ch. I. by supplying prepositions; when, in reality, the connection of the cases with the prepositions is rather to be explained, as above by reference to these uses, and to the principles on which they are founded. In many connections the preposition may be either employed or omitted, as pleasure; as, "Ὡς περὶ δὲ τις ἀγάλλεται ἐπὶ θεοσιβίῃ . . . οὕτω Μίλων ἀγάλλεται ἐκ ἱκανότητος δύνασθαι ii. 6. 26. Καὶ πρηνὴ πολλὰ ἰστίασι i. 7. 4. Σὺν πολλῇ πρηνὴ καὶ ἡδονῇ ἤσαν iv. 4. 14.

β. The poets sometimes omit the preposition with the first, and insert it with the second, of two nouns similarly related; as, 'Ὀδὸς . . . Διελθὼν καὶ Δαυλίας Soph. CEd. T. 734. 'Αγροῦς σφί τιμψας καὶ ποιμνίον νομάς Ib. 761.

§ 651. γ. In the connection of the preposition with its case, we are to consider not only the force of the preposition in itself, but also that of the case with which it is joined. Thus *παρὰ* denotes the relation of *side* or *nearness*; and with the Gen., it signifies *from the side of*, or *from*; with the Dat., *at the side of*, or *beside, near, with*; with the Acc., *to the side of*, or *to*. E. g. Ταῦτα ἀκούσαντες, ἔτι οὐ φαίη παρὰ βασιλῆα παρῆσθαι, ἐτήσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ διαχίλων, λαζόντες τὰ ὄπλα καὶ τὰ εὐνοφόρα, ἰσχυροπεπιδύσαντες παρὰ Κλισίρχῳ i. 3. 7.

δ. An elliptic use of the adjective after a preposition deserves notice; thus, 'Ἰλαρὰ δὲ ἀντὶ σκυλευσῶν [sc. γυναικῶν, or = ἀντὶ τοῦ αὐτὰς εἶναι σκυλευοῦς] ἦσαν, καὶ ἀντὶ ὑφερωμένων ἑαυτὰς ἁδίως ἀλλήλας ἰώσαν, *they were cheerful instead of [being] downcast, &c.*, Mem. ii. 7. 12. 'Ἐξ ἐλπίων ἄζηλον εὐροῦσαι βίον Soph. Tr. 284.

ε. The omission of the preposition with the second of two substantives having a similar construction will be observed, not only after a conjunction, but also in the case of the relative, in the questions and answers of a dialogue, &c.; as, 'Ἀπὸ τι τῶν νῶν καὶ τῆς γῆς H. Gr. i. 1. 2. 'Ἐν τῇ χερίῳ, ᾧ ὑμῶν ἀκούω Symp. 4. 1 (cf. 'Ἀπ' ἐκείνου γὰρ τοῦ χερίου, ἀφ' οὗ τούτου ἠγάσθη Pl. Conv. 213 c). "Τοῦ τοιοῦτοί σίρι." "Τίνας δὴ;" "Τοῦ ὑπολαμβάνειν" Pl. Rep. 456 d. 'Ὡς παρὰ φίλους καὶ εὐεργέτας, [sc. παρὰ] 'Αθηναίους ἀδελῶς ἀπείναι Th. vi. 50.

ζ. The complement of a preposition is often omitted when a relative follows. See § 526. α. So *Εἰς* [sc. τοῖν χερίων] ἔτι β. 99. 'Ἐς οὐδ', until, Hdt. i. 67.

§ 652. 2. A preposition in composition (α.) often retains its distinct force and government as such. But (β.) it commonly seems to be regarded as a mere adverb (cf. § 657. β), and the compound to be construed just as a simple word would be of the same signification. Hence (γ.) the preposition is often repeated, or a similar preposition introduced. The adverbial force of the preposition in composition is particularly obvious (δ.) in *tnesis* (§ 328. N.), and (ε.) when the preposition is used with an ellipsis of its verb (chiefly *ἰστί*). Thus,

α. Συνέπεμψεν αὐτῇ στρατιώτας, *he sent with her soldiers*, i. 2. 20.

β. Προετίμψεν δὲ αὐτῇ τὴν θυγατέρα Cyr. viii. 5. 18 (cf. Πίμπου 'Αζρο [ἰλμην] . . πρὸς Ξυνοφῶντα vii. 6. 43). Ἐπιστείνας αὐτῇ H Gr. i. 6. 23 (cf. Πάϊν ιε' αὐτοῦς Ib. 1. 11).

NOTES. (1.) Hence verbs compounded with *πρὶ*, *παρά*, and *πρός* are commonly followed by the *Dat. of approach* (398). (2.) The preposition, as such, and the general sense of the compound, often require the same case, as, particularly, in compounds of *ἀνά*, *ἐξ*, and *ἐν*. See §§ 347, 399.

γ. Ἐπειρώτο εισβάλλειν εἰς τὴν Κιλικίαν i. 2. 21. Παρὰ δὲ βασιλεὺς ἀπῆλθεν i. 9. 29.

§ 653. δ. Tmesis occurs chiefly in the earlier (especially the Ep.) Greek, when as yet the union of the preposition and verb had not become firmly cemented. In Att. prose it is very rare, and even in Att. poetry (where it occurs most frequently in the lyric portions), it seldom inserts anything more than a mere particle between the preposition and the verb. Thus, Ἀπὸ λογῶν ἀμύνει [= λογὸν ἀπαμύνει], *to ward off destruction*, A. 67. Παρὰ δ' ἰγχεῖα μακρὰ σίστηναι Γ. 135. Ἀπὸ μὲν σιωπῶν ὤλισσας Hdt. iii. 36. Ἐκ δὲ σπηῆσας, *and leaping forth*, Eur. Hec. 1172. Διὰ μ' ἴφθιμρας, κατὰ δ' ἱππύνας Id. Hipp. 1357. Ἄντ' ἰδ' αἰσίνεται Pl. Gorg. 520 e.

NOTES. (1.) The preposition sometimes follows the verb and is sometimes repeated without the verb; as, Πίμπαντες, ὃ γύναι, μιτά Eur. Hec. 504. Ἀπολεῖ σόλιν, ἀπὸ δὲ πατέρα Id. Herc. 1055. Κατὰ μὲν ἱκανοὺς Δρύμοι σόλιν, κατὰ δὲ Χαράδρην Hdt. viii. 33. So, Ὡρυστο . . Ἀγαμίμνων, ἄν [sc. ὦρυστο] δ' Ὀδυσσεύς Γ. 267. Ἐλπει . . , καὶ δὲ E. 480. (2.) In the earlier Greek, what is called *tmesis* is rather to be regarded as the adverbial use of the preposition (§ 657. β), than as the division of a word already compounded.

ε. Ἄλλ' ἀνα [for ἀνάστηθι] ἰξ ἰδράνων, *but [rise] up from the seats*, Soph. Aj. 194. Εἰσελθεῖν πάρα [for πάριστι] Eur. Alc. 1114. Ἐν [for ἵσταν] δ' ἱεὶς ἡρῶ χάρει καὶ λυμὸν καὶ ἄλση v. 3. 11.

## C. THE CONJUNCTION.

§ 654. RULE XXXV. CONJUNCTIONS connect sentences, and like parts of a sentence; as,

Ἦσθινι Δαρίους καὶ ὑπάπτειν, *Darius was sick and apprehended*, i. 1. 1. Τωσαυθίνας ἀπεβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἱκετεύουσι αὐτῇ. Ὁ δὲ κῆρυται τε καὶ συλλαμβάνει Κύρον i. 1. 3. Ὡσταὶ αὐτῇ μᾶλλον φίλους ἔσονται ἢ βασιλεῖ Ib. 5. Πλείους ἢ διαχίλιοι i. 3. 7. Ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς i. 8. 1.

REMARKS. 1. By *like parts of a sentence* are meant words and phrases of like construction, or performing like offices in the sentence, and which united by conjunctions form *compound subjects, predicates, adjuncts, &c.* Some connective adverbs also may sometimes be regarded as uniting like parts of a sentence.

2. Like parts of a sentence are commonly, but not necessarily, of the same part of speech and of similar form. In many cases, it seems to be indifferent whether we regard a conjunction as connecting like parts of a sentence, or (supplying an ellipsis) as connecting whole sentences.

3. A conjunction often connects the sentence which it introduces, not so much to the preceding sentence as a whole, as to some particular word or phrase in it; thus, *Προβάλλουσι . . κατακλίνοντες ἄφρονες ταῖς πολιμίαις, εἰ βούλωντο φύγειν* iv. 2. 11.

§ 655. 4. A twofold construction is sometimes admissible, according as a word is regarded as belonging to a compound part of a sentence, or to a new sentence; thus, *Πλουσιωτέρῳ μὲν ἐν, εἰ ἰσχυρότερος, ἢ ἰμοὶ ἰδιότου* Cyt. viii. 3. 32. *Ἐκ διωτιέων ἢ τοιῶνδε ἰσώθησαν* Th. vii. 77. *Τοῖς δὲ νωτίοις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἰγὰ [sc. ἀκμάζω], παλαιῶν* Isocr. 188 a. *Ἡμῶν δὲ ἄμεινον, ἢ ἐκείνων, τὸ μᾶλλον προσημαίνων* Dem. 287. 27. *Οὐδαμῶς γὰρ ἴσται Ἀγόρατος Ἀθηναῖον εἶναι, ὥσπερ Θρασύβουλον* Lys. 136. 27. *Ἐξισσί θ', ὥσπερ Ἡγίλοχος, ἡμῶν λίγην* Ar. Ran. 308.

5. In many connections, two forms of construction are equally admissible, the one with, and the other without, a connective. The two forms are sometimes blended. See §§ 461. 3, 609, 619. N., 628.

6. A conjunction is sometimes used in Greek, where none would be employed in English; e. g., when *πολύς* is followed by another adjective; as, *Πολλά τι καὶ ἰσχυρότα διελίγοντο* v. 5. 25.

§ 656. 7. The Greeks, especially the earlier writers, often employ the more generic for the more specific connectives (§ 330. 1), or instead of other forms of expression; as, *Ἐκμάθηται . . σχολὴ δὲ πλείων ἢ θάλα πάρισσί μοι, '[and] for I have more leisure,'* Æsch. Pr. 817. *Τυχάνω τι πλεῖθ' ἐναεσσού σῦλῃς χαλῶσα, καὶ με φλόγγος οἰκίσου πακοῦ βάλλει δι' ὄτων,* 'just as I am drawing the bars, there strikes,' Soph. Ant. 1186. *Καὶ ἦδη τ' ἦν ἐν τῇ τρίτῃ σταθμῇ, καὶ Χιείροφος αὐτῇ ἰχθυώσθην* iv. 6. 2. *Οὐχ ἰμοίως πιπτοῖνῃσι, καὶ Ὅμηρος* (cf. § 400), *they have not composed in the same manner [and] as Homer, or with Homer,* Pl. Ion, 531 d (cf., in Lat., *similis atque, &c.*).

NOTE. The student will not fail to remark, — (a) The frequent use, in the Epic, of *δι* for *γάρ*, and in general of *coördination* in the connection of sentences, for *subordination*. — (b) The frequent use of *γάρ* in specification, where we should use *that, namely, now, &c.*; as, *Τῷδε δῶλον ἦν . . τῇ μὲν γὰρ πρέσθην ἡμίτερ . . ἐσίλινε* ii. 3. 1.

## D. CONCLUDING REMARKS.

§ 657. I. In Greek, as in other languages, the different classes of particles often blend with each other in their use. Thus, (α.) adverbs sometimes take a case, as prepositions; (β.) prepositions are sometimes used without a case, as adverbs; (γ.) the same particle is used both as an adverb and as a conjunction, or as a connective and a non-connective adverb. E. g.

α. For examples, see §§ 347, 349, 372. γ, 394, 399. — Hom. uses *ἔσω* and *ἔνω* as protracted forms for *εἰς* . thus, *Ἀγγαίῳ . . Ἴλιον ἔσω* Ω. 145 (cf. *Εἰς Ἴλιον* 143). *Ἀγάγησιν ἔσω κλισίῃσιν* Ω. 155.

β. *Ἡ μὲν κελύσω, ἀπαιτούμεν τι πρὸς [sc. ταύτῃ], 'in addition to this,' 'besides,'* Æsch. Pr. 73. *Πρὸς δ' ἴτα* iii. 2. 2. *Ἐν δὲ [sc. ταύτοις], and meanwhile,* Soph. CEd. T. 27.

γ. *Kōron* δὲ (conjunction) μεταστῆναι . . . καὶ στρατηγὸν δὲ (adverb) αὐτὸν ἀνίδουξί i. 1. 2. 'Ὡς δὲ τὸν ἴχτι, χαλινῶν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἰσχυροὺ καὶ τιμῆς τιθεσθαι, ἀπὸ δὲ τούτων οὐδ' ἔμοιγε τοῖς ἄλλοις ἰσχυροὺ vi. 6. 16. Σφαίνονται δὲ τὸν Στυμφάλειον, καὶ (conjunction) Σωκράτης τὸν Ἀχαιοὺ ξίνους ὄντας καὶ (adverb) τούτους, ἐκίλιον i. 1. 11. Πρώτοι μὲν ἰδὰπερ . . . εἴτα δὲ ἔλξι i. 3. 2. Ἄλλος δὲ λίθη, καὶ ἄλλος, εἴτα πολλοί i. 5. 12 Ταῦτα ἰσχύον, μίχρη σπένος ἰγίνοντο iv. 2. 4 (cf. § 394). Πλὴν εἰ τὰ κατηλιὰ ἴχοντες i. 2. 24 (cf. § 349).

NOTE. The adverb *πρὶν* is construed in four ways; (1.) as a connective, with the appropriate mode; thus, *Μὴ πρὸςθεὶ καταλῦσαι . . . πρὶν αὐτῷ συμβουλεύσεται*, 'before he should consult,' i. 1. 10 (*πρὶν* is followed by the Subj. or Opt., only when a negative or interrogative sentence precedes); (2.) as having a prepositional force, with the Inf; thus, *Πρὶν τίττασαι στάδια διαλθεῖν, before [completing] they had completed four stadia*, iv. 5. 19; (3.) as a simple adverb, with *ἢ* and the appropriate mode: thus, *Ἵλριν ἢ . . . ἰγίνοντο, before that they had come*, Cyr. i. 4. 23; (4.) with *ἢ* and the Inf. instead of another mode (§ 629. 2). This construction is less Attic.

§ 658. II. Both adverbs, and prepositions with their cases, are often used substantively. An adverb and a preposition governing it are often written together as a compound word. Thus,

*Ὅταν δὲ τούτων ἄλλος ἴχνηι, but when you have had enough of this*, v. 7. 12. *Εἰς μὲν ἄπαξ καὶ βραχὺν χρόνον, for once and a short time*, Dem. 21. 1. *Εἰς τὸν Pl. Tim. 20 b. Μίχρη ἰσταῦθα v. 5. 4. Περίσθαλα Ar. Eq. 1155. Ἐμπερθεῖν iii. 4. 2. Παρεντιζα Cyr. ii. 2. 24. Ἦν . . . ὑπὲρ ἡμῶν τοῦ ἴλου στρατιώματος Ἀρκάδης, above half of the whole army were Arcadians*, vi. 2. 10. *Αἰτῷ αὐτὸν εἰς διαχιλίους ξίνους i. 1. 10. Ἐκ τῶν ἀμφὶ τοὺς μυρίους v. 3. 3. Εὐνίδεσμαι ὡς εἰς ἰστανεσίους H. Gr. iv. 1. 18. Συυλιγμῶνιν εἰς τὴν Φυλὴν περὶ ἰστανεσίους Ib. ii. 4. 5.*

§ 659. III. One preposition or adverb is often used for another (or a preposition is used with one case for another), by reason of something associated or implied. This construction is termed, from its elliptic expressiveness, *constructio prae-gnans*. Thus,

α.) A PREPOSITION of motion for one of rest. *Οἱ ἐκ τῆς ἀγορᾶς . . . ἴφυνον [ἐκ for ἐν, by reason of ἴφυνον following], those in the market fled [from it]*, i. 2. 18. *Αἱ δὲ πηγαὶ αὐταῦ ἐσιν ἐκ τῶν βασιλείων Ib. 7. Ἀφικνεῖνται τὸν ἐκ τοῦ χωρίου τρεῖς ἄνδρες v. 7. 17. Τεῖς ἐκ Πύλου ληφθεῖσι, those taken at Pylus and brought thence*, Ar. Nub. 186. *Οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντί-οις . . . ἰχρῶντο Th. vii. 70. Εἰς ἀνάγκην κίμιστα, we have come into necessity, and lie there*, Eur. Iph. T. 620. *Ἐν δὲ τῇ ὑπερβολῇ τῶν ἰσῶν τῶν εἰς τὸ πιδίον, l. 2. 25.*

β.) A PREPOSITION of rest for one of motion. *Ἐν Λευκαδίᾳ ἀψίσαν [ἐν for εἰς, to imply that they were still there], had gone to Leucadia, or were absent in L.*, Th. iv. 42. *Οἱ δ' ἐν τῇ Ἠραίᾳ κατασιφυγόντες (cf. Εἰς δὲ τὸ Ἠραῖον κα-εἴφυνον) H. Gr. iv. 5. 5. Ἐν τῇ ποταμῇ ἴπισον Ag. 1. 32.*

γ.) AN ADVERB of motion for one of rest. *Τῶν ἰνδελίν [for ἰδον] εἰς εἰσπνογ κᾶτω Ar. Plut. 228. Μισοίησις τοῦ τόπου τοῦ ἰνδελίν εἰς ἄλλαν τόπον Pl.*

Apol. 40 c. Πῶς παντὶν ἐρημίαν εἶρω; 'Whither can I go to find? Eur. Hera. 1157.

δ.) AN ADVERB of rest for one of motion. "Ὅπου [for ὅπου] βίβηαι, οὐδὲις οἶδῖ, no one knows where [for whither] he has gone, Soph. Tr. 40. Πανταχοῦ περιδιδόμεν Ar. Lys. 1230.

§ 660. IV. In the doctrine of particles, especially connectives, the figures of syntax hold an important place; thus,

#### A. ELLIPSIS.

Ellipsis here consists either (α.) in the omission of the particles themselves, or (β.), far more frequently, in that of words, and even whole sentences, connected or modified by them.

α. Among the particles most frequently omitted are copulative and complementary conjunctions (§ 329. N.); as,

Πόθεν πατρίδων, γυνίων, γυναικῶν, παίδων iii. 1. 3. Ἔχουσ πόλιν, ἔχουσ πύργους, ἔχουσ χρήματα, ἔχουσ ἄνδρας τοσούτους vii. 1. 21. Οὐτὶ πλινθυφῆς δέμου προσιίλους ἦσαν, οὐ [for οὐτα] ξυλουργίας Æsch. Pr. 450. Ὅμνουν ὁμῶν Διὸς πάντας καὶ πάσας, [sc. ἔτι] ἢ μὴν . . . ἰδυόμεν vi. 1. 31. Ἀφελόμενοι, ὁμολογῶν v. 6. 17. Ἀπάγγελτοι πόσει, ἤκειν ἔπος τάχιστα ἱεράσμιον πόλι· γυνεῖα πιστὴν δ' ἐν δόμοις εἶρω Æsch. Ag. 604. See § 611. 3.

NOTE. Hdt. sometimes uses οὐκων with the ellipsis of a conditional or other conjunction; as, Οὐκων καήσεται ταῦτα, ἡμῖς . . . ἐκλείφομεν, if then you will not do this, we shall desert, iv. 118.

§ 661. β. Connected sentences especially abound in ellipsis, from the ease with which the omission can be supplied from the connection. We notice, among the great variety of cases that might be mentioned, the frequent ellipses,

1.) In replies; as, "Ἔσθιν ἃ τί σε ἠδίκησα;" Ὁ δ' ἀπειρήνατο, ἔτι οὐ [= οὐκ ἔστιν] i. 6. 7. Εἰπόντος δὲ τοῦ Ὀρόντου, ἔτι οὐδὲν ἀδικηθεῖς Ib. 8.

NOTE. (α.) In a dialogue or address, a speaker often commences with a connective (most frequently an adversative or causal conjunction), from reference to something which has been expressed or which is mutually understood; as, Ἀλλ' ὁρᾷτε, but you see, iii. 2. 4. Ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι vi. 6. 12. Οἷσι γὰρ σὺ μαχίσθαι, ὦ Κύρι, τὸν ἀδελφόν; i. 7. 9. (b.) In like manner the Voc. is often followed by a connective; as, ὦ γύναι, ἔφη, ὄνομα δέ σὺ τί ἐστίν; Men. ii. 1. 26. ὦ Κίρκη, τίς γὰρ . . . ἡγεμονεύσεις; x. 501.

2.) Between two connectives; as, Ἀλλὰ [sc. παύομαι] γὰρ καὶ περιμένει ἥδη ἄρα iii. 2. 32. Cf. v. 7. 11. Ἀλλὰ γὰρ δίδουκα iii. 2. 25. Παρὰ τὴν θάλατταν ἦν· καὶ [sc. παύτη ἦν] γὰρ ἥδη ἠσθίνε vi. 2. 18. Καὶ γὰρ καὶ παντὶς ἱεράντες ii. 2. 15.—And yet, perhaps, in such examples as these, ἀλλὰ γὰρ or καὶ γὰρ may be regarded as forming but a single compound connective, or one of the particles may be regarded as a mere adverb (§ 657. γ).

§ 662. 3.) With ὥς, especially in expressing comparison, design, pretence, possibility, &c.; as, Θᾶπτον ἢ [sc. οἶσιν ταχὺ] ὥς τις ἐν φρενι, quicker than [so quick as] one would have thought, i. 5. 8. Μείζονα ἠγνεσάμενος εἶναι ἢ



(β.) In divided construction; as, *Ὅτε αἰσχύνεσθαι εὖτε θεὸς εἴτ' ἀνθρώπους* ii. 5. 39. *Μηδὴν τιλείτω μήτι ἰμοὶ μήτι ἄλλω* vii. 1. 6. *Οὐ γὰρ ἴσται ἴσται ἀνθρώπων ταθήσεται, εὖτε ἦναι εὖτε ἄλλω εὐδὶν πλῆθος γνησίως ἰαντιούμενος* Pl. Apol. 31 c.

γ.) In the emphatic use of *οὐδέ* and *μηδὲ*: as, *Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι* i. 9. 13. *Μὴ τοῖσιν μηδὲ* vii. 6. 19. *Οὐκ οὖν βούλεται . . , οὐδὲ πολλὰ δὲ, he does not therefore wish, no, far from it*, Dem. 100. 9.

§ 665. δ.) In the use of *μή* with the Infinitive, after words implying some negation; as, *Ναυκλήροις ἀπαίτι μὴ διάγειν*, he forbade the shipmasters to cross [saying that they should not cross], vii. 2. 12. *Ἐξίφουγί τὲ μὴ καταστραφῆναι* i. 3. 2. *Ἐξὺ τοῦ μὴ καταδύνασθαι* iii. 5. 11 (cf. *Σχῆμα σὶ πηδῶν* Eup. Or. 263). *Καλύπτετε μηδάρῃ . . περιζισθεῖσθαι* vii. 6. 29 (cf. *Καλύπτει τοῦ καίειν* i. 6. 2). *Καλύματα μὴ αὐξήθησθαι* Th. i. 16. *Ἐμποδὼν τοῦ μὴ εἶδη εἶναι* iv. 8. 14.

NOTE. *Οὐ* is sometimes used in like manner, with a finite verb supplying (with *εἶτι* or *ὥς*) the place of an Inf.; as, *Ἀρνούμεθα . . , ἔτι-οὐ παρῆν, to deny that he was present*, Rep. Ath. 2. 17. *Ὡς δ' οὐκ ἰκίνοιο ἰγνώργω τὴν γῆν, οὐκ ἰδύνατ' ἀρεθῆσθαι* Dem. 871. 14.

§ 666. ε.) In the use of *μὴ οὐ* with the Infinitive and Participle, as a simple negative. This chiefly occurs (1.) after negative and interrogative sentences, and (2.) after some expressions of *shame* and *fear*. Here *μὴ οὐ* takes the place of simple *μή*, and (3.) may even be wholly redundant after words where *μή* would be so (§ 665). Thus, (1.) *Οὐδαίς γί' μ' ἂν πείσῃσι ἀνθρώπων τὲ μὴ οὐκ ἔλθω, none of you can persuade me not to go*, Ar. Ran. 65. *Οὐ γὰρ ἂν μακρὰν ἔχουσιν αὐτοῖς, μὴ οὐκ ἔχον σὶ σύμβολον* Soph. Oed. T. 220. *Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι*; Pl. Phaedo, 74 d. (2.) *Ὡςτις πᾶσιν αἰσχύνῃσι μὴ οὐκ εὐσπουδάξουσιν* ii. 3. 11. (3.) *Οὐκ ἰαντιώσομαι τὸ μὴ οὐ γιγνώσκω* Aesch. Pr. 787. *Τί δῆτα μίλλαις μὴ οὐ γιγνώσκουσιν*; Ib. 627. *Τὶ ἔμποδὼν μὴ οὐχὶ . . ἀποδανῶν*; iii. 1. 13.

ζ.) In the occasional use of *οὐ* to strengthen the negative idea implied in *ἤ, than*; as, *Τί οὖν δὲ ἰκίνοιο τὸν χρόνον ἀναμίνω, . . μᾶλλον ἢ οὐχ ὥς τάχιστα . . τὴν εἰρήνην ποιῶσθαι, 'rather than make peace,' = 'and not rather make peace,'* H. Gr. vi. 3. 15. *Εἰ τοῖσιν σὶ ἡμῶν . . ἄλλως πως ἔχῃ τὴν ἐργὴν ἰσὶ Μελίαν, ἢ ὥς οὐ δύναιτο αὐτὸν ταπῆσθαι* Dem. 537. 3. *Ἦτοι γὰρ ὁ Ἰλίεργς οὐδὲν σὶ μᾶλλον ἢ ἡμίας, ἢ οὐ καὶ ἰσὶ ἡμίας* Hdt. iv. 118. (Compare, in French and Ital., *Vous seriez mieux que vous ne parlez*, *Egli era più ricco che voi non siete*.)

NOTES. (1.) Two negatives in the same sentence have commonly their distinct force, (α.) when one applies to the whole sentence, and the other to a part only; and (β.) when two sentences have been condensed into one. Thus, (α.) *Οὐ περὶ μὲν σοῦ λίγω . . , περὶ ἑμοῦ δὲ οὐ, I do not say it of you, and not of myself*, Pl. Alc. 124 c. *Οὐ γὰρ ἰκίνοιο παύμενοι, . . οὐδὲ ἀποδανῶν οὐκ ἔλθουσιν δύνανται*; iii. 1. 29. (β.) See the examples in § 528. 2; to which may be added, with an ellipsis of the relative, *Οὐδαίς οὐκ ἴσται* Symp. i. 9. (2.) For *οὐ μή*, see §§ 595. 1, 2, 597. 1.

§ 667. 2.) The repetition of various particles for greater clearness or strength of expression, particularly after interven-



ing clauses, in divided construction, and with important or emphatic words ; as,

Ἐλπίει, ὅτι, εἰ μὴ κατακρίσονται οἰκήσουσιν καὶ πιστεύουσι, ὅτι κατακαύουσι vii. 4. 5. Δίδουκα, μὴ, ἂν ἀπαξ μάθωμαι ἀργοὶ ζῆν . . μὴ, ὅστις οἱ λωτοφάγος, κατακλώμεθα iii. 2. 25. Οὐκ ἂν ἱκανὸς εἴηαι εἶμαι, οὐτ' ἂν φίλον ὠφελῆσαι, οὐτ' ἂν ἰχθρὸν ἀλίξασθαι i. 3. 6. Κούκ ἂν γυναικῶν ἥσσανι καλοῖμι' ἂν Soph. Ant. 680. Τάχ' ἂν καὶ μ' ἂν τοιαύτη χεὶρ τιμωρεῖν Σίλου Id. (Ed. T. 139. Ὡς εἴπῃς δ' ἡγεῖται Id. Phil. 799. Εἰ μὴ εἴ τις ὑπολάβῃ Pl. Gorg. 480 b.

3.) The multiplication of particles of similar force, and the employment of needless connectives ; as,

Μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλεύσῃται i. i. 10 (cf. i. 2. 2). Οὐ πρόσθεν πρὶν ἢ . . ἵκνυντο Ag. 2. 4. Ὅσον ἀπὸ βῆς ἵνικα Th. viii. 92. Τίσι δὲ χαρεῖν ἵνικα Pl. Leg. 701 d. See §§ 461. 3, 609 a, 619. N., 628, 655. 5.

#### C. ATTRACTION.

§ 668. The influence of attraction sometimes passes even beyond a connective ; as,

Οὐδὲν γὰρ ἄλλο ἵσται, ὃ ἱσῶσι οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ [for τὸ ἀγαθόν through the attraction of ὃ] Pl. Conv. 205 e. Ἡξίου, Δίπριον μὲν μὴ ἀποδύσαι (τοῖς Λακιδαιμονίοις), εἰ μὴ βούλονται· ἀναβάντες [for ἀναβάντας, by attraction to the subject of βούλονται] δὲ . . ἀπομαίεται Th. v. 50. Ἐρμυκαρεῖς καὶ εἰ τοῦ ἄλλου πισθόντων (see § 663. 6) Th. vii. 21. See § 627. 2.

#### D. ANACOLUTHON.

§ 669. Anacoluthon is frequent in the connection of sentences. The clause completing the construction is often either omitted or changed in its form. Hence, also, the regular correspondence of particles is sometimes neglected. Thus,

Ὡς γὰρ ἰγὼ . . ἤκουσά τινος, ὅτι Κλείανδρος ὁ ἐκ Βυζαντίου ἀρμυρῆς μίλλαι ἤξιν [for ὡς ἤκουσα, Κλείανδρος μίλλαι, ὅς ἤκουσα, ὅτι Κλείανδρος μίλλαι] vi. 4. 18. Ἀπὲρ δὲ ὡς ἴσκειν οὐ νημεῖν [for ὡς ἴσκειν, οὐ νημεῖ, ὅς ἴσκειν οὐ νημεῖν] Soph. Tr. 1238. Ἀλλὰ μὲν, — ἱεὺ γὰρ καὶ ταῦτα, ἱεὺ ὡς ἴχον ἰλπίδας, καὶ σὶ βουλήσεις φίλον ἥρην εἶναι. — οἶδα μὲν γὰρ [for ἀλλὰ μὲν, ἱεὺ γὰρ, οἶδα, ὃ ἀλλὰ μὲν ἱεὺ· οἶδα γὰρ] ii. 5. 12. See iii. 2. 11. Τῶν δὲ Ἀθηναίων ἐντυχὲ γὰρ περιστάσι πρότερον ἐν τῇ Λακιδαιμονίᾳ περὶ ἄλλων παροῦσα, καὶ . . ἰδοὺς αὐτοῖς Th. i. 72. Οὐκ ἴσθ' ὅτι μᾶλλον, δ' ἄνδρες Ἀθηναῖοι, πρίπι οὕτως, ὡς τὸν τοιοῦτον ἔνδρα ἐν Περυσανίᾳ σιστῆσαι [for ὅτι μᾶλλον πρίπι, ἢ, ὅς ὅτι πρίπι οὕτως, ὡς] Pl. Apol. 36 d. Εἰδότες οὐκ ἂν ἰμοίως δυνηθῆναι, καὶ εἰ ἐκ τῶν νῦν πρὸς παρισυναρμύνους ἐκδιδάξωιν, ἢ [for καὶ εἰ] κατὰ γῆν ἰόντες γνωθῆναι Th. vi. 64.

§ 670. NOTE. After a connective, a distinct sentence often takes the place of a part of a sentence, and sometimes the reverse ; as. Ἐρχονται . . κήρυκες· οἱ μὲν ἄλλοι βάρβαροι, ἢ δ' αὐτῶν Φαλίνοι εἰς Ἑλλὰν [for εἰς δ' αὐτῶν Φ. Ἑ.], there come heralds ; the rest barbarians, but [there was] one of them Phalinius, a Greek, ii. 1. 7. See i. 10, 12. Παρημίλου· ὄντις ἄσπασος.

εὔτε γὰρ . . διδόντες [for εὔτε δίδοντες, or εὔτε γὰρ ἰδίδοντες. The construction might be made regular by repeating *παρημίλουν*] Th. i. 25. See § 641. β.

§ 671. V. The Greek especially abounds in combinations of particles, and in elliptical phrases having the power of particles. The use of these sometimes extends farther than their origin and structure would strictly warrant. A few examples of these combinations and phrases are given below, but the subject in its details belongs to the lexicographer rather than the grammarian.

1. ἀλλὰ γὰρ, καὶ γὰρ, see § 661. β.

2. ἀλλ' ἢ [from ἄλλο ἢ or ἄλλα ἢ], *other than, except*; as, 'Αργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μισθόν τι vii. 7. 53. Οὐδαμοῦ . ., ἀλλ' ἢ κατ' αὐτὴν τὴν ἰδίαν iv. 6. 11.

3. ἄλλως τι καὶ, *both otherwise and in particular, especially*; as, Οὐδὲ νομίζω ἀνδρῶν, ἄλλως τι καὶ ἀρχοντι, πάλλιν εἰναι κατὰ vii. 7. 41.

4. δῆλον ὅτι, *it is evident that, evidently*, εὖ οἷδ' ὅτι, οἷδ' ὅτι, εἰς τὸ ὅτι, and similar phrases, which are often inserted in sentences (quite like adverbs), or annexed to them; as, Τὰ μὲν δὲ Κέρου δῶλον ὅτι εἴπω ἔχω i. 3. 9. Οὐτ' ἂν ὅμοις, εὖ οἷδ' ὅτι, ἰσχυρότερος Dem. 72. 24. Μισώτατος γὰρ εἰ σὺ . ., εὖ ὅτι ὅτι Ar. Plut. 182.

5. εἰ γὰρ, εἴθ' ἄφιλον, see §§ 599, 600. 2.

6. εἰ δὲ μή, *but if not, otherwise*, used even after negative sentences; as, Μὴ ποιήσῃς ταῦτα . εἰ δὲ μή, ἴφθι, αἰτίαν ἔχεις, *do not do this; otherwise, said he, you will have blame*, vii. 1. 8. Οὐτ' ἔστι τῷ Ἰδαίῳ τὰ παλαιὰ ἢ ἔχουσιν . εἰ δὲ μή, ἤρπαζιν ἢ ποταμῶν iv. 3. 6.

7. ἴσα τί, ὡς τί, and ὅτι τί, see § 539. α.

8. μή τί γι, *not to say aught surely*, i. e. *much less, or much more*; as, Οὐκ ἔστι δ' αὐτὸν ἀργεῦντα εὐδὲ τοῖς φίλοις ἰσιτάσσουσιν ὑπὲρ αὐτοῦ τι ποιῶν, μή τί γι δὲ τοῖς Σιοῖς Dem. 24. 21.

9. Ὅτι μή after negatives, *except [= ὅτι τί μὴ ἴσται, what is not]*; as, Οὐ γὰρ ἂν κρήνη, ὅτι μὴ μία Th. iv. 26.

10. οὐ γὰρ ἀλλά, *for it is not otherwise, but*, i. e. *for indeed*; as, Οὐ γὰρ ἀλλ' ἢ γὰρ βίβη ἔλπει Ar. Nub. 232.

11. οὐ μὲντοι ἀλλά, οὐ μὴν ἀλλά, *yet no, but*, i. e. *nevertheless, or nay rather*; as, Ὁ ἴσως πῶς τις εἰς γόνατα, καὶ μισροῦ κακίονος ἱστειραχίλιν . οὐ μὴν ἀλλ' ἰστίμουν ἢ Κῆρος Cyt. i. 4. 8.

12. οὐχ ὅτι, μὴ ὅτι, οὐχ ὅσον, οὐχ ὅπως, μὴ ὅπως, οὐχ ὅσον, *I do not say that, not to say that, &c.*, i. e. *not only, or not only not* (the three first phrases usually mean *not only*, and the three last *not only not*); as, Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *not only was Criton himself unmolested, but also his friends*, Mem. ii. 9. 8. Μὴ γὰρ ὅτι ἀρχοντα, ἀλλὰ καὶ οὐς οὐ φεβοῦνται, . . αἰδοῦνται Cyt. viii. 1. 28. Ἀχρηστοὶ γὰρ καὶ γυναῖξιν . . μὴ ὅτι ἀνδράσιν, *'not to say men,' Pl. Rep. 398 e.* Οὐχ ὅσον οὐκ ἡμῶντα, ἀλλ' οὐδ' ἰσώθηται Th. iv. 62. Ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντες, ἀλλὰ καὶ ἰσωνήσαντες, *that the Lacedæmonians had not only not punished, but*

had even commended, H. Gr. v. 4. 34. *Ὁὐχ ἴσως ὥρα δούς* vil. 7. 8. *Μὴ ἴσως ἔρχεσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἐρθεῖντα ἰδύνασθαι* Cyr. i. 3. 10. *Πιστεύουσ' ἡμῖν, οὐχ ἴσως οὐ παύσομεν* Soph. El. 796.

NOTE. *Ὁὐχ ἔτι* is sometimes although [not because, denying an inference which might be drawn]; as, *Ἐγγυῶμαι μὴ ἐπιλήσεται, οὐχ ἔτι παύει καὶ φασὶν ἐπιλήσεται* Hdt. Pl. Prot. 336 d.

13. *οὖν* and *οὕτως* [= *εὐόχως ἵσταναι, ἔτι*, §§ 530, 40. 1, 372. γ], poet., on account of this, that —, because, and, with certain verbs, that; as, *Ζηλοῦ ε' ἰδούνα' ἐντοὶς αἰτίαις κυρίαις, ἰ ἐνὶ σοὶ [because] that you are free from blame*, *Æsch.* Pr. 330. *Ἰδοὶ τοῦτο πρῶτον, οὖν* *Ἑλληνὶς ἱερμῖν* Soph. Ph. 232. *Οὖν* is sometimes used by the Att. poets, like a simple adverb, with the Gen.: as, *Γυναικὸς οὖν*, [because of] for the sake of a woman, *Æsch.* Ag. 823.

14. When two prepositions are combined, which occurs most frequently in the Epic, either one or both the prepositions are used adverbially (§ 657. β), or one of the prepositions with its substantive forms the complement of the other; as, *Ἀμφὶ περὶ ἀρήνῃ, round about the fountain*, B. 305. *Δι' ἐν μεγάρῳ* π. 388. *Περὶ περὶ γὰρ ἰγχοῖ θύν* A. 180. *Δωπέρ* P. 393. *Πάρεξ τοῦ . . ἀργυρίου* Hdt. iii. 91. *Ἐκ' ἐν βελίῳ, from beneath the weapons*, A. 465.

§ 672. VI. POSITION OF PARTICLES. 1. Prepositions regularly *precede* the words which they govern. For the accentuation when they follow (which is chiefly poet.), and in Att. prose occurs only with *περὶ* governing the Gen.), see §§ 730, 731. N.

NOTE. The great fondness of the Greeks for connecting kindred or contrasting words as closely as possible often produces *hyperbaton* in the construction of the preposition with its case, as well as in other constructions; thus, *Περὶ ἄλλοι' ἄλλοι, for ἄλλοι περὶ ἄλλοι*, *Æsch.* Pr. 276. *Παρὰ φίλος φίλον φέρειν γυναικὸς ἀνδρὶ* Id. Cho. 89. See § 511. 5. For *hyperbaton* in earnest entreaty, see § 426. β.

§ 673. 2. Connective and interrogative particles, with the exceptions mentioned below (NOTE α), commonly stand first in their clauses.

NOTE. α. The following particles cannot stand first in a clause; *ἄν* (not for *ἰάν*, § 588), *ἄρα* (paroxytone), *αὐ* (poet. *αὐτί*), *αὐθις* (Ion. *αὐτίς*), *γάρ*, *γὰρ*, *δαί*, *δέ*, *δέ* (except in Hom. and Pind.), *δῶν*, *δῆτα*, *θύν* (poet.), *κί* (Ep.), *μήν*, *μίντο*, *μήν*, *νύν* (enclitic; Ep. also *νύ*, § 66. α), *οὐν*, *αἶε*, *τί*, *τοί*, *τοίνυν*, and the indefinite adverbs beginning with *σ* (*πρός*, *πῶς*, &c., § 63). Thus, *Ὁ δὲ πείθεται τε καὶ συλλαμβάνει*, and he is both persuaded and apprehends, i. 1. 3.

β. *Ὅτι* is sometimes placed after a subordinate clause; as, *Κύρῳ ἴσταν, ἰ αὐτῷ δόξῃ ἰστίας χιλίους, ὅτι . . κατακάνοι* [for *ὅτι, ἰ . . κατακάνοι*] i. 6. 2. *Ἐφ' αὐτῷ ταῦτα συμπρομνησίντι, ὅτι οὐ μεταμιλήσει* vil. 1. 5.

γ. A sentence introduced by a connective often follows the Vocative, instead of including it. By this arrangement, immediate attention is better secured. Thus, *Ἡφαιστε, σὺ δὲ χερὶ μελῶν πιστοτάτας* [for *σὺ δὲ, Ἡφαιστε*], and you, Vulcan, must heed the commands, *Æsch.* Pr. 3.

§ 674. 3. The adverbs *ἵνα* and *χάρις* commonly follow, but sometimes precede, the genitives which they govern (§ 372. γ). Observe the arrangement, *Τῆς περὶ τοῦ ἵνα καὶ ἐξουῖας* L. 4. 8; and, *Ὁδὲ αὐτὸς ἵνα* L. 9. 21.

4. A particle is sometimes placed in one clause which belongs more strictly to another (cf. § 616); as, *Ὅτι δὲ εἰ πῶς αὖτις* [for *δὲ*, *εἰ πῶς αὖτις δὲ*] Eur. Med. 941.

5. In emphatic address, the sign *δ* is sometimes placed as follows; *Ἐπεὶ δὲ φανερὸν* Soph. Aj. 395. *Θαυμάσι δὲ Κεῖται* Pl. Euthyd. 271 c. *Ἦτοι δὲ περὶ Διὸς Μίλων* Id. Apol. 25 c.

# BOOK IV.

## PROSODY.

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*Πρόσων μέτρον.*

*Enchyria, Eumen.*

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§ 675. Prosody treats of QUANTITY, of VERIFICATION, and of ACCENT.

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### CHAPTER I.

#### QUANTITY.

§ 676. In Greek, all vowels and syllables are divided, in respect to QUANTITY (i. e. the *time of their utterance* according to the ancient pronunciation), into the *long* and the *short*; and the long are regarded as having *double* the time of the short.

NOTE. Hence the unit in measuring metrical quantity is the short syllable, or the *breve* (*brevis, short*), and a long vowel or syllable is equal to *two breves*. For the marks of quantity (— ~), see § 16. 4.

§ 677. Quantity is of two kinds, *natural* and *local*. Natural quantity has respect to the length of the vowel in its own nature; but local quantity, to the effect which is produced by the position of the vowel in connection with other letters or syllables. With reference to the first distinction, vowels and syllables are said to be long or short *by nature*; with reference to the second, *by position*. Thus, in *ῥμπαξ*, both syllables are short by nature, i. e. in the natural quantity of the vowels; but both become long by the position of these short vowels before two consonants (§§ 51, 688).

NOTE. The quantity of a syllable is always the natural quantity of the vowel which it contains, unless some change is produced by position.

Hence it is usual, in prosody, to regard the vowel as the representative of the syllable; and language is often applied to the vowel which in strict propriety belongs only to the syllable. Thus, in *ἔμφαξ*, it is common to say that the vowels are long by position; while, in strict accuracy, the quantity of the vowels themselves is not changed, but the *syllables* become long from the time occupied in the utterance of the successive consonants.

## I. NATURAL QUANTITY.

§ 678. RULE I. The vowels *η* and *ω*, all diphthongs, all vowels resulting from contraction or crasis, and all circumflexed vowels, are long; as the vowels in *ἡμῶν*, *πλείους*, *γλώσσας* (§ 34), *ὄν* (§ 58), *κᾶν* (§ 40), *λᾶς*, *ἡμῖν*, *πῦρ*.

REMARK. All vowels which result from the union of two vowels have, from their very nature, a double time. See §§ 25, 29 – 31, 723.

§ 679. RULE II. The vowels *ε* and *ο* are short; as in *φέρομεν*.

§ 680. RULE III. The doubtful vowels (§ 24. β) are commonly short; as in *χλᾱμύδι*.

To this *general rule for the doubtful vowels* there are many exceptions; which renders it necessary to observe the ACCENT, the SPECIAL LAWS OF INFLECTION AND DERIVATION, the DIALECT, and the USAGE OF THE POETS.

### A. ACCENT.

§ 681. From the general rules of accent (§ 726), we learn, that in natural quantity,

α.) Every circumflexed vowel is long (§ 678).

β.) In *paroxytones*, if the vowel of the *ultima* is short, the vowel of the *penult* is also short; and, on the other hand, if the vowel of the *penult* is long, the vowel of the *ultima* is also long. Hence, in *μανάδες*, *κακίους*, and *χλαμύδες*, the vowel of the *penult* is short; and, in *Λάδα*, *φείνξ*, and *κόμμι*, the vowel of the *ultima* is long.

γ.) In *proparoxytones* and *properiopomes*, the vowel of the *ultima* is short; as in *ἄρουρα*, *δύναμις*, *τίλινος* · *βῶλαξ*, *τεῦξις*, *διῶρεξ*.

### B. INFLECTION.

§ 682. In the common affixes of declension and conjugation, the doubtful vowels are short, except cases of contraction, *-α* in the Sing. of Dec. I., and *-αῖ* for *οῖ* in the nude Present.

Thus, Dec. I., Pl. Acc. *-ας* (§ 34), Du. Nom. *-α* (§ 86), Aor. Pt. *-σαι, -σας* (§§ 58, 132), Pl. Pl. 3 *-αντες* (§ 181. 2); see ¶¶ 5, 29, 30. — For special rules in regard to the Sing. of Dec. I., see §§ 92, 93; for *-α, -ίας* in Dec. III., see § 116. For the dialectic affixes, see ¶¶ 8, 10, 15, 32. For *-ας*, becoming *-ων* in Dec. II., see § 98. β. For the doubtful vowels in the augment, see § 188.

### § 683. SPECIAL RULES OF THE THIRD DECLENSION.

1. The doubtful vowels are *long* in the *last syllable* of the *root*,

α.) If the characteristic is *ν*; as, *παις, παιῶνες · δαίς, δαίφνες · Φέρων, Φέρωνες*. Except in the adjectives *μίλᾱς, μίλᾱνες, τάλᾱς, τάλᾱνες*, and in the pronoun *τίς, τίνες*.

β.) In most *palatals*, if a long syllable precede; as, *θύρᾱξ, θύρᾱνες · μέσσις, μέσσιγγος · σίρᾱξ, σίρᾱνες · κέρᾱξ, κέρᾱνες*.

γ.) In words in *-ις, -ιδες*, and in some *oxytones* in *-ις, -ιδες*; as, *ἔρις, ἔριδος · κτηρίς, κτηρίδες · σφραγίς, σφραγίδες*.

δ.) In a few other words; as, *κίρας, κίρᾱνες · ψᾱς, ψᾱρίς · γρόψ, γροψίς*. — None of these words are *pure*, except *γαῦς, γαῖος*, and *καῦς, καῖος*. None of them are *labials*, except a few monosyllables, in which *τ* is the characteristic; as, *βίψ, βίσις · γόψ, γοψίς*. None of them are *neuters* in *-α, -ατος*.

2. Monosyllabic themes are *long*; as, *κίς, κῖος · μῦς, μῦός · πῦρ, πῦρός*. Except the pronoun *τίς*.

**NOTE.** In accordance with this analogy, the neuter *τᾱν* (¶ 19) is lengthened.

3. Nouns in *-ων*, and in *-ων*, G. *-ιονος*, have commonly the *α* and *ι* long; as, *ὀπάων, κίων* (G. *κίονος*); but *λευκαῖων* (G. *ῥωνος*). For comparatives in *-ων*, see § 159. α.

### § 684. SPECIAL RULES OF CONJUGATION. 1. Before the OPEN TERMINATIONS,

α.) *α* is *short*, except in *ἰᾱμαι, to heal, ἡᾱν*, and *κλᾱν* (§ 267. 3). — In Epic and lyric poets, the *α* is sometimes long for the sake of the metre.

β.) *ι* is commonly *long*; thus, *κρίω, to cover with dust, κρίω* (§ 282). But *δίνω* (γ; § 189. 4), *ἰσθίνω* (§ 298); *δίδω* (¶ 58); *κρίωμαι, κριτόν* (§ 278).

γ.) *υ* is *variable*; thus, *ένυμ* (§ 272. β), *δακρύω, to weep, δάκρυ* (§ 219), *κωλύω, to hinder; ἔρυν* (§ 264).

### 2. Before the REGULAR CLOSE TERMINATIONS,

α.) In *lingual* and *liquid* verbs, the doubtful vowels are *short*; thus, *ινυμᾱσθαι, ενίμᾱσθαι, ἰσθᾱσθαι* (§ 275); *νομῖσθαι, κινῖσθαι* (¶ 40); *κλύω, to rinse, F. κλύω, A. ἰκλύω · κίτᾱσθαι, ἰκᾱσθαι* (§ 268); *κίρῖσθαι, κίρῖσθαι* (§ 217. α); *κίτᾱσθαι* (§ 270). Except *βρίθω, to weigh down, F. βρίσθαι, A. ἰβρίσθαι*.

β.) In *pure verbs*. — (α) *α* is *short*, except when the theme ends in *-ᾱ* pure, or *-ᾱν*; thus, *σᾱᾱσθαι, ἰσᾱᾱσθαι* (§ 219); *ἰσινᾱσθαι, γινᾱσθαι* (§§ 219. α, 298);

but, *ιδέα*, *θρεάσω* (§ 218). — (b) *i* is commonly *long*; thus, *νοῖα* (l. b), F. *νοῖσα*, Pf. P. *κηόηται*. But *ἰφθίμαι*, *ἰφθίμων*, and, in the Att. poets, *φθί· σα*, *ἰφθίσα* (§ 278). — (c) *υ* is *variable*; thus, F. *ἀνύσα*, *δακρύσα* (l. c). See, also, *θύω* (§ 219) and *χίω* (§ 264).

3. Before the TERMINATIONS OF VERBS IN *-μι*, the doubtful vowels are *short*, except in the *Ind. sing.* of the *Pres.* and *Impf. act.*, and in the *2d Aor. act.* See § 224.

4. Before a CHARACTERISTIC CONSONANT,

i.) In the *theme*, *α* is commonly *short*, but *i* and *υ* *long*; thus, *λαμβάνω*, *μαίνωμαι* (§ 290); *κλίνω* (§ 269); *ἐλγύνω*, *ἰδύρομαι* (§ 270). But *ινάω* (§ 292), *εῖω*, *φθίω* Ep., *φθίω* Att. (§ 278).

ii.) In the *liquid Fut.*, and in the *2d Aor.* (§ 255. δ), the doubtful vowels are *short*, but in the *liquid Aor.*, and in the *2d Perf.*, they are *long*; thus, *πεῖν*, *πλύνω*, *ἔπεινα*, *ἔπλυνε* (§ 56); *ἱλάσσομαι*, *ἱέω*, *ἱεῖσθαι* (§ 290); *ἰσχυρύνω*, *ἰσχυρύνω* (§ 294); *λίλασσε*, *κίερε*, *κίερε* (§ 236. 2). — Except 2 A. *λέγω* (§ 294; Att. *εἰ*, Ep. commonly *εἰ*). See, also, § 236. E.

## C. DERIVATION.

§ 685. RULE IV. DERIVATIVES follow the quantity of their *primitives*.

This rule applies to compounds, as well as to simple derivatives. In applying the rule, observe § 307. R. Thus, *θρεάσω*, F. *θρεάσω*, Pf. P. *τιθρέαμαι*. *θρεάσι· μοι*, *θρέαμα*, *θρεάτης*, *θρεάτης*. *πρόθυμος* (*πρό*, *θύμος*), *ἰντιμος* (*ἰν*, *τιμή*).

NOTES. (a) For the quantity of the different terminations of derivation, see ¶ 62, §§ 305–321. For *i* *paragogic*, see § 150. γ. The final *i* in compound adverbs (§ 321. c) is likewise sometimes *long*. (b) For the lengthening of an initial vowel in the second part of a compound, see § 326. R. In some compounds, *α* is lengthened without passing into *η*; as, *λοχαγός* (*λόχος*, *ἄγω*).

## D. DIALECT.

§ 686. The Doric *α* for *η* is *long*; and *α*, where the Ionic uses *η*, is commonly *long* (§ 44. 1). See also § 47.

## E. AUTHORITY.

§ 687. For doubtful vowels which are *long*, and which are not determined by the rules already given, observe the usage of the poets, and the marks of quantity in the lexicons.

Among the most familiar examples are *ἄσκη*, *destruction*, *ἑπείθεος*, *follower*, *σφραγίς*, *seal*, *τρεχέας*, *rough*, *φλυαρός*, *talkative*, *αἰκία*, *outrage*, *ἄνεια* (ἴ), *grief*, *ἀκριβής*, *exact*, *ἄζω*, *are*, *δίνη*, *whirlpool*, *πάμινος*, *open*, *κίνη*, *to move*, *κλίνη*, *bed*, *λιμός*, *hunger*, *μικρός*, *small*, *νίκη*, *victory*, *οἶλοι*, *crowd*, *σιγή*, *silence*, *χαλινός*, *bridle*, *ἄγκυρα*, *anchor*, *γέφυρα*, *bridge*, *σύνεσις*, *account*, *ἰσχυρός*, *strong*, *κινδύνος*, *danger*, *λῶπη*, *grief*, *σῦρος*, *wheat*, *σὺλα*, *to plunder*, *ῥύλη*, *forest*, *φύλη*, *tribe*, *χρυσός*, *gold*, *ψυχή*, *soul*.



**NOTE.** Vowels, whose quantity is not determined by general or special rules, are said to be long or short by *authority*, i. e. the authority of the poets.

## II. LOCAL QUANTITY.

§ 688. **RULE V.** A vowel before two consonants or a double consonant is long (§§ 51, 677. N.); as in ὄμφαξ, ἐλπίζοντες μάψ.

**NOTE.** This rule of position holds, when either one or both of the consonants are in the same word with the vowel; and commonly, also, when both consonants or the double consonant begin the next word.

§ 689. **EXCEPTION.** When the two consonants are a *mute followed by a liquid in the same simple word*, the quantity of the vowel is often not affected, especially in Attic poetry.

**NOTES.** 1. This exception results from the easy flowing together of the mute and liquid, so that they produce the effect of only a single consonant.

2. In the Att., the quantity of the vowel is commonly not affected, if the mute is *smooth* or *rough*, or, if *middle*, is *followed by ρ*. A middle mute followed by any liquid except ρ commonly renders the vowel long. Thus, the penult is regularly short in πῖπλος, κρίνον, κρίνους, διδραχμός, γυνίλη, Μιλίαι γρος, χαράδρα · and long in σφριζάτις, ἀγρός.

3. According to Porson, the tragic poets sometimes leave a vowel short before the two liquids μν.

§ 690. **REMARK.** A short vowel is sometimes *lengthened before a single consonant or another vowel*, especially in Epic poetry. This occurs chiefly in the following cases:

1.) When the consonant may be regarded as *doubled in pronunciation*. This applies especially to the liquids, and in the case of these (chiefly initial ρ, cf. § 64. 1) sometimes extends even to Attic poetry; as, Αἰῶλου [as if -αλλ-] α. 36, δ' ἰφες Δ. 274, πολλαῖ λισσομένη E. 358, ἡμ' ἵππων Soph. Oed. T. 847, μέγα ἴμενος Æsch. Pr. 1023.

2.) When the *digamma* (§ 22. δ) has been dropped; as, γὰρ ἴδω [Fίδω, §§ 142. 4, 143. β] I. 419, κί·ι κύνες X. 42, πρὸς αἶνον [Fαῖνον] L 147.—Epic usage appears to have been variable in respect to the digamma. It sometimes appears to have had the force of a consonant, and sometimes only that of a breathing.

3.) Before a *masculine caesura* (§ 699. 4), and sometimes, without a caesura, by the mere force of the *arsis* (§ 695); as, ἵνομᾶ · Οὔτεν α. 366, ἀπὸ ἴδω Z. 62, ἀπὸ ἵερῳ Φ. 283, ἀθάνατος δ; ζ. 309, Σθγατῖα δ α E. 371, ἔγ' ἰλδῆσι A. 342.

**NOTE.** In Hexameter verse, one of three successive short syllables, a short between two long syllables, and a short syllable at the beginning of a line, must of necessity be made long. The second case sometimes occurs in the *thesis* (§ 695). Thus, ἀπὸνίσταται Z. 46; Ἀρκαησιῶν δύο B. 731 (cf. Ἀρκαη-

πρὸς αὐτὸν Δ. 194), βλαστῶντες ἰσχυρότεροι Δ. 36, "Εὐς 'ς ταῦτ' A. 193; "Εκ-  
 34 (ῖ) X. 379, Φίλις πασιγνήτης Δ. 145, Διὰ μὲν Γ. 357 (cf. Καὶ Νῆδ 358),  
 "Αεῖς, "Αεῖς E. 31. See other examples above.

§ 691. RULE VI. A long vowel or diphthong at the end of a word may be shortened, if the next word begins with a vowel.

REMARKS. 1. In the thesis of Hexameter and Pentameter verse (§§ 704, 705), this shortening is the general rule; as, "Ἡμεῖς ἐνὶ δαίῳ ἱρ' Ἀργεῖοι ἐκείνῳ πάτρης. A. 30. Τίη, ὁ μὲν Κεῖνός, ὁ δ' ἄρ' Εἰμένος Ἀσπερίων. B. 621.

2. This rule does not apply to the Iambic and Trochaic metres of the drama, as there the hiatus is not allowed.

3. A long vowel or diphthong is sometimes shortened before another vowel, in the middle of a word; as, ἰμῶντες v. 379, αἶψ (αῖ) N. 275, τωῶντος Soph. Ph. 1049, δειλίας Ar. Plut. 850. See also § 150. γ.

4. Some explain this shortening by supposing the long vowel (α, αῖ, ω, υ, ου, ε, εἰ, § 29. α) or diphthong to be half elided before the following vowel (αἶψ' ἱρ'); or the subjunctive of the diphthong to be used with a consonant power (ἰμῶντες).

§ 692. RULE VII. The last syllable of every verse is common.

That is, the metrical pause at the end of the verse renders the quantity of the last syllable indifferent; and it may be regarded as either long or short according to the metre.

NOTE. In some kinds of verse, the scansion is continuous; i. e. the verses are formed into systems (§ 700), at the end of which only a common final syllable is allowed, the preceding syllables being all subject to the rules of prosody, as though in the middle of a verse.

§ 693. REMARKS. 1. In respect to quantity, both natural and local, the different dialects and kinds of poetry vary greatly. The greatest licence appears in Epic poetry, which arose before the laws and usage of the language became fixed; and the least in the dialogue of comedy, which conformed the most closely to the language of common life. Of elegiac, lyric, and tragic poetry, the two former approached more nearly to the Epic, and the latter to the comic.

2. In giving the rules of quantity, never adduce position, unless some change has been made from the natural length of the vowel. For convenient distinction in metrical analysis, a vowel whose quantity is to be referred to Rules I. and II. may be said to be long or short *by nature*; to Rule III., *by the general rule for the doubtful vowels*; to Rule IV., *by derivation*; to Rule V., *by position before two consonants, or a double consonant*; to Rule VI., *by position before a word beginning with a vowel*; to Rule VII., *by position at the end of the verse*. When the quantity is not determined by general rules, cite special rules; or if these do not apply, adduce authority (§ 687), *caesura*, *arctæ*, the necessity of the verse (§ 690), &c.

## CHAPTER II.

## VERSIFICATION.

§ 694. Greek verse is founded upon RHYTHM, i. e. the *regular succession of long and short quantities*. The simplest and most familiar rhythms are those in which a long syllable alternates with *one*, or with *two* short syllables (— — — — —, or — — — — —).

NOTE. In versification, the elementary combinations of syllables are termed FEET; regular combinations of feet, VERSES (*versus*, a turn); and regular combinations of verses, STANZAS, STROPHES (*στροφή*, a turning round), or SYSTEMES (§ 700).

§ 695. The long syllables are naturally pronounced with a greater stress of the voice than the short. This stress is termed ARSIS (*ἄρσις*, *elevation*), while the alternate weaker tone is termed THESIS (*θίσις*, *depression*). These terms are also applied to the parts of the rhythm which are thus pronounced. In the exhibition of metres, the arsis (also termed *metrical ictus*) is marked thus (').

NOTE. a. As one long syllable is equal to two short, the partial substitution of — for — in the arsis, and of — for — in the thesis, may be made without affecting the rhythm. In this way, as the short syllables have more vivacity, ease, and lightness, and the long syllables, more gravity, dignity, and strength, the poet has the power of greatly varying the expression of the verse; while, at the same time, the facility of versification is very much increased.

c. In the common kinds of verse, the metrical ictus is determined by the prevailing foot. Hence in Trochaic and Dactylic verse, every foot receives the ictus upon the *first* syllable; while, in Iambic and Anapestic verse, every foot receives it upon the *second*, except the anapest and proceleusmatic, which receive it upon the *third*.

§ 696. In the series — — — — —, the thesis is equal in time to the arsis (§ 676), and the rhythm is termed *equal* or *quadruple* (— — — — — = 4 breves); but in the series — — — — —, the thesis is half the arsis, and the rhythm is termed *triple* (— — — — — = 3 breves).

REMARKS. 1. Of these, the former is the more stately in its movement, and the more appropriate to those kinds of verse which are farthest removed from common discourse; while the latter has more nearly the movement of common conversation, and is hence better adapted to the more familiar kinds of verse, and to dialogue.

2. Not only do the equal and triple rhythms differ from each other in ex-

pression; but the same rhythm has a different expression, according as it commences with the arsis or the thesis. In the former case (*Dactylic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , and *Trochaic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ ), the movement, passing from the heavier to the lighter, has more ease, grace, and vivacity; in the latter (*Anapestic*  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$   $\underline{\text{—}}$ , and *Iambic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ ), the movement, passing from the lighter to the heavier, has more decision, emphasis, and strength.

3. Other rhythms are formed by doubling the arsis, or by prolonging the thesis, or by variously compounding simple rhythms. Thus, by doubling the arsis, we obtain the rhythms,  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , and  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ . Of these, the first, according to its division into feet (§ 697), is *Cretic*  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}}$ , *Bacchic*  $\underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}}$  |  $\underline{\text{—}} \underline{\text{—}}$ , or *Antibacchic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ ; and the second, *Choriambic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ , *Antispastic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ , *Rising Ionic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ , or *Falling Ionic*  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$  |  $\underline{\text{—}}$   $\underline{\text{—}}$ . Verses, in which the equal and triple rhythms are united, are termed *logæædic* (λογαῖδικός, from λόγος, discourse, and αἰδή, song; see REM. 1 above). The most irregular kinds of verse are termed *polyschematist* (πολυσημαδένους, multiform) and *asynartate* (ἀσυνάρτητος, disjointed).

§ 697. FEET of the same metrical length are termed *isochronous* (ισόχρονοι, of equal time). In the table of feet below, the measure of Class I. is two breves; of Class II., three; of Class III., four, &c.

I. Περὶήχιος,	Pyrrhia,	$\text{— —}$	μία.
II. Ἰαμβος,	Iambus, Iamb,	$\text{— —}$	μία.
Τροχαῖος, Χορεῖος,	Trochee, Chorea,	$\text{— —}$	μία.
Τριβραχῦς,	Tribrach,	$\text{— — —}$	μία.
III. Δάκτυλος,	Dactyl,	$\text{— — —}$	δύο.
Ἀνάπαιστος,	Anapest,	$\text{— — —}$	δύο.
Σπονδαῖος,	Spondee,	$\text{— —}$	εἷς.
Ἀμφίβραχῦς,	Amphibrach,	$\text{— — —}$	δύο.
Προκλευσματικός,	Proceleusmatic,	$\text{— — — —}$	λίγιστος.
IV. Ἀμφιμακερὴς, Κρηταῖος,	Amphimacer, Cretic,	$\text{— — —}$	δύο.
Βακχῖος,	Bacchius,	$\text{— — —}$	λίγιστος.
Ἀντιβακχῖος,	Antibacchius,	$\text{— — —}$	εἷς.
Παιὼν α',	Pæon I.,	$\text{— — — —}$	δύο.
Παιὼν β',	Pæon II.,	$\text{— — — —}$	λίγιστος.
Παιὼν γ',	Pæon III.,	$\text{— — — —}$	εἷς.
Παιὼν δ',	Pæon IV.,	$\text{— — — —}$	δύο.
V. Χοριαμβος,	Choriamb,	$\text{— — — —}$	εἷς.
Ἀντισπαστος,	Antispast,	$\text{— — — —}$	λίγιστος.
Διταμβος,	Ditamb,	$\text{— — — —}$	εἷς.
Διτροχῖος,	Ditrochee,	$\text{— — — —}$	εἷς.
Ἰωνικός ἀπὸ μίλλωνος,	Falling Ionic,	$\text{— — — —}$	βουλόμενος.
Ἰωνικός ἀπὸ ἑλάσσονος,	Rising Ionic,	$\text{— — — —}$	εἷς.
Μολοσσός,	Molossus,	$\text{— — — —}$	μνηστέριος.

VI. Ἐπίτριτος α',	Epitrite I,	— — — —	ἐπιτριτά.
Ἐπίτριτος β',	Epitrite II,	— — — —	ἐπιτριτάων.
Ἐπίτριτος γ',	Epitrite III,	— — — —	ἐπιτριτῶν.
Ἐπίτριτος δ',	Epitrite IV.,	— — — —	ἐπιτριτῶν.
VII. Δάχμυς,	Dochnius,	— — — —	δωχμῶν.
Δισπονδύς,	Dispondeus,	— — — —	δισπονδύων.

**NORMA.** a. The Pyrrhic appears to have been so named from its use in the war-dance (πυρρικός); the Iamb, from its early use in invective (ἰάτω, to assail); the Trochee from its rapid movement (τρέχω, to run); the Dactyl, from its resemblance to the finger (δάκτυλος) in containing one long part and two short ones, or from the use of the finger in measuring, or in keeping time; the Anapest, as the Dactyl reversed (ἀνάπαιστος, struck back); the Spondee, from its use in solemn rites (σπονδή, libation); the Bacchius and Pæon, from their use in songs to Bacchus and in pæans; the Tribach as consisting of three short syllables; the Amphibrach, of a short on each side of a long; the Amphimacer, of a long on each side of a short; the Antibacchius, of a Bacchius reversed; the Choriamb, of a Chorus and Iamb; the Diamb, Ditrochee, and Dispondeus, of two Iambas, &c. I shall be pardoned, I trust, for adding a few lines from Coleridge's Metrical Lesson to his Son.

"Trôchee | trips frôm | lông tō | shôrt.  
 From long to long, in solemn sort,  
 Slôw Spôn|dêe stâlks; | strông foot! | yet ill able  
 Evêr tō | cômê up with | Dâctyl trî|syllâblê.  
 Iâm|blêc mârçh | frôm shôrt | tō lông.  
 With â lêap | ând â bôund | thê swift Ân|âpæsta thrông.  
 One syllable long, with one short at each side,  
 Âm|phîbrâ;chys hâstes with | â stâtelÿ | stride."

β. Iambic, Trochaic, and Anapaestic verses are commonly measured, not by single feet, but by *dipodies* or pairs of feet (διποδία, double foot, from δις and ποίς). When they are measured by single feet, a verse of one foot is termed a *monopody*; of two, a *dipody*; of three, a *tripody*; of four, a *tetrapody*, or *quaternarius*; of six, a *hexapody*, or *senarius*, &c.

§ 698. VERSES are named, — (1.) From the prevailing foot; as, *Iambic*, *Trochaic*, *Dactylic*, *Anapaestic*. — (2.) From some poet who invented or used them, or from the species of composition in which they were employed; as, *Alcaic*, from Alcæus; *Sapphic*, from Sappho; *Heroic*, from its use in celebrating the deeds of heroes. — (3.) From the number of measures (i. e. of feet, or dipodies, § 697. β) which they contain; as, *monometer* (μονόμετρος, of one measure), *dimeter* (δύμετρος, of two measures), *trimeter*, *tetrameter*. — (4.) From their degree of completeness; thus a verse is termed *acatalectic* (ἀκατάληκτος, not leaving off, sc. before its time, from ἀ- priv. and καταλήγω), when its measure is complete; *catalectic* (καταληκτικός), when its last foot is incomplete; *brachycatalectic* (βραχυκτικός, short), when it wants a whole foot at the end; *hypercatalectic* (ὑπερκατικός, over), when it has one or two syllables over; and *ace-*

*phalous* (ἀκίφαλος, *headless*) when it wants a syllable at the beginning.

REMARKS. α. A catalectic verse is said to be *catalectic on one syllable* (in syllabam), or *on two syllables* (in dissyllabum), &c., according as the imperfect foot has one, two, or more syllables. Dactylic verses ending with a spondee or trochee (§ 692) are by some regarded as acatalectic, and by others as catalectic on two syllables; e. g. the common Hexameter (§ 704).

β. A lyric verse sometimes begins with an introductory syllable, termed an *anacrusis* (ἀνάκρουσις, *striking up*); or with two such syllables, forming what is termed a *base* (βάσις, *foundation*). In these introductory syllables, the quantity is commonly indifferent. A base sometimes consists of more than two syllables, and the term is sometimes applied to a monometer in any species of verse.

γ. In the dramatic poets, exclamations often occur *extra metrum* (i. e. not included in the metre); as, Φεῦ! Eur. Alc. 536, 719, 1102. Τί φῶ; Soph. Œd. C. 315. Τάλαρα! Ib. 318.

§ 699. CÆSURA. Composition in verse consists of two series; the *metrical series*, divided into feet and verses; and the *significant series*, divided into words and sentences. These two series must, of course, correspond in their great divisions; but if this correspondence is carried too far, it gives to the composition an unconnected, mechanical, and spiritless character. The life and beauty of poetry depend essentially upon the skilful and varied interweaving of the two series. The *cutting of the metrical series by the divisions of the significant series* is termed *cæsura* (Lat. from cædo, *to cut*). It is of two principal kinds; the *cæsura of the foot*, and the *cæsura of the verse*. The former is the cutting of a foot by the ending of a word; the latter is the cutting of a verse by a pause permitted by the sense (termed the *cæsural pause*).

REMARKS. 1. (a) The cæsura of the verse is more frequently, but not necessarily, a cæsura of the foot. (b) When a foot-cæsura separates the arsis from the thesis, it is likewise termed a *cæsura of the rhythm*. (c) A cæsura is sometimes allowed between the parts of a compound word; as, Καὶ μ' ἐσ|τὶ μίλῳ||γλαῦρος | αὐθις. Æsch. Pr. 172. (d) A syllable immediately preceding a cæsura is termed a *cæsural syllable*.

2. The coincidence of the divisions of the metrical series with those of the significant series is termed *diæresis* (διαίρεσις, *division*). The most important diæreses are those at the end of verses, systems, or stanzas. A foot-diæresis occurs whenever the division of words corresponds with the division of feet. Hence a verse-cæsura may be a foot-diæresis; e. g. the pastoral (REM. 5).

3. The verse-cæsura (often called simply the cæsura) not only contributes to the proper interweaving of the metrical and significant series, but affords a grateful relief to both the voice and the ear. See REM. 6.

4. When the cæsura follows a syllable pronounced with the arsis, it is termed *masculine*; with the thesis, *feminine*. A cæsura in the second foot is

named *trimim* (τρίμιμος, from *τρεῖς*, *three*, *ἡμι-*, *half*, and *μέρος*, *part*, occur ring after three half-feet); in the third, *penthemim* (πενθίμιμος, *five*); in the fourth *hephthemim* (ἑπθίμιμος, *seven*); in the fifth, *ennehemim* (ἐννίμιμος, *nine*), &c. These names are also given to verses, or parts of verses, consisting of  $1\frac{1}{2}$ ,  $2\frac{1}{2}$ , &c., feet.

5. The cæsura often occurring in Hexameter verse after the fourth foot (which is then commonly a dactyl) is termed the *bucolic* or *pastoral cæsura* from its prevalence in pastoral poetry.

6. The expression of the verse is affected by the place of the cæsura. In general, the earlier cæsuras give to the verse more vivacity; the later, more gravity. The most frequent cæsura is the penthemim. The effect of the cæsura in producing metrical variety will be seen by observing that the two most common metres, the Hexameter and Iambic Trimeter, are divided by the two most common cæsuras, the penthemim and hephthemim, into two parts, having the ratio of 5 and 7, of which (with the partial exception produced by the feminine cæsura in the Hexameter), the one always begins and ends with the *arsis*, and the other with the *thesis*.

§ 700. Metrical composition is either in MONOSTICHS, SYSTEMS, or STANZAS. (a) MONOSTICHS (μονόστιχος, of a single line) are formed by the repetition of the same metrical line, as in Hexameter verse (§ 704), Iambic Trimeter (§ 712), &c. (b) SYSTEMS are formed by the repetition of similar rhythms, with continuous scansion (§ 692. N.) and an appropriate close. See §§ 708, 714, 718. (c) STANZAS (also called *strophes*) are formed by the union of different kinds of verse. A stanza consisting of two lines is called a *distich* (διστίχος, of two lines); of three, a *tristich*; and of four, a *tetrastich*.

NOTES. 1. The most common systems are easily arranged in dimeters, with here and there a monometer; and close with a dimeter catalectic. See §§ 708, 2, 714, 718.

2. The Greek choral odes were written in stanzas of very varied structure, but commonly arranged in *duads* or *triads* (sometimes in *tetrads* or *pentads*). A duad consists of two stanzas, corresponding in metre throughout. Of these the first is termed the *strophe* (στροφή, turning round, stanza), and the second the *antistrophe* (ἀντιστροφή, counter-turn, or -stanza). A triad consists of a strophe and antistrophe, preceded, divided, or followed by a third stanza of different metre, which according to its place is termed *prode* (προὐδὲς, from *πρὶς*, *before*, and *ὕδης*, *ode*), *mesode* (μέσος, *middle*), or *epode* (ἑπὶ, *after*). Of these, the epode is far the most common. The odes of Pindar are written each in a peculiar metre, but nearly all in strophes, antistrophes, and epodes. In the same ode, the strophes and antistrophes are all written in one metre, and the epodes all in a second, different from the first. In the drama, on the contrary, the metre of one duad or triad is not repeated in a second.

§ 701. REMARKS. 1. In SCANNING, observe not only the division into dipodies and feet, but also the *arsis* or metrical ictus (§ 695), and the verse-cæsura (§ 699). Unless these are carefully marked, the metrical character and expression of the verse are lost.

2. SYMIZESIS (§ 30). (a.) In Epic poetry symizesis is very frequent

especially when the first vowel is *i*; thus, *ia*, *iq*, *iai*; *ia*, *iaa*, *iauv*; *ia*, *iq*, as, *Πηληϊάδῃ* A. 1; *χευεῖν* *ἀνδρά* 15; see § 121. 2, ¶ 23. We find more rarely *ai*; *ia*, *iaa*, *ia*, *iq*, *io*; *ui*; *oo*; *uai*; &c. Synizesis sometimes occurs between two words, when the first is *ā*, *ī*, *ū*, *ā*, *ī*, *ū*, or a word ending in the affix *-u* or *-y*; as, *ἀνδρὶ* *εὐχ* E. 349, *δὴ* *ἐγδῶν* η. 261, *Πηλεΐδῃ* *ἰδὲ* A. 277, *ἀνδρὶ* *εὐχ* P. 87.

(b.) In Attic poetry, synizesis occurs chiefly, — (a) In the endings *-ia*, *-ia* of Dec. III. (§ 116. a). — (b) In a few single words and forms; as, *Σῆς* Eur. Or. 399. — (c) In the combinations *ā* *u* and *ū* *u*, which are always pronounced as one syllable. — (d) In some other combinations in which the first word is *ā*, *ī*, *ū*, *ā*, *ī*, *ū*, or *iq* · as, *μὴ* *ἰδὲ* Eur. Hipp. 1335, *iq* *ἰμ* Soph. Ph. 585.

3. HIATUS. Hiatus between words was admitted the most freely in Epic poetry, where however it may be often removed by the insertion of the digamma (§ 22. 3). It was the most studiously avoided in Attic poetry, especially in the Tragic Trimeter (§ 712), where it was scarce allowed, except after the interrogative *τί*, and some interjections, or words used in exclamation; as, *αἶ* *ἰγ*! *ἰγ*! *Æsch. Ag.* 1257.

§ 702. 4. In the following exhibition of metres, the division of feet will be marked by a single bar (|); the division of dipodies by a double bar (||); and the verse-cæsure by an obelisk (†), sometimes doubled (‡). A base is denoted by B. In the examples which are given, the accents and breathings are mostly omitted, that they may not interfere with the marks of quantity; and these marks are employed alike to denote the metrical quantity, whether natural or local. Hence the common syllable at the end of a line (§ 692) is marked according to the rhythm in which it occurs. Some examples are added of analogous metres in our own language.

## A. DACTYLIC VERSE.

§ 703. The place of the fundamental dactyl is often supplied by a spondee (— — = — —).

§ 704. 1. The common HEXAMETER or HEROIC VERSE consists of six feet, of which the first four are either dactyls or spondees, the fifth commonly a dactyl, and the sixth always a spondee.

REMARKS. 1. When the fifth is a spondee, the verse is termed *epicædæic*, and has commonly an expression of greater weight or dignity. This occurs most frequently when the verse ends with a word of four syllables.

2. The favorite cæsure of the verse is the penthemim, which is almost equally masculine and feminine (§ 699. 4). After this, the most frequent cæsuras are the masculine hephthemim, and the pastoral (§ 699. 5). — Even when the penthemim is not the principal verse-cæsure, it is yet seldom wanting as a foot-cæsure. It is stated, that in the first book of the *Iliad* 290 lines have the masc. penthemim, 315 have the fem., and only 6 have neither.



## SCHEME AND EXAMPLES.

1	2.	3.	4.	5.	6.
— — —	— — —	— † — † —	— † — — †	— — —	— —
— —	— —	— † —	— † — †	— — —	— —

Αλλὰ καὶ αὐτὸς ἀφ' ἡς, † κρητὶς εἶν' ἔστι | μῦθος "εἰς ἑλλάδα. A. 25.

Στείρματα' ἵ' χῶν' ἵν' | χερσὶν † ἵ' ἀγκυλὰς | Ἀπὸ λαῶν. A. 14.

Αἱ καὶ | πῶς ἀρ' ὦν καὶ σῆς † αἰγῶν τῆς εἰς λαῶν. A. 66.

Ἡ τοῦ 'δγ' | ὅς αἱ πῶν καὶ τ' ἀρ' | ἱζὶς τὸ - †, τοῖς δ' ἄ. π. π. A. 68.

Βαῖ δ' καὶ | Οὐλομένης καὶ εἰνός, † | χερσὶν καὶ πῶν. A. 44.

*Coleridge's "Homeric Hexameter Described and Exemplified."*

Strongly it | bears us a, long † in | swelling and | limitless | billows,  
Nothing be-fore and | nothing be hind, † but the | sky and the | ocean.

§ 705. II. The ELEGIAC PENTAMETER consists of two dactylic penthemims (§ 699. 4), the first containing two dactyls or spondees with a cæsural syllable, and the second two dactyls with a final syllable. It commonly alternates with the Hexameter, forming what is termed, from its early use in plaintive song, the Elegiac Metre.

## SCHEME AND EXAMPLES.

— — —	— — —	— †	— — —	— — —	—
— —	— —	— †	— — —	— — —	—

Ἀρετὴν | θάρσυναι, † θύγατρε Διὸς, †, ἥ, Ἀγαμέμνων

Εὐσεβ', ὅς | ἵς Τρῶν † | ἱππῶν | τοῖς Στῆς,

Εὐχόμεν' ἵν' | καὶ καὶ, † καὶ καὶ δ' ἄπο | κήρης ἔλλαλας.

Σὺ μὲν | τοῦτο, Στῆς, †, σπινθήρ, ἵππος δὲ μὴ γὰρ. Theog. 11

*Described and Exemplified by Coleridge.*

In the Hexa|meter | rises † the | a|mountain's | silvery | column;

In the Pen|tameter | aye † falling in | melody | back.

§ 706. III. Other Dactylic Metres are, (a.) *Pure*, consisting of dactyls only; (b.) *Impure*, consisting of dactyls and spondees; (c.) *Æolic*, containing, in place of the first foot, a mere base (§ 698. β); (d.) *Logædæic* (§ 696. 3), in which dactyls are united with trochees. Thus,

## 1. DIMETER.

(a.) Μυσσοδὸς καὶ δόμος. Ar. Nub. 303.

(b.) ADONIC (— — — | — —). Πόντις, | θύμης. Sapph. 1. 4.

(c.) Hypercat., Dactylic Penthemim. Ἀλμῆϊν καὶ πρὸς. Æsch. Sup. 844.

## 2. TRIMETER.

(b.) Παλλὰς γὰρ | ὅς αἱ καὶ μῶντες. Soph. Tr. 112.

(c.) PHRECRATIC (B. | — — — | — —). Ἐλδ' αἱ φίλους | ἥτορ. Pind. O. 1. 6.

GLYCONIC.

Τὸ σὺν | καὶ πᾶσι δειγμ' ἵχων,

(B. | — — — | — —) Τὸν σὺν | δαιμόνι, | τὸν σὺν, ὅ

Τλᾶμεν | Οἰδίπιδ' αἰ, βροτῶν. Soph. Œd. T. 1193.

(d.) Μῆτιν 'ε|πᾶ φῶ|γαίμ' ἄν. Æsch. Pr. 907.

(a.) Hypercat. Πῶλλ' ἔβρε|τῶν διὰ|μυῖσά|μιν. Æsch. Sup. 543.

## 3. TETRAMETER.

(a.) ALCMANIAN. Μῶσ', ἄγῃ, | Κἄλλιδ' ἠᾶ θύγα|τρε Δῖδε. Alc.

(b.) Spondaic. Ζεὺς πάλῳ|ἀνδρὶς | ἄμφι γού|ναιπός. Æsch. Ag. 62.

(c.) Γάβρ' ἀνερὸν ἔ|μᾶχ' ἔνδον | ἔρπειτον. Sapph. 20 (37).

(d.) LESSER ALCAIC ( — — — | — — — | — — — | — — — ).

Χρυσὸς|μῆ Ζεφ|ροῦ μῆ|γαίσα. Alc. 5 (24).

(a.) Hypercat. Τὼν μῆ|γά|λῶν Δᾶν. ὦν ὑπὸ|ναῖζ' ὀδ' ἔμιν' ἄν. Soph. Aj. 225.

## 4. PENTAMETER.

(b.) Ἀρεα|δῆς μῶ|χι|μοῦς, † ἔδᾶ|π Λᾶγδ' ἄιται. Æsch. Ag. 123.

(c.) Οἶνός, | ὦ φι|λῆ | παῖ, † λῆ|γῇ ται, καὶ ἄ|λάδῃ. Theoc. 29. 1.

(d.) Ὀ- πόλῃς, | ὦ γῆ|ν ἂ πᾶ λαινᾶ, | νῦν εἴ. Soph. El. 1314.

Πυρρὸς|δρὸς | ὄς τὸ|τῇ | μαινῶ|μιν ἔξ' ὧν | ὄρμῃ. Soph. Ant. 135.

SAPPHIC ( — — — | — — — | — — — | — — — | — — — ).

Καὶ γὰρ | αἰ φῶ|γαί, τᾶ|χι ὥς δι' ἄξῃ,

Αἰ δι' | δῶρ' ἢ | μῆ δι' ἑ|τ', | ἄλλᾶ | δῶσι. Sapph. 1. 21.

PHALÆCIAN B. ( — — — | — — — | — — — | — — — ).

Τὼν λαῖ|όντος|μᾶ' χ' ἄν, τὼν | ὄξ' ἔ|χουσιν. Theoc. Ep. 20.

## 5. HEXAMETER.

(a.) Πρὸς εἰ γ' ἰν' ἄδδός, | ὦ φι|λός, | ὦ δὲ|κί μῶ|τᾶνός, | Ἑλλάδῃ. Eur. Sup. 277.

(b.) Ἄλλ' ὦ | πᾶντοι|ᾶς φι|λὸς τῆ|τός ἔ|μυ|σά|μιν|ναι χ' ἄρῃ. Soph. El. 134.

(c.) Κίλδ' ἔμιν' εἰνᾶ | τὸν χ' ἔ|τ' ἑνᾶ Μῆ|νᾶν κα|λῆσαι. Alc. 49.

(d.) "H- πᾶλλ' ἔμιν' εἰνᾶ | τὸν χ' ἔ|τ' ἑνᾶ Μῶ|νᾶν κα|λῆσαι. Æsch. Pr. 165.

## B. ANAPÆSTIC VERSE.

§ 707. The place of the fundamental anapæst is often supplied by a spondee or dactyl, and sometimes, though very rarely, by a proceleusmatic ( — — — = — — — = — — — = — — — ).

§ 708. I. The Anapæstic, from its strong, even movement, was a favorite metre for marching songs; and it was greatly employed in SYSTEMS, by the dramatic poets, as intermediate between the iambic of the common dialogue, and the lyric metres of the choral odes.

REMARKS. 1. The general distinction (to omit modifications and exceptions) was this. The iambic portions of the drama were spoken while the performers were stationary; the lyric, while they were dancing; and the Anapæstic, while they were coming in, or going out, or marching to and fro.

2. These systems are scanned continuously (§ 692. N.), but are usually arranged, so far as convenient, in dimeters (whence the common name of this species of verse, the ANAPÆSTIC DIMETER). They uniformly close with the dimeter catalectic, called, from its use in proverbs (παροιμία), the *paræmiac* verse (see § 700. 1). The use of the paræmiac, however, is not confined to the close of regular systems.

3. This verse requires a *caesura* after each dipody, except in the *paræmiac*. This *caesura* is sometimes deferred, so as to follow a short syllable at the beginning of the next dipody.

4. In respect to the *feet*, the following should be observed. (a) An *anapest* must not follow a dactyl in the same dipody, and rarely follows it in successive dipodies. (b) A dactyl rarely follows an *anapest* or *spondee* in the same dipody. (c) The third *foot* of the *paræmiac* is regularly an *anapest*; so that the system may close with the cadence of the common *Hexameter*. A *spondee*, however, is occasionally admitted (cf. § 704. 1).

## SCHEME AND EXAMPLES.

Dimeter Acatalectic.				Paræmiac.			
1.	2.	3.	4.	1.	2.	3.	4.
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — —	— — —	— — —	( — — — )	—
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—

Ἄλλὰ σ' ὅ | Μαιῆς † || πῶμαι δὲ ἀνὰ

Πλάσι δ' ὁμοῖς, † || ὅν τ' ἴσι τοῖς

Συνδίοις | καὶ χῶν † || πρᾶξι|ς, ἴσσι

Γυναῖ δὲ ἀνὰ.

Αἴγυ, | πᾶς ἰμά || διδῶναι. Eur. Med. 759.

Δι' ἔχθρ' | οἴσιν † || αἰνῶ|σιν. Æsch. Pr. 93.

Ἡ-τί | δέ|λασ|, τοῖς † || ἴσ' ἦν | λοῖπῃ. Soph. Aj. 146.

Though her eye | shone out, † || yet the lids | were fix'd,  
And the glance | that it gave † || was wild | and unmix'd  
With aught | of change, † || as the eyes | may seem  
Of the rest|less who walk † || in a trouble'd dream.

*Byron's Siege of Corinth.*

§ 709. II. The combination of the regular dimeter with the *paræmiac* (cf. §§ 713, 717) forms the *ANAPÆSTIC TETRAMETER CATALECTIC* of comedy, also called, from its use by the great master of comic verse, the *Aristophanic*.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — — †	— — —	— — —	— — —	—
— — —	— — — †	— — —	— — —	— — —	— — —	— — —	—

Καὶ μὲν | ἰσθὲς γ' † || ἀπὸ βαλ|λιδῶν † || τίτ' τῆς | ἀρχῆς || ἀνδρῶν|ξω

Τῆς ἡμι|τίρας † || ὅς σ' δι|διδῶς † || ἡστῶν | ἱστῶν || βρο|λιπῶν.

Τι γὰρ εἰ|δαίμων † || καὶ μᾶν|εἰσὶν † || μᾶλλον | οὐν ἴσ|σι δῖνασ|τοῖς,

Ἡ-εὐ|βή|ζωτί|ζον, † || ἡ δὲ|νότι|ζον † || ζῶν, | καὶ τὰ||τὰ γί|ρον. τοῖς.

Ar. Vesp. 548.

At your word | off I go, † || and at start|ing will shów, † || convinc|ing the  
stiff|est opin|ion,  
That rega|lia and throne, † || sceptre, king|dom and crówn, † || are but dirt |  
to judi|cial domin|ion.

First in pléas'ure and glée, † || who abound | more than wé; ‡ || who with  
lúx|ury néar'er are wéd|ded?

Then for pánic and fríghts, † || the world throug|h | none excítes, ‡ || what  
your dí.cast does, é'en || tho' gray-héad,ed.

*Mitchell's Translation.*

§ 710. III. Examples are added, from lyric poetry, of other kinds of Anapæstic verse, both common and *logæædic* (§ 696. 3);

Monom. Hyperc. Τελὸς λυμῶν | πτόνι || κεν. Pind. O. 13. 1.

Dim. Hyperc. Τότ' ἔμειν | πείριστα || μότα σός | καὶ ἄριστος. Eur. Herc. 1018

Trim. Brachyc. Σὶ μὲν αὖν | κατὰ λυγρὸν || σόμην, ὅμιλ' ἄρ' || κίφ' ἄλλῃ. Ar. Ach 285.

LOGÆÆDIC. 1 An., 1 Iam. Νῆμις | δὲ τρεῖς. Pind. N. 6. 34.

1 An., 3 Iam. Δι' ἡμίσε' ἥ καὶ | θέων | γένος. Ar. Theom. 312.

1 An., 4 Iam. Cat. Χάρι' τῶν | ἱππῶν | τῶν δὲ καὶ μόν. Pind. O. 4. 14.

2 An., 1 Iam. Τῷ μὲν Ἄρι' | χι' λ' οὐ | μύλ' ὄς. Pind. O. 9. 1.

2 An., 2 Iam. Cat. Ὀλίγῳ δ' ἄντα | ἀνὴρ αὖν. Æsch. Pr. 547.

3 An., 3 Iam. Συγίγρ' | ἀδὸκ' | ὅς ἔδνα; | πῶθ' ἐν. Eur. Ion, 1447.

3 An., 2 Iam. Δολιχὸν | μὲν αἰὶ | κατὰ πᾶν | τὰ δὲ | τρεῖς ἐν. Ar. Av. 451.

4 An., 1 Iam. Ἰότα' | τι γὰρ αὖν, | ὅτ' ἐν | ὁδοῦν | τρεῖς ἐν. Æsch. Pr. 558.

## C. IAMBIC VERSE.

§ 711. The place of the fundamental iambus may be supplied by a tribrach ( \_ \_ = \_ \_ \_ ), except at the end of a line. To add dignity and variety to the verse, the first foot of a dipody is very often lengthened to a spondee, and not unfrequently to a dactyl or an anapæst.

NOTE. The comic poets admit the anapæst in every place except the last of a verse or system. The same license exists in tragedy in proper names containing two short between two long syllables.

§ 712. I. The IAMBIC TRIMETER ACATALECTIC (often called the *Senarius*, § 697. β) is the principal metre of dramatic dialogue (§ 708. 1).

REMARKS. 1. This verse has for its cæsure the penthemim or the hephthemim, the former much the most frequently. The latter is sometimes anticipated by the elision of the syllable after which it would properly fall, forming what has been termed by Porson the *quasi-cæsure*. Lines occur, though rarely, which have neither of these cæsuras.

2. The Tragic Trimeter admits the tribrach in every place but the last; the spondee in the 1st, 3d, and 5th places; the dactyl in the 1st and 3d; and the anapæst in the 1st. The feet which are admitted only in comedy or in proper names (§ 711. N.) are placed within parentheses, in the following scheme.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —
— —	— —	— † —	— † —	— —	— —

Ἐγὼ | δ' ἀνελ||μός εἰ μὴ † οὐγ||γῆν | θῖδν. Æsch. Pr. 14.

Συδῶν | ἴς εἰ||μός, † ἀσά||τόν εἰς || ἴρῃ||μῖδν. Ib. 2.

Πανδῶς | δ' ἀναγ||νή † τῶν||δ' μοῖ || τῶλμῶν | οὐδῶν. Ib. 16.

Τῆς ἑρμῆ||δοῦ||λας θε||μῖδῆς † αἰ||σῶμῃ||τῶ σῶν. Ib. 18.

Ἐπᾶσ||γῃ||κᾶρῃ||τόν † πρῶς βίαν || χι||ρεθ || μῖδν. Ib. 353.

Τῖναρ τῶν || πᾶ||σῶμῃ||δῶν † | ἀσ||σῶμῃ||δῶν | πᾶσῃ. Soph. Œd. C. 1317

Κῖναι||τῇ μῇ || φι||δῖσθ' † | ἴγῶ || τῇ||κῶν || ἰλᾶρῶν. Eur. Hec. 387.

Μῖνῃ||λᾶ εἰ μῇ || γῶμᾶς ὕπῳ || σῆσῶς | σῆφᾶς. Soph. Aj. 1091.

Love watch'ing Mád||ness † with | un||terá||ble mēn.

*Byron's Childs Harold.*

§ 713. II. The IAMBIC TETRAMETER CATALECTIC is peculiar to comedy. It consists of two dimeters, the second catalectic (cf. §§ 709, 717); and has commonly a cæsura after the first dimeter.

NOTE. The same metre (following of course accent and not quantity) is a favorite verse of modern Greek poetry. In our own language, it is chiefly used in comic songs and ballads.

## SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— —	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	—

Ὅτ' εὖ || χᾶρῶν || μ' ὅ δ' ἄσ' πῶτῃς † || ὅ σῶς | πᾶσῃ||μῇ δῖσ' εὖ.

Ὀππεῖν | πᾶσαι || δῆσῶν || λῆγῶν † || σὺ δ' | αὐτῶς εὖν || ἀποθῶν.

Ὅτ' δ' ἀσῶτῃς || γὰρ φῆ σῖν ὕ||μῶς † || δῖσῶς || ἀσῶτῃς. Ar. Plut. 260.

Αὐτό||ρα ρί||σῃς ὅτ' | the hills, † || by grá||ceful Hóurs || atténd ed,

And ín | her tráin, || a mé||ry-troóp † || of bríght-||eyed Lóves || are blénd' ed

*Percival's Classic Melodies.*

§ 714. III. The IAMBIC verse sometimes occurs in SYNTACTES of the common form (§ 700. 1); as,

Παι' αὐτῶν ἀν' ἀρῖνῶν, τῶν τε, καὶ

Γᾶσφ' ἔξῃ καὶ || τῶν τε, τῶν τε, καὶ

καὶ τῶν τε || πᾶσῃς,

Χῶν τε || πᾶσῃς || τῶν ἀν' ἀρῖν. Ar. Eq. 453.

§ 715. IV. Examples are added, from lyric poetry, of other kinds of iambic verse (for the iambus in logæædic verse, see § 710).

Monom. Hyperc. 'Εταμός ὅμῳ. Pind. P. 6. 7.

Dim. Brachyc. Ἦτοσι μοι || Στάσθς. Soph. El. 479.

Dim. Hyperc. Σὺ τα | σὺ τα || πατήριον | σάς. Soph. Ph. 1095.

Trim. Cat. Ὅς αἰ | ἵ, ὅς τ' ἐ | ὄχθς | σπινός || παταί | ὄν. Æsch. Pr. 429.

Tetram. Τζυ δεινὰ στα || σάν, δεινὰ δ' αὖ | ρούσων | πρὸς αὖ || δαίμων | σάθη. Soph. Ed. C. 1077.

SOAZON (σαζών, *limping*) or CHOLIAMBUS (χολιάμβος, *luna Iambus*), a form of the Trimeter, introduced by Hipponax, and having, for satiric or comic effect, a spondee in the last place.

Ερ δ' ἴσσι | κῆ || γυῖς | τί † καί || πῆρ | χερῶσων. Theoc. Ep. 21.

#### D. TROCHAIC VERSE.

§ 716. The place of the fundamental trochee may be supplied in any part of the verse by a tribrach (— — = — — —). The last foot of a dipody is often lengthened to a spondee or anapaest. The dactyl is admitted in proper names, except in the 4th and 7th places.

§ 717. I. The TROCHAIC TETRAMETER CATALECTIC occurs in both tragedy and comedy. It consists of two dimeters, the second catalectic (cf §§ 709, 713); and has commonly a cæsure after the first dimeter.

#### SCHEME AND EXAMPLES.

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— — †	— —	— —	— —	—
— —	— —	— —	— — †	— —	— —	— —	
	— —		— — †		— —		
(— — —	— — —	— — —	— — — †	— — —	— — —	— — —	in prop. names.)

Πάλλὰ | χυθ' ἐνδ' || σπινός | ἡμῶς † || εἰς ἄκων' αὖ || ρήσι τί

Τοὺς κῆ || ποῦς καί || τὴν δι' αἰτῶν † || σφῆξιν | ἱμφί || εἴσταν | τοῦς.

Ar. Vesp. 1101.

Small reflection || and in spection, † || needs it, | friends of || mine, to | see,  
I'n the | wasps and || us your | chorus, † || wondrous | simi||lari ty.

Mitchell's Translation.

§ 718. II. The Trochaic verse sometimes occurs in SYSTEMS of the common form (§ 700. I); as,

Τῷ φρε' αἶτι, || τὴν σ' ἰ λαίω,

Ὡς πῶ || θεομαί, || ἄντι | τοῦτων

Τηδὲ | ῥοῦ

Τῆς θ' ἴδ' | κρῶσ' || ἀπὸ σφ. Ar. Pax, 578.

§ 719. III. Examples are added, from lyric poetry, of other kinds of Trochaic verse (for the trochee in logæædic verse, see § 706).

Trim. Δῶρ' ἴφ' φᾶ' | να' ἴν' ἀρμῶ' | αι πῖ' λλφ. Pind. O. 3. 9.

Trim. Cat. Τῖς γὰρ | ἴν' αὖν | τφ' αὐβῆ' ἐρῶν | ται θό αι. Ib. 12. 4.

Tetram. 'Ε-σσι | μοι θι' | ὦν ἴ' πασι || μύρι' α' πα' | τα κι' λιυθῆς. Pind. I. 4. 1

### E. OTHER METRES.

§ 720. The metres which remain are LYRIC, and for the most part admit with great freedom isochronous feet, or the substitution of two short syllables for one long, or of one long for two short. Examples are given of some of the most important.

1. Cretic System. Φέρ-νι-σῶν | και γῆ-νῶ

( \_ \_ ) Πα-δι-κῶς | ισι-ζῆ-ς | πε-ξί-νῶς,

Ταυ φθγῶδᾶ | μᾶ περδῶς,

Ταυ ἱπᾶθῖν | ἱπῶδαις

Δυσθῆ-αις | ἑρμῆ-αν. Æsch. Sup. 418.

2. Bacchiac Tetram. Τῖς 'αχῶ, | εἷς 'ὄδμα | περδῖ-πτα | μ' 'ἀφ' ἡγῆς.

( \_ \_ )

Æsch. Pr. 115.

3. Choriambic System, closing, as is usual, with a bacchiac.

( \_ \_ \_ ) Νῦν δ' εὖν ἴα | θῆμῖ-τερο

Γυμνασίου | λῆγαιν τι δι

Καὶνῶν ὅσῳ | φᾶνῶν. Ar. Vesp. 526.

4. Rising Ionic System. Πι-πῖ-ρα-νῖν | μῖν ὅ πῖ-ρεσ πῶδαις ἠδᾶ

( \_ \_ \_ )

Βάσι-λιδῆς | σερᾶ-τῶς αἷς ἄν-τιπῶδῖν γαί τῶν χῶρων,

Δι-νῶδῖ-σμά | σχί-διφ' σῶρ-μῶν ἀμυψᾶς. Æsch. Pers. 65.

5. Pæonic Tetram. Cat. 'Ω' μᾶ-α-ρ' | Αἰ-τῶ-μῖ-νῖς, † | 'ῶς σῖ μᾶ-α-ρ' | ριζῶ-μῖν,

( \_ \_ \_ )

Παι-δῖς ἑφθ' αἰ-σᾶς ὅσι † | χι-ρᾶ-τῖ-χ' | πῶ-τᾶ-τούς.

Ar. Vesp. 1275.

6. Dochmiac System. Μῖθι-ται σερᾶ-τῶς | σερᾶ-τῶ-μῖ-νῖς λι-πῶν,

( \_ \_ \_ \_ )

'Ρῖ πῶ-δῶς ὀδῖ λῖ-ῶς | περδῶ-μῶς ἱ-πῶ-τᾶς.

Αἰθῆ-ρα νοῖς | μῖ πῖ-θαι φᾶνῖς,

'Ανα-δῶς, σᾶφῆς, | ἱ-πῶ-μῶς, ᾠ-γῆ-λῶς. Æsch. Sept. 79.

§ 721. NOTE. An *antispast* (ἀντίσπαστος, *diwn in contrary directions*) is a combination of an iambic with a trochaic rhythm, and admits in the first part any foot which is admitted into iambic verse, with the appropriate ictus; and in the second part, any foot which is admitted into Trochaic verse, with the appropriate ictus. The addition to this combination of a long syllable (which, in connection with other rhythms, may be resolved into two short) forms a *dochmius* (δόχμιος, *oblique, crooked*), which has consequently a triple ictus, with great variety of structure. Thus (1.) \_  \_  \_  \_  ; (2.) \_  \_  \_  \_  ; (3.) \_  \_  \_  \_  ; (4.) \_  \_  \_  \_  ; (5.) \_  \_  \_  \_  ; (6.) \_  \_  \_  \_  ; &c.

## CHAPTER III.

## ACCENT.

§ 722. In every Greek word, one of the *three last* syllables was distinguished by a *special tone* of the voice.

REMARKS. 1. This tone is commonly spoken of simply as *the tone*, or *the accent*. Its precise nature we cannot now determine. It seems to have resembled, in some degree, but with important differences, that which we call *accent* in English orthoëpy. That it never fell upon any syllable before the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent which we feel after ours. See also § 733. 2.

2. The versification of the ancient Greeks was founded upon quantity without regard to accent; that of the modern Greeks is founded upon accent without regard to quantity. We cannot resist the conclusion from this, that in the ancient language the distinction of quantity was the more prominent to the ear; while in the modern language the reverse is strikingly true (§ 19). At the same time, the distinction of accent was evidently the more intellectual in its character (§ 734); and, if less marked by the ear, was far more so by the understanding.

3. To those who pronounce the Greek in the usual method, according to quantity, the study of the accent is still highly useful, as serving, — (a) To distinguish *different words*, or *different senses* of the same word; as εἶμι (enclitic, § 732), *to be*, ἵμι, *to go*; ἐ, *the* (§ 731), ἧ, *which*; πότε; *when?* ποτί (encl.), *once*; ἄλλα, *other things*, ἀλλά, *but*; λιθοβόλοι, *throwing stones*, λιθόβολοι, *thrown at with stones* (§ 739. b). — (b) To distinguish *different forms* of the same word; as the Opt. βουλεύσαι, the Inf. βουλιῦσαι, and the Imp. βούλισαι (§§ 34, 35). — (c) To ascertain the *quantity* of the doubtful vowels (§§ 681, 726). — (d) To show the *original form* of words. Thus the circumflex over τιμῶν, φιλῶν, δηλῶν, marks them as contract forms of the pure verbs τιμᾶν, φιλεῖν, δηλῶν. — (e) To show how words are employed in the sentence; as in cases of anastrophe, and where the accent is retained by proclitics and enclitics (§§ 730 – 732).

4. Upon some of the minute points of accentuation, authorities and critics differ. But this only furnishes another point of analogy between the Greek accent and our own. Indeed, there is no subject, either in grammar or in any other science, upon all the minutiae of which there is a perfect oneness of opinion.

§ 723. In accentuation, a *long vowel or diphthong* in the *ultima*, and often in the *penult*, is regarded as forming *two* syllables (§§ 29. a, 676). — We may say, in such cases, that the vowel or syllable forms two *accentual places*.

REMARK. In accentuation, the *inflection-endings* αι and οι are not treated as long vowels, except in the *Optative* (cf. § 41)



NOTE. This treatment of final *α* and *α* as short vowels appears not to have prevailed in the earliest form of the language, nor in the Doric dialect, which was characterized by its closer adherence to old usage (§ 735. *a*). In the Opt., it seems not to have prevailed from the natural dwelling of the voice upon the termination (§ 177). Traces of the old usage appear in the accentuation of so many Inf. forms upon the penult (§ 746); although the circumflex accent is not here excluded (cf. 726. R.).

§ 724. 1. Accentual places are counted according to the following method. The *ultima* is counted as the 1st place, if its *vowel* is *short*, but as the 1st and 2d places, if its *vowel* is *long*. If the *ultima* forms two places, the *penult* forms, of course, the 3d place, and completes the number which is allowed. If, on the other hand, the *ultima* forms only a single place, then the *penult* forms the 2d place; and, besides this, if its *vowel* is *long*, it *always* forms in *disyllables*, and *sometimes* forms in *polysyllables*, the 3d place also. If the *ultima* and the *penult* form but two places, then the *antepenult* is the 3d place. In the following words, the numbers denote the accentual places;

1      21      3 21      2 1      3 21      32 1      32 1      3 21  
*θες, παῖς, λόγον, λόγος, πλούτον, πλούτος, πλούτοι, προσώποις,*  
 3 2 1      3 21      32 1      32 1      3 21      32 1      3 2 1  
*πρόσωπον, ἐκούσας, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.*

2. An ascending line (') was adopted by the Greek grammarians as the mark of an accented place, and a descending line (') as the mark of an unaccented place. A syllable in which an accented was followed by an unaccented place received, of course, a double mark (''). The words above, in which the accentual places are numbered, are all accented as far from the end as possible. If, therefore, all their accentual places were distinctly marked, they would be written thus;

*θές, παῖς, λόγόν, λόγός, πλούτὸν, πλούτὸς, πλούτοῖ, προσώποις,*  
*πρόσωπον, ἐκούσας, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.*

3. But it is evidently needless, except for grammatical illustration, to mark unaccented syllables, and when the two marks (') fall upon the same syllable, it is more convenient in writing to unite them into one (^, or, as rounded for greater ease in writing, ~ or ~). Dropping, therefore, the marks over the unaccented syllables, and uniting the double marks, we write thus;

*θές, παῖς, λόγου, λόγος, πλούτου, πλούτος, πλούτοι, προσώποις,*  
*πρόσωπον, ἐκούσας, ἐκούσα, ἐκούσαι, πολέμους, πόλεμος, πόλεμοι.*

4. The following words are accented upon the first place; *θες, θας, θαρ, χις, παις, γυναιξ, βασιλις*. The following, upon the second; *βοις, φως, πυρ, σοφω, τιμης, νις, νις, λους, φίλα, ζωναι, τιμνι, ιστιος, βασιλις, τιθιντι*. The following, upon the third; *λογον, παιδες, γυναικα, σωμα, σωματες, σωματων, λισσα, λισσων, λισσων, λισσων, λισσων, λισσων, λισσων*.

§ 725. A syllable is termed *acute*, if it simply forms an accented place; *circumflexed*, if it forms an accented followed by an unaccented place; *grave*, if it receives no accent; as the final syllables in *θηρι, βασιλεως, σοφου, τιμης, λους, σωμα*.

A word is termed an { OXYTONE,  
 PERISPOME,  
 BARYTONE, } if its Ultima is { Acute.  
 Circumflexed.  
 Grave.

A word is termed a  $\left\{ \begin{array}{l} \text{PAROXYTONE,} \\ \text{PROPERISPOME,} \\ \text{PROPAROXYTONE,} \end{array} \right\}$  if its Penult is  $\left\{ \begin{array}{l} \text{Acute.} \\ \text{Circumflexed.} \\ \text{Acute.} \end{array} \right.$

NOTES. (a) The terms above are formed from the words *κύριος* (Lat. *acutus*), *tone*, *ἄκρος* (Lat. *acutus*), *sharp*, *περισπόμενος* (Lat. *circumflexus*), *bent round*, *circumflexed*, *βαρύς* (Lat. *gravis*), *heavy*, *grave*, *παρα*, *near*, and *πρό*, *before*. (b) The *paroxytones*, *properispomes*, and *proparoxytones* are all included in the general class of *barytones*.

§ 726. To the principles of Greek accentuation which have now been given, may be referred, almost throughout, the following general laws of accent and accentual changes.

## I. GENERAL LAWS OF ACCENT.

1. One accent, and *only one*, belongs to each word.

Hence *εὖν* and *δίς*, compounded, become *εὐνοδός* · *εὖν* and *φίειν*, *συμφίειν*. — For apparent exceptions, see §§ 731, 732.

2. The accent *never* falls upon any syllable before the antepenult.

Hence *δομα*, *μήγιστος* become, in the Gen., *δομάτος*, *μεγίστου*.

3. The *antepenult* can receive *only* the *acute* accent, and can receive this only when the *ultima* is *short*.

Hence *θάλασσα*, *ἄνθρωπος*, *πρίστανον*, become, in the Gen., *θαλάσσης*, *ἀνθρώπων*, *πρίστανων*. — For *θάλασσαι*, *ἄνθρωποι*, see § 723. R.

NOTES. a. If the *ultima* is long merely by *position*, still the antepenult receives no accent; hence *ἱερωτάξ* (*ᾱ*), though *ἱερώλος*.

β. In accentuation, *ι* before *ω* in the terminations of the Gen. and of the Attic Dec. II. is not regarded as forming a distinct syllable (§§ 35, 95. 3. α, 98, 116. α, δ); hence, *Ἀτρεΐδην*, *πόλιος*, *πόλιων* · *ἀνώγειν*. So, also, with an intervening liquid, in adjectives compounded of *γίγας* and *πύκναις* (§ 136. 1); as, *φιλόγυλοις*, *ἑπικύκναις* · and, according to the same analogy, the compound adverbs *ἱσχυράις*, *πρίστανάις*.

4. The *circumflex* never falls upon any syllable that is not *long by nature*.

Hence *βούς*, *μή*, *αἶς*, become, in the Nom. pl., *βόεις*, *μήεις* (*ῆ*), *αἶοντες* (*ᾶ*).

5. The *penult* can receive the *circumflex* only when the *ultima* is *short by nature*.

Hence *μούσα*, *νῆες*, *σύνος*, become, in the Gen., *μούσης*, *νήεων*, *εὐνέων*. — For *μούσαι*, *νῆες*, see § 723. R.

REMARK. In the old language and in the Dor. (cf. § 723. N.), a final syllable long merely by position appears to have forbidden both the acute upon the antepenult, and the circumflex upon the penult. From the common accentuation (which forbade *ἱερωτάξ*, but permitted *ἱερώλος*, see N. α above),

the circumflex upon the penult appears not to have been deemed quite so great a remove from the end of the word as the acute upon the antepenult (cf. 723. N.). Even after the dropping of *ε* in the 3d Pers. pl. of verbs (§ 181. 2), some forms of the Doric retained the old accentuation; as, ἰγρέειν ἰγρέειν.

6. If the *ultima* is *short by nature*, and the *penult* is *long by nature* and *accented*, it must be *circumflexed*.

Hence θῆς, αἰών, γνῶμα, Ἀργεῖδος, become, in the Nom. pl., θῆεις, αἰῶνεις, γνῶμαι (§ 723. R.), Ἀργεῖδαι. — For εἶθε, ναίχ, ἄντι, &c., see § 732. d.

## II. ACCENTUAL CHANGES.

§ 727. The accent is subject to the following changes: — (a) The *acute* may be changed to the *circumflex*; as, θῆρ, θῆρες. — (b) The *circumflex* may be changed to the *acute*; as, μούσα, μούσης. — (c) The *acute* may be *softened* upon the *ultima* (§ 729). — (d) The accent may be *thrown back*, that is, transferred to a preceding syllable; as, γράφω, ἔγραφον. — (e) The accent may be *brought forward*, that is, transferred to a succeeding syllable; as, θῆρ, θηρός. — (f) The accent may be thrown upon the *preceding word*; as, σῶμά μου (§ 732). — (g) The accent may be *omitted*; as, ταυτό· παρ' ἐμοί· ὁ νοῦς· φιλῶ as (§§ 728. b, c, 731, 732).

§ 728. Changes in the accent arise, principally, from,

I.) The ADDITION OR LOSS of syllables; as, ὄρομα, ὀρόματος (§ 726. 2); ῥίπτω, ῥιπίτω (§ 286); κοῦφος, κουφότερος (§ 156); πατέρος, πατρός (§ 741). See III. c.

II.) Change in the QUANTITY of vowels. See § 726. 3–6.

III.) CONTRACTION, CRASIS, or APOSTROPHE, as follows.

a. CONTRACTION. An *acute* syllable, *followed* by a *grave*, is contracted with it into a *circumflexed* (§§ 724. 3, 725); otherwise the accent is not affected by contraction, except as the general laws may require; as, νόος νοῦς, τιμάω τιμῶι· τίμας τίμα, τιμασμένην τιμῶμεν· ἐσιωότος ἐσιωῶτος (§ 726. 6).

REMARK. Some contract forms are accented as though made by inflection without contraction; or fall into the analogy of other words. Thus,

1.) In contracts of Dec. II., — (a) The accent remains throughout upon the same syllable as in the theme; as, περιπλοῖς, περιπλῶν, contr. περιπλοῖς, περιπλῶν· Gen. ἐγρήν (§ 17). — (b) The Nom. dual, if accented upon the *ultima*, is always oxytone; as, νῶ, ὄντῶ (§ 9). — (c) Except in the Nom. dual, all simple contracts in *-ους* or *-ων* are perispome; as, χεῖρσις, χερσῶς (§ 18), ἄντιον ἀντιῶν, basket. — (d) In oxytones of the Attic Dec., the Gen. sing. has the acute; which may be explained by supposing one *ε* to have been dropped from the original form (cf. § 243. 2); thus, ναῖς (§ 9), G. ναῖς (§ 86), ναῖ, by contraction νῶ, νῶ (§ 98. β).

2.) The contract Acc. of nouns in *-ω* is oxytone; as, *ἡχώω ἡχώ* (§ 14). So Dat. (*χεῖρι*) *χεῖρ* perispome (§ 104). These cases follow the analogy of § 744.

3.) The contract Gen. pl. of *τρήεις* (§ 14), *ἀντρέεις*, and compounds in *είης* is parexytone; as, *τρηείων τρήων*.

4.) The *Subj. pass.* of verbs in *-μι*, and of Perfects used in the sense of the Pres., is often accented as though *uncontracted*; thus, *τίθωμαι, τίθη, τίθηται · δίδωμαι · δίδωμαι, μίμνωμαι* (§ 234). And, on the other hand, the *Opt. pass.* of these verbs is accented by many as though *contracted*; thus, *τιθείτο, τιθείτο · δίδαιτο · κικεύη, κικεύητο*.

NOTE. In *diæresis*, or the resolution of a diphthong, a circumflexed syllable is resolved into an acute and a grave; as *ταῖς ταίς*.

b. CRASIS. In *crasis*, the accent of the first word is omitted. The accent of the second remains without change, except as required by § 726. 6; as, *ταυτό, for τὸ αὐτό · τάλλα, for τὰ ἄλλα* (yet some write *τάλλα*).

c. APOSTROPHE. When an accented syllable is *elided*, the accent is thrown back upon the penult, as acute; thus, *δαιν' ἔπη, for δεινὰ ἔπη · πόλλ' ἔπαθον* (πολλά). — Except in prepositions, and the particles *ἄλλά, μηδέ, οὐδέ*, and the poetic *ἦδέ* and *ἰδέ* · as, *παρ' ἐμοί, ἀλλ' ἐγώ*.

§ 729. IV.) The CONNECTION OF WORDS in discourse, as follows.

A. GRAVE ACCENT. Oxytones, followed by other words in closely connected discourse, *soften* their tone, and are then marked with the *grave accent* (§ 14); as, *ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*.

EXCEPTION. The interrogative *τίς*, and words followed by enclitics (§ 732), never take the grave; as, *Τίς εἶ; Who art thou?*

NOTES. α. In the application of this rule editors vary. The best usage, however, retains the acute accent only in the case of unconnected words or phrases, and before the period, colon, and such other pauses as require to be distinctly marked in reading.

β. The syllable over which the grave accent is written is still regarded as *acute*, although its tone is softened, and the word to which it belongs is still termed an *oxytone*. Syllables *strictly grave* are never marked, except for grammatical illustration, as in § 724.

§ 730. B. ANASTROPHE. In *prepositions of two short syllables*, the accent is usually *thrown back* upon the penult, when they *follow* the words which they would regularly precede, or take the place of *compound verbs*, or are used *adverbially*; as, *δόμων ὑπερ, for ὑπὲρ δόμων · ὀλέσας ἄπο ι. 534, for ἀπολέσας* (§ 653); *πάρα, for πάρεστι · ἄνα, for ἀνάστητι* (§ 653. ε); *πέρα, in the sense of exceedingly* (§ 657. β). This

change of the accent is termed *anastrophe* (ἀναστροφή, *turning back*).

NOTES. (a) Grammarians except διὰ and ἀνά (except for ἀνάσσειν), to distinguish them from the Acc. Δία, and the Voc. ἄνα (§§ 11, 16). (b) Both in anastrophe and in the common accentuation of prepositions (§ 750. 2), the attraction of the accent towards the word upon which the preposition expresses its force will be observed.

§ 731. C. PROCLITICS. A few *monosyllables*, beginning with a vowel, are commonly *connected* in accentuation with the *following* word, and *lose*, in consequence, their proper accent. They are hence called *atonics* (ἄτονα, *toneless*), or, with more precision, *proclitics* (προκλίνω, *to lean forward*). They are, (1.) the *aspirated* forms of the article, ὁ, ἡ, οἱ, αἱ · (2.) the adverb οὐ, *not* ; (3.) the prepositions εἰς, *into*, ἐν, *in*, ἐξ, *out of* ; (4.) the conjunctions εἰ, *if*, ὥς, *as*.

NOTE. The proclitics retain their accent when they close a sentence, or follow the word which they would regularly precede. Hence, οὐ δῆρα · but, οὐ γὰρ οὐ · ὥς θίεις, but, θίεις ὥς · ἐν κακῶν, but, κακῶν ἐξ.

§ 732. D. ENCLITICS. Some words are *attached*, in accentuation, to the *preceding* word, and are hence called *enclitics* (ἐγκλιτικός, from ἐκκλίνω, *to lean upon*). They are, — (I.) The following *oblique cases of the personal pronouns* ; 1st Pers. μοῦ, μοί, μέ · 2d P. σοῦ, σοί, σέ · 3d P. οὗ, οἷ, ἐ · νῖν, σφίσι, σφε. For other enclitic forms of the personal pronouns, see § 23. (II.) The *indefinite pronoun* τις, in all its cases, and the *indefinite adverbs* πῶς, πῶ, πῇ, ποί, πού, ποθί, ποθεν, ποτέ (§ 63). (III.) The Pres. ind. of εἶμι, *to be*, and φημι, *to say*, except the 2d Pers. sing. — (IV.) The *particles* γέ, νύν, πέρ, τέ, τοί · the poetic θήν, κέ(ν), νύ, ῥά · and the inseparable -δε. — See § 152. 2.

REMARKS. a. (a) An enclitic throws back its tone, in the form of the *acute* accent, upon the *ultima* of the preceding word ; as, ἔδωκεν· ἐστὶ· διψῶν μοι · εἰ τις· τινά· θησί· μοι· παρῖναι. (b) If the ultima of the preceding word has already an accent, the accent of the enclitic unites with it, and disappears ; as, ἀνὴρ· τις· φίλῳ· σι. (c) The accent of the enclitic, if a monosyllable, is also lost after a paroxytone ; as, φίλος· μου.

b. An enclitic *retains* its accent, — (1.) At the *beginning* of a clause ; as, Σὺ· γὰρ· πρῶτος· ἐστὶ· μέγιστος. — (2.) After the *apostrophe* ; as, πολλὰ· δ'· σίειν — (3.) If it is *emphatic* ; as, οὐ· Κύρον, ἀλλὰ· σί, *not Cyrus, but you*. — (4.) If it is a *personal pronoun*, preceded by an *orthotone preposition* which governs it ; as, παρὰ· σοί, πρὶν· σοῦ, πρὸς· σί. But πρὸς· μοι, and sometimes πρὶν· μου and πρὸς· σι, occur. — (5.) If it is a *dissyllable*, preceded by a *paroxytone* ; as, δι· λόγους· ποτὶ· ἑκατόμβας· σφίεν.

c. When ἐστὶ is prominent in a sentence, it becomes a paroxytone ; as, εὐνέ· ἐστιν, it is so.

d. (α.) An enclitic is often joined in writing to the preceding word, as if forming with it but one compound word; thus, *μήτις, εὐδίστοσι, ὄσσοι*. (β.) This is always the case with the preposition *-δέ, to*; as, *"Ολυμπόνδε, to Olympus, 'Ελευσινάδε*. (γ.) In pronouns and adverbs compounded with *-δε* (§ 150, ¶ 63. IX.), the syllable preceding *-δε* always takes the accent, which is acute or circumflex according to the rule in § 744. (δ.) In *ἐγώ, ἐμεί, and ἐμέ*, the accent is thrown back when *γί* is affixed (§ 328. b); thus, *ἐγώγι, ἐμώγι, ἐμέγι*. (ε.) *Εἴθε* and *παῖχ'* are accented as if formed by the attachment of enclitics.

§ 733. NOTES. 1. A word, which neither *leans* upon the following nor upon the preceding word, but stands, as it were, *erect*, is called, in distinction from the proclitics and enclitics, an *orthotone* (*ἰσθότονος, erect in tone*).

2. Both proclitics and enclitics are more abundant in English than in Greek, and these classes of words furnish another strong analogy between the Greek and the English accent (§ 722. 4). The words in English which are used in translating the Greek proclitics and enclitics are themselves, for the most part, either proclitic or enclitic. Thus, in the sentence, *Give me the book* (pronounced *Giveme thebook*), the pronoun *me* is enclitic, and the article *the*, proclitic. In the sentence, *If John's in the house, don't tell him a word of this*, the words *If, in, the, a, and of*, are proclitics, and the words *is, not, and him*, enclitics.

### III. DETERMINATION OF ACCENTED SYLLABLE.

§ 734. GENERAL PRINCIPLE. In each word, the accent belongs to that syllable *upon which the attention is most strongly fixed*.

NOTE. If, from the general laws of accentuation, this syll. cannot receive the accent, it draws it as near to itself as possible.

REMARKS. 1. In the origin of language, the attention is absorbed by the greater distinctions of thought; but, as these become familiar to the mind, it passes to the less, and then to those that are still subordinate. Hence, in the progress of a language, its accent is subject to change, as well as the forms of its words, its vocabulary, and its constructions. In the Greek, as in other languages, the accent was originally confined to the syllables containing the essential ideas of words, i. e. to their radical syllables (see §§ 83, 171). But, in proportion as these became familiar, there was a tendency to throw the accent upon those syllables by which these ideas were modified, either through inflection, derivation, or composition. This tendency would of course vary greatly in different classes and forms of words. It would naturally be the strongest where the root was the most familiar; or where the formative part was the most significant or characteristic. On the other hand, any strengthening of the radical, or weakening of the formative part, would have a tendency to produce a contrary effect. In illustration of these tendencies (which of course are subject to the general laws of accent), it will be observed, that, — (α) In neuter nouns, the affix, from its inferior importance, almost never attracts the accent (§§ 737. i, 738. d). — (β) In demonstrative pronouns, the deictic *-δε* always draws the accent to the preceding syllable (§ 732. γ), and the still stronger *-α* always takes it upon itself (§ 150. γ). — (γ) In verbs, the accent is always attracted by the augment, while it can never pass beyond it (§ 748. 4). — (δ) The old weak root of the 2d Aor. (§ 257. 1) yields the

cent to the affix in several cases where the strengthened root of the Pres. retains it (§ 746 - 748). — (e) In derivative adjectives, those endings which express most strongly character or relation attract the accent (§§ 737 - 739). — (f) In composition, the accent is usually attracted by that word which defines the other, and thus gives its special character to the compound (§§ 323, 739). In the *active* compound verbals, the idea of the action is more prominent than in the *passive*; and hence appears to have arisen the distinction in 739. b.

§ 735. 2. That the different dialects should have often varied in accent will occasion no surprise in those who have compared the pronunciation of our own language in different parts of its native isle. That these differences are often neglected in our copies of the classics has arisen from the late period at which the marks of accent were introduced (§ 22. a), and the tendency at that time to conform every thing to the Attic standard (§ 4). From the testimony of the old grammarians we learn, that, — (a) The Doric was characterized by its adherence to general rules and old usage (§§ 723. N., 726. R.). — (b) The Lesbian Æolic was characterized by its tendency to throw the accent as far back as possible. In words of more than one syllable, it is said to have admitted the accent upon the ultima in prepositions and conjunctions only. — (c) The Attic (to which the Ionic appears to have more nearly approached) was characterized by an expressive variety of accent, and a greater inclination to mark the minuter shades of thought and species of relation.

### A. ACCENT IN DECLENSION.

§ 736. I. The accent of the **THEME** must be learned from special rules and from observation.

#### a. RULES FOR SIMPLE WORDS.

**SPECIAL RULES OF DEC. I.** All contracts are paroxytone; as, ἔργον, μῦθον. Of other words, — (a) All in -as are paroxytone; as, ταμίης. — (b) Most in -ης are paroxytone, except verbals in -της from mute and pure roots of verbs in -α, which are commonly oxytone; as, Ἀτρείδης, ναύτης, ψάλτης, προφήτης, προστάτης, δικαστής, ποιητής. — (c) Nouns in -α short (§ 92) throw the accent as far back as possible; as, γλῶσσα, λίσσις, ἀλφειά, μυῖα. — (d) Most abstracts in -ία, those in -ουσι, and those in -ισι from verbs in -ύω (§§ 305. b, 308. a, c), are paroxytone; as, σοφία, σωφροσύνη, παιδία. — (e) Most other verbals in -α long or -η, especially those formed after the analogy of the 2d Perf. (§ 307. R.), are oxytone; as, φωνή, φερή.

§ 737. **SPECIAL RULES OF DEC. II.** (a) Adjectives in -ος preceded by a mute are commonly oxytone, especially those in -κος, verbals in -τος, and ordinals in -τος; as, κακός, ἀρχαῖος, ἰθακτός, χαλκίος, σοφός, δολιχός, ἀγαθός. — (b) On the contrary, primitive nouns with a mute root are more frequently accented as far back as possible; as, λόγος, κῆδος, πλοῦτος, ψάμαθος. — (c) All ordinals not ending in -τος are accented as far back as possible; as, δίκαιος. — (d) Adjectives in -λος, -τος, and -νος (except those in -νος denoting material or country, § 315. c, e) are commonly oxytone; as, ἀπαστής, φιδωλής, ψιλός, αἰσχρός, φοβερός, πονηρός, λιγυρός, χλωρός, σμινός, κιδνός, Κυζικηνός, Σαρδιανός, ἑλλήνιος, Τυραννίνιος. — (e) Nouns in -μος with a long penult are commonly oxytone; while adjectives in -μος are commonly accented as far back as possible; as, θυμαίος, βομαίος, χερσίνιος. — (f) Nouns in -ος pure are more frequently oxytone; as, καίος, θίος, νίος, νύος. — (g) Ver-

bals in *-ιος* (§ 314. f), multiples in *-παιος* (§ 188. 4), and most adjectives in *-αιος* from nouns of Dec. I., in *-αιος*, and in *-φος*, are accented upon the penult; as, *ποιητής, διαπλάος, ἀγορευτός, ὁποῖος, ἰσος*. — (h) Adjectives in *-ιος*, in *-ιος* preceded by a consonant, and in *-ιος* joined immediately to the root, are commonly accented as far back as possible, as, *θήριος, οὐράνιος, χρύσιος*. — (i) Very few neuters are oxytone; and most neuters are accented as far back as possible (§ 734. a); as, *μέριον, ποτήριον, κορίδιον, ὄρειον, ἱλασιον*.

§ 738. SPECIAL RULES OF DEC. III. (a) All nouns in *-ων, -ους, -ας* (G. *-οις*), *-ας* (*-αδες*), *-εις* (*-ίδες*), all masculines in *-ης*, nouns of more than one syllable in *-ους*, and almost all nouns in which the characteristic is preceded by *α, ι, η, or ῖ*, are oxytone; as, *παῖων, ἱππῖους, ἡχώ, αἰδώς, λαμπρά, ἄδης, σφραγίς, ἴδης, ὁ πατήρ, λιμὴν, ἴνος, λιχὴν, ἦνος, δελφίς, ἴνος*. — (b) All nouns in *-ων*, names of months in *-ων*, and most feminines and augmentatives in *-ων*, are oxytone; other words in *-ων* are more frequently paroxytone; as, *πυλίων, Ἀθιστοτηριών, χελιδών, ἀμσιλάν, Κρονίων, τριβών, κλυδών*. — (c) Monosyllabic nouns which have the Acc. in *-α* are commonly oxytone; those which are neuter (see d below), and most which have the Acc. in *-ι*, are perispome; as, *αἶψ, σούς, θῆς, θῶς · τὸ φῶς, τὸ τῦρ* (so likewise the neut. adjective *πᾶν*, § 19); *βοῦς, ναῦς*. — (d) In neuter nouns (§ 734. a), in words in *-ξ* and *-ψ*, in verbals in *-τωρ*, and in nouns in *-ις* or *-υς* with the Gen. in *-ιος*, the accent is thrown as far back as possible; as, *κίεας, τῆχος, βούλιμα · πόρξ, καλαῦρονψ* (§ 726. R.); *δύναμις, πύλιμος*. — (e) Female appellatives in *-ις* (§§ 306. N., 309 - 311) have the accent upon the same syllable as the masculine, except when this is a proparoxytone or dissyllabic barytone (in which case the feminine commonly becomes oxytone); as, *αὐλητής, αὐλητρίς · πολίτης, πολίτις · Περικλῆς, Περικλῆς · αἰχμαλῶτες, αἰχμαλωτίς · Πίρρης, Πίρρις*. — (f) Simple adjectives are commonly oxytone, if the characteristic is a vowel; paroxytone, if it is a consonant; as, *εσφής, ἡδύς · μέλας, χαρίεις* (§§ 17, 19).

#### b. RULES FOR COMPOUND WORDS.

§ 739. In composition, there is a general tendency to throw the accent as far back as possible. But, — (a) Compound adjectives in *-ης* are more frequently oxytone; as, *ἐσπερώς* (those in *-ώδης* are always paroxytone; so compounds of *ἦτος, ἀρκίω*, and some other words). — (b) Compounds in which *-ος* is affixed to the root of a verb united with a noun are commonly oxytone, if the penult is long; but if the penult is short, they are commonly paroxytone when active in sense, and proparoxytone when passive; as, *εστοποιός* (§ 327); *λιθοβόλος* and *λιθόβολος* (§ 326. a). — (c) Compound adjectives of Dec. III., with a palatal or lingual characteristic, in which the latter part is a monosyllable derived from a verb, are commonly oxytone; e. g. all in *-σφαξ, -πληξ, -ρωξ, -ζης, -θης, -μης*; as, *ἀσπράγξ*. — (d) Words derived from compound words are commonly not accented as though themselves compounded; but their compounds again follow the general rule; thus, *κατασπινάξω, κατασπιναστός* (§ 737. a), *ἀ-κατασπινάστος*. — See § 734. f.

§ 740. II. In declension, the accent commonly remains, so far as the general laws permit, upon the same syllable as in the theme.

REMARKS. 1. In Dec. I., the affix *-ων* of the Gen. pl., as contracted from *ἁών* (§ 95. 3), is always circumflexed. — Grammarians except, chiefly for the sake of distinction from other words, *ἡ ἀφῆν, ἀμφοῦν, αἱ ἰσησίαι, trade-*



winds, *ἡ χλαῖνα*, wild-bow, and *ἡ χρέστης*, answer; Gen. pl. *ἁφών*, &c. For an apparent exception in adjectives in *-ος*, see 2 below.

2. In adjectives in *-ος*, the feminine is accented throughout, so far as the general laws permit, upon the same syllable as the masculine; thus, *φίλος* (§ 18), *φιλία*, Pl. *φίλοι*, *φίλια*, M. and F. *φίλιον* (as if a common form for the two genders, cf. § 133. α, γ, δ; the Dor. Gen. pl. in *-ων*, § 95. β, where the feminine has a special form, follows the rule in 1 above, as *φιλίων*); while, from the noun *ἡ φιλία*, friendship, *φιλία*, *φιλίων*· so *καρδιάται* iv. 5. 14, as properly an adjective. — In other adjectives, the feminine retains the accent of the theme, but subject to the same changes as in nouns of Dec. I.; as, *μίλος*, *μίλαινα*, *μίλαινης*, *μίλαινων* (§ 19). Except poetic feminines in *-ια*, belonging to adjectives in *-ής* (§ 134. γ); as, *ἡριγινής*, *ἡριγινια*. Observe the accentuation of *μία*, *μιάς*, &c. (§ 21).

§ 741. 3. In Dec. III., dissyllabic Genitives and Datives throw the accent upon the affix; as, *γυνός*, *αἰγί*, *τριχῶν*, *ποσί*, *κλιδαῖν* (§ 11); *πατρός*, *ἀνδρῶν*, *κυσί*, *ἀγρί* (§ 12).

NOTES. (a) Except those which have become dissyllabic by contraction, participles, and the Gen. pl. and dual of these ten nouns, *δῆς*, *δμῶς*, *θῶς*, *κῆρς*, *οὖς*, *παῖς*, *σῆς*, *Τρώς*, *φῶς*, *ρῶς* (light), and of the adjective *παῖς*: thus, *πόλις* (§ 14), *ἱεροῖς ἡρώς* (§ 108. N.); *δόντες*, *δόντι*, *δύντων* (§ 22); *παῖδων*, *ῶτων* (§ 11). — (b) The contraction is not regarded in accenting the Gen. and Dat. of *οἷς* (§ 14, § 121. f), *οὖς*, *στῆρας*, *φῆρας* (§ 104. N.; yet see *οὖς* above), and *Θεῶν* (G. *-ῶς*). — (c) Observe the accentuation of *οὐδῆς* (§ 21), *τίς*, *τίς* (§ 24), *γυνή* (§ 101. γ), *θυγάτηρ* (§ 106. 2). — (d) The Attics are said to have made the Gen. pl. of numeral substantives in *-ές* perispome; thus, *μυριαδῶν*, as if contracted from the Ion. *μυριαδιῶν* (§ 120. 2).

§ 742. 4. From the natural tone of frequent address, the accent of the Voc. in a few familiar words is thrown back as far as the general laws permit; viz. Dec. I. *δισπότης*, master; Dec. III. *γυνή* (§ 101. γ), *Ἀπόλλων*, *Περσεύδων*, *αὐτῆς* (§ 105. R.), *ἀνῆς*, *πατῆρ*, *θυγάτηρ*, *Δημήτηρ* (§ 106), *δαῆς*, brother-in-law; thus, *δισποτῆ*, *θυγατῆρ*, *Δημητῆρ*.

NOTE. In the Voc. sing., *υ* and *α* final are always circumflexed; as, *ἰπ-τιῦ*, *ἡχ-αῖ*, *αἰδ-αῖ* (§ 14).

§ 743. 5. The tendency in compounds and comparatives to throw the accent as far back as possible (§§ 739, 745) leads to the accentuation of the antepenult in the Voc. and Neut. sing. of some nouns and adjectives of Dec. III. whose theme is accented upon the penult. These are, — (a) Comparatives in *-ων*; as, *ἡδῶν*, *ἡδιον*. — (b) Most compound paroxytones in *-ων* and *-ης*, except those in *-φρων*, *-ήρης*, *-ώδης*, *-ώλης*, and *-ώρης*; as, *εὐδαίμων*, Neut. and Voc. *εὐδαίμων*· *αὐθάδης*, N. and V. *αὐθαδῆς*· *Ἀγαμέμνων*, V. *Ἀγαμέμνον*· V. *Σώκρατις*, *Ἡράκλεις* (§ 14).

6. (α.) Observe the accentuation of *μήτηρ*, *θυγάτηρ*, *Δημήτηρ* (§ 12, § 106. 2), and of *βίβλας* (§ 104. N., 728. R.). — (β.) The forms in *-θις* (v), *-φι*, *-θι* (§§ 89–91, 320), follow the general rule, unless a short vowel precede, in which case they are commonly paroxytone. — (γ.) For the irregularities and peculiarities in the accentuation of the numerals and pronouns, see §§ 21, 23, 24.

§ 744. III. A long vowel in the ultima, belonging to an

*affix of declension*, can receive only the *acute* accent in the *direct*, and the *circumflex* in the *indirect* cases; as, *τιμή*, -ῆς, -ῇ, -ήν, -αί, -ῶν, -αῖς, -άς, -ά, -αῖν (¶ 7); *ὁδοῦ*, -ῶ, -οί, -ῶν, -οῖς, -ούς, -ώ, -οῖν (¶ 9); *γυπῶν*, -οῖν (¶ 11).

Except in the peculiar datives *ἐμοί*, *μοί*, *σοί* (¶ 23, § 141).

## B. ACCENT IN COMPARISON.

§ 745. Comparatives and superlatives, whether adjectives or adverbs, are accented as far back as the general rules of accent permit; thus, *ἰδύς*, *ἡδίω*, *ἡδιον* (§ 743. 5), *ἡδιωτος*.

## C. ACCENT IN CONJUGATION.

§ 746. Verbs are accented as far back as the general laws permit, with the following exceptions (see §§ 723. N., 734. c, d).

1. These forms are accented upon the PENULT; — (a) All *Infinitives* in -αι; as, *βουλειυκίαι*, *βουλιυθῆναι*, *ιστάναι*, *ιστάται* (¶ 48). Except dialectic forms in -μιναι (§ 250). — (b) The *Inf.* of the 1st *Aor. act.* and 2d *Aor. mid.*; as, *βουλιῦσαι*, *λατίσθαι* (¶ 37). — (c) The *Perf. puss. Inf. and Part.*; as, *βουλιῦσθαι*, *βουλιυμένος*. — Except a few *preteritive participles*; as, *ἡμυνος* (¶ 59). So *κείμενος*, from *κῖμαι* (232), which otherwise is accented as an uncontracted *Perf.*; thus, *κατάκειμαι*, *κατακείμεναι*. In a few Epic forms, the retraction of the accent extends even to the *Inf.*; as, *ἀπαχέσθαι* T. 335, *ἀπαχήμενος* E. 24 (§ 286). — (d) All dialectic *infinitives* in -μεν (§ 250).

§ 747. 2. These forms are OXYTONE; — (a) *Participles* in -ς, *G. -τος*, except in the 1st *Aor. act.*; as, *βουλιυκός*, *βουλιυθής*, *ιστάς*, *στάς*; but, *βουλιύσας*. — (b) The 2d *Aor. act. part.*; as, *λαπών*, *στάς*. — (c) The 2d *Aor. imperat. forms*, *εἰπέ*, say, *ἰλθέ*, come, *εὔρε*, find, and, in strict Attic, *ἰδί*, see, and *λαβέ*, take. Except in composition; thus, *ἔξιλθε*, *εἰσίδι*.

§ 748. 3. These forms are PERISPOME; — (a) The 2d *Aor. inf.* in -ειν; as, *λαπειν*. — (b) The 2d *Pers. sing.* of the 2d *Aor. mid. imp.*; as, *λαπειῖ*, *δοῖ* (¶ 51). Except in *compounds* of more than two syllables from verbs in -μι; as, *ἀπείδου* but *περδοῖ*. Some exceptions also occur in compound and even in simple verbs in -ω.

4. The accent of a verb in COMPOSITION can never be thrown farther back than the augment (§ 734. c), or farther than the tone syllable of the word prefixed; thus, *παρίχω* (*παρά*, *ἔχω*, § 300), *παρίχον*, *παρίσχον*, *παράσχισ*.

§ 749. REMARKS. α. In those forms in which the accent of the *Perf.* and 2 *Aor.* differs from that of the *Pres.*, a want of uniformity has sometimes arisen from different views in regard to their etymology. Thus, 2 *Aor.* forms are sometimes accented as *Pres.*; as, *Inf.* *ἀμυνάμεν*, *σχιόμεν*, *Pt.* *σχιόμεν* (§ 299); *πρίσσο*, *πρίω*, *πρίσθαι* (¶ 49).

β. *Monosyllables long by nature*, except *Participles*, are generally *circumflexed*; thus, *εἰ*, *ἦν*, *ῆ*, *ῶν* (¶ 55); *σχῶ*, *σχίῃ*, *σχῶν* (§ 300).

γ. For the accentuation of *φημί* (¶ 53) and *εἰμί* (¶ 55), see § 732.

2. The Ionica, in dropping one  $\iota$  from  $-ίαι$ ,  $-ίαι$ , do not change the accent, thus,  $\phiοίς$  (§ 243. 2). So  $ίοναι$  (§ 55), as if syncopated from  $ίοναι$ , remains paroxytone in composition; thus,  $παρίοναι$ .

3. Examples of *irregular or various accentuation* are  $\phiής$ ,  $\phiάη$  or  $\phiαή$ , Imp.  $ίών$  or  $ιπών$  (§ 53);  $ίών$  (§ 56);  $νίω$ , to go, poet., Pt.  $νιών$  · Ion.  $ιών$  (§ 55);  $χεή$ ,  $ίχεή$ ,  $χεών$  (§ 284. 4).

#### D. ACCENT IN PARTICLES.

§ 750. 1. ADVERBS. (a) Adverbs in  $-ως$  derived from adjectives are, with very few exceptions, accented like the Gen. pl. of their primitives (§ 321. a); as,  $σοφώς$ ,  $ταχύως$ . — (b) Derivative adverbs in  $-θεν$ ,  $-θεν$ ,  $-ως$ , and  $-ξ$  (§ 321. b, c, d) are commonly oxytone; those in  $-θεν$ ,  $-αυς$  (§ 321. b, 4), and  $-ω$ , paroxytone; as,  $ελευθερίως$ ,  $αναφανδή$ ,  $Μηδιστί$ ,  $άμαχί$ ,  $παρελ-λάξ$ ,  $σπεράδην$ ,  $πολλάυς$ ,  $ίξω$ .

2. PREPOSITIONS. The primitive prepositions (§ 648. β) are all oxytone; as,  $άπό$ ,  $κατά$ . For the removal or loss of the accent, see §§ 780, 781.

3. For proclitic and enclitic particles, see §§ 731, 732. The accentuation of these particles which remain is best learned by observation.

# GREEK INDEX.

[In this and the following Index, figures immediately preceded by the mark ¶ refer to paragraphs in the Tables; other figures refer to sections in the body of the Grammar, with their subdivisions. The references to the Tables are usually followed by other references in illustration. The letter f immediately attached to a figure (thus, 32 f) signifies and the following. The signs > and < denote the change, by contraction or otherwise, of the words or letters at the opening into those at the angle. The sign X denotes opposition or distinction. The abbreviation cj. stands for conjugation, contr. for contraction, const. for construction, cp. for comparison, dec. for declension, der. for derivation, encl. for enclitic, ins. for inserted, num. for numeral, pos. for position, r. for root, w. for with, &c.]

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## LIST OF AUTHORS AND WORKS CITED, AND OF ABBREVIATIONS.

[The works of Xenophon are commonly cited without naming the author, and the Anabasis without even naming the work (by simply giving the book, chapter, and section; thus, iv. 3. 17). The Iliad and Odyssey are commonly cited by giving simply the letter denoting the book, with the verse, using a capital letter if the citation is made from the Iliad, and a small letter if it is made from the Odyssey (thus, A. 232, for Il. I. 232: 2. 305, for Od. II. 305). In Homer, the references are made to the verses of Wolf; in Hesiod, to those of Gaisford; in Pindar, to those of Heyne; in the Dramatic Poets, to those of Dindorf; and in the Pastoral Poets, to those of Kiessling. In Herodotus, Thucydides, Xenophon, Diodorus Siculus, Dio Cassius, and Pausanias, they are made to books and chapters; and also, in Xenophon, to the sections of the usual more minute division as given by Schneider, Dindorf, &c. In Demosthenes, they are made to the pages and lines of Reiske; in the other Orators and in Plato (including Timæus Locrus) to the pages and lines or division-letters of Stephens; in Strabo to the pages, and in Athenæus to the pages and division-letters, of Casaubon. The fragments of Alcæus, Sappho, Corinna, Epicharmus, and Sophron are numbered according to Ahrens, with the numbers of other well known editions (as those of Alcæus by Matthiæ, and of Sappho by Neue) usually following in parentheses; those of Anacreon, according to Bergk; those of Callimachus, according to Blomfield; those of Hesiod, Simonides, and Tyrtæus, according to Gaisford; those of Hipponax, according to Welcker; those of Pindar, according to Böckh; those of the Dramatic Poets, according to Dindorf; &c. Cases of abbreviation

not given below, and those in which the same abbreviation or initial stands for different words, are either explained by the immediate connection, or (as indeed many of those below) can scarce fail of being obvious in themselves.]

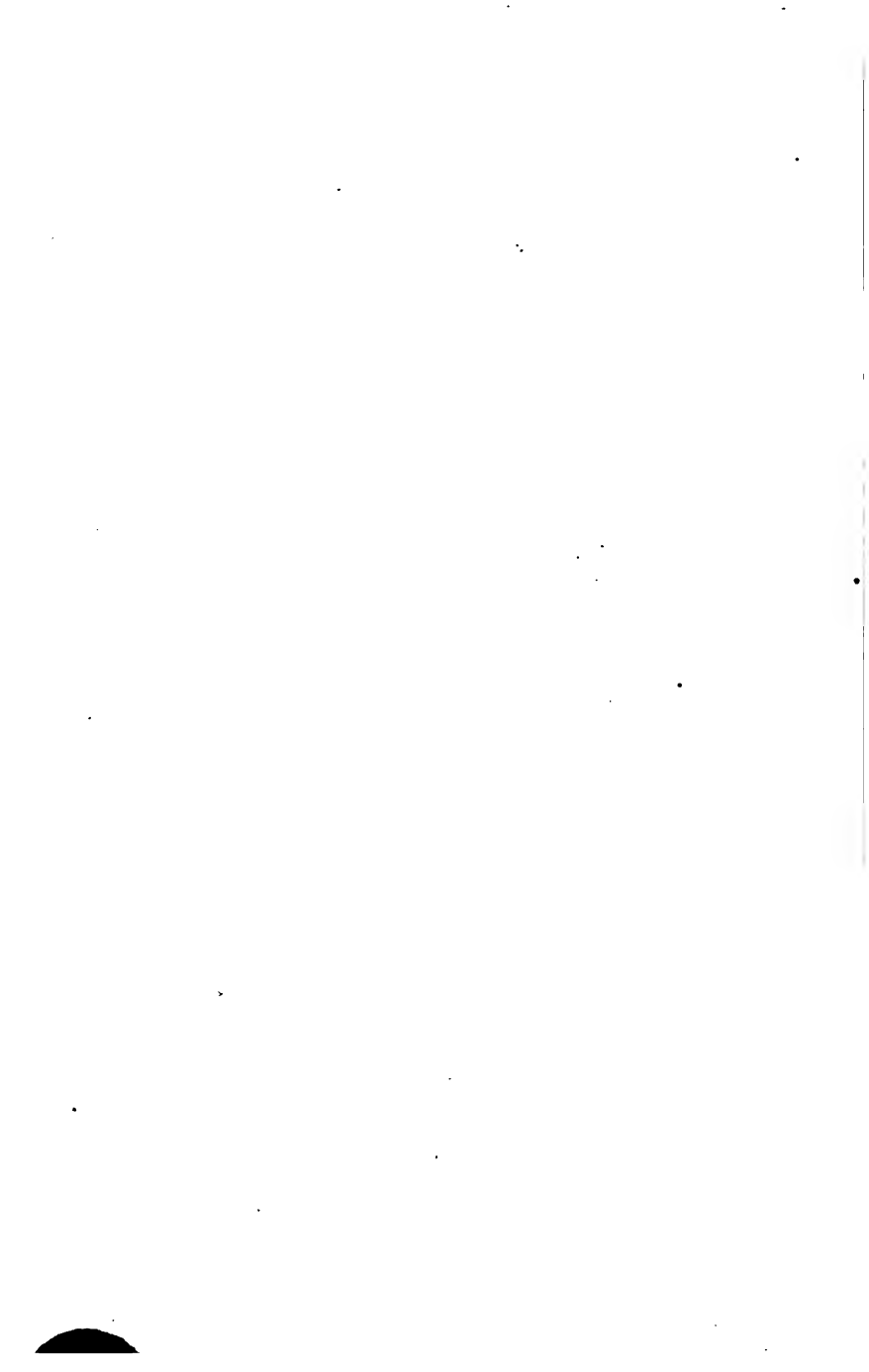
Accusative (Acc., A.).	grammata (Ep.), Hymni in Delum (Del.), Dianam (Di.), Jovem (Jov.), Lavacrum Palladis (Lav.).	(Tro.). — Fragmenta (Fr.), Archelāi (Arch.), Peleos (Pel.), Polyīdi (Pol.), Incerta (Inc.).
Active (Act.).		Exempli gratia (E. g.) = <i>for example</i> .
Adjective (Adj.).		Feminine (Fem., F.).
Ælianus.		Fragment (Fr.).
Æolic (Æol., Æ.).		Future (Fut., F.).
Æschines (Æschin.).		Gaisford's Edition (Gaisf.).
Æschylus (Æsch.): Agamemnon (Ag.), Choëphori (Cho.), Eumenides (Eum.), Persæ (Pers.), Prometheus (Prom., Pr.), Septem contra Thebas (Sept., Theb., Th.), Supplices (Suppl., Sup.).	Cicero de Oratore (Cic. de Or.).	Genitive (Gen., G.).
Alcæus (Alc.).	Collateral (Collat.).	Göttling's Edition (Göttl.).
Alcman (Alcm.).	Common (Comm.), commonly (comm.).	Hellenistic (Hellenist., Hel.).
Alexandrine (Alex.).	Comparative (Compt., Comp.).	Herodes Atticus (Herod. Att.).
Anacreon (Anacr.).	Confer (Cf.) = <i>compare, consult</i> .	Herodotus (Hdt., Herod.).
Andocides (Andoc.).	Contracted, -ion (Contr.).	Hesiodus (Hes.): Opera et Dies (Op.), Scutum Herculis (Sc.), Theogonia (Theog., Th.).
Anthologia (Anth.).	Dative (Dat., D.).	Hesychius (Hesych.).
Antimachus (Antim.).	Declension (Declens., Dec.).	Hippocrates (Hipp.).
Antipater Thessalonicensis (Antip. Th.).	Demosthenes (Dem.).	Hipponax (Hippon.).
Antiphras (Antiphr.).	Derivative, -ion (Deriv., Der.).	Homærus (Hom.): Batrachomyomachia (Batr.), Hymni (Hym., H.), in Apollinem (Ap.), Bacchum (Bac.), Cererem (Cer.), Mercurium (Merc.), Venerem (Ven.), Ilias (Il.), Odyssea (Od.).
Aorist (Aor., A.).	Dialects (Dial.).	Horatius (Hor.).
Apollonius Dyscolus de Pronomine. [Rh.).	Dinarchus (Dinarch.).	Ibidem (Ib.) = <i>in the same work or part of a work</i> .
Apollonius Rhodius (Ap.).	Dindorf's Edition (Dind.).	Id est (i. e.) = <i>that is</i> .
Apud (ap.) = <i>quoted in</i> .	Dio Cassius (Dio Cass.).	Idem (Id.) = <i>the same author</i> .
Aratus (Arat.).	Diodorus Siculus (Diod.).	Imperative (Imperat., Imp.).
Archilochus (Archil.).	Diogenes Laërtius (Diog. Laërt.).	Imperfect (Impf.).
Aretæus.	Doric (Dor., D.).	Indicative (Ind.).
Aristophanes (Ar.): Acharnenses (Ach.), Aves (Av.), Ecclesiazusæ (Ecccl.), Equites (Eq.), Lystrata (Lys.), Nubes (Nub.), Pax, Plutus (Plut., Pl.), Ranæ (Ran.), Thesmophoriazusæ (Thesm.), Vespæ (Vesp.).	Dual (Du., D.).	Infinitive (Infin., Inf.).
Aristoteles (Aristl.).	Enclitic (Enclit., Encl.).	Inscriptiones (Inscr., Insc.), Bæotica (Bæot.), Cretica (Cret.), Cumæa (Cum.), Heracleensis (Herac.), Potidaica (Potid.).
Article (Art.).	English (Eng.).	
Athenæus (Ath.).	Epic (Ep., E.).	
Attic (Att., A.).	Epicharmus (Epicharm., Epich.).	
Augment (Augm.).	Euripides (Eur.): Alcestis (Alc.), Andromache (Andr.), Bacchæ (Bacch., Bac.), Cyclops (Cycl.), Electra (El.), Hecuba (Hec.), Helena (Hel.), Heraclidæ (Heracl.), Hercules Furens (Herc.), Hippolytus (Hipp.), Ion, Iphigenia in Aulide (Iph. A.), Iphigenia in Tauris (Iph. T.), Medæa (Med.), Orestes (Or.), Phœnissæ (Phœn., Ph.), Rhesus (Rhes., Rh.), Supplices (Suppl., Sup.), Troades	
Bion.		
Bæotic (Bæot., B.).		
Cæsar (Cæs.).		
Callimachus (Call.): Epi-		

Intransitive (Intrans.).	thyd.), Euthyphron (Euthyphr.), Gorgias (Gorg.).	Simonides (Simon.).
Ionic (Ion., I.).	Hippias Major (Hipp. Maj.), Hipparchus (Hipparch.).	Singular (Sing., S.).
Isocrates (Isocr.).	Ion, Laches (Lach.), Leges (Leg.).	Sophocles (Soph.): Ajax (Aj.), Antigone (Ant.), Electra (El.), Œdipus (Œd. C.), Œdipus Tyrannus (Œd. T.), Philoctetes (Phil., Ph.), Trachinise (Tr.).
Iterative (Iter., It.).	Lysis (Lys.), Menexenus (Menex.), Meno, Parmenides (Parm.); Phædo, Phædrus (Phædr.).	Sophron (Sophr.).
Καὶ τὰ λωτά (s. τ. λ.) = &c.	Philêbus (Phil.), Politicus (Polit., Pol.), Protagoras (Prot.), de Republica (Rep.), Sophista (Soph.), Theætétus (Theæt.), Theages (Theag.), Timæus (Tim.).	Strabo (Strab.).
Laconic (Lacon., Lac.).	Plato Comicus: Metæci.	Subjunctive (Subj.).
Latin (Lat.).	Plantus (Plaut.): Trinummus (Trinum.).	Superlative (Superl., Sup.).
Livius (Liv.).	Pluperfect (Plup.).	Syncope, -ated (Sync.).
Lobeck on Phrynichus (Lob. ad Phryn.).	Plural (Plur., Pl., P.).	Terentius (Ter.): Andria (Andr.).
Lucianus (Luc.): de Historia Scribenda (de Hist. Scrib.), Parasitus (Paras.).	Plutarchus (Plut.).	Theocritus (Theoc.): Bucolica, Epigrammata (Ep.).
Lycophron (Lyc.).	Poetic (Poet., P.).	Theognis (Theog.).
Lycurgus (Lycurg.).	Pollux (Poll.).	Thucydides (Thuc., Th.).
Lysias (Lys.).	Positive (Pos.).	Tibullus (Tibull.).
Masculine (Masc., M.).	Pratinas (Pratin.).	Timæus Locrus (Tim. Locr., Tim.).
Megarian (Meg.).	Present (Pres., Pr.).	Transitive (Trans.).
Middle (Mid., M.).	Primitive (Prim.).	Tyræus (Tyrt.).
Mimnermus (Mimn.).	Pronoun (Pron.).	Varia lectio (v. l.) = <i>various reading</i> .
Neuter (Neut., N.).	Quintus Smyrnæus (Quint.).	Vocative (Voc., V.).
Nominative (Nom., N.).	Reduplication (Redupl., Redpl.).	Xenophanes (Xenophan.).
Optative (Opt.).	Root (r.).	Xenophon (Xen.): Agesilæus (Ages., Ag.), Anabasis (Anab.), Cyropædia (Cyr.), de Re Equestri (Eq.), Hiero (Hier.), Historia Græca (H. Gr.), Lacedæmoniorum Respublica (Lac.), Magister Equitum (Mag. Eq.), Memorabilia Socratis (Mem.), Economicus (Ec.), de Republica Atheniensium (Rep. Ath., Ath.), Symposium (Symp.), Vectigalia (Vect.), Venatio (Ven.).
Orpheus (Orph.): Argonautica (Arg.), Hymni (Hym.), Lithica (Lith.).	Sappho (Sapph.).	
Participle (Partic., Part., Pt.).	Scholia (Schol.).	
Passive (Pass., P.).	Scilicet (sc.) = <i>understand, namely</i> .	
Pausanias (Pausan.).	Scripta Sacra (S. S.).	
Perfect (Perf., Pf.).	Septuagint (LXX.).	
Person (Pers., P.).	Deuteronomy (Deut.).	
Philêtas (Philet.).	Psalms (Ps.), Matthew (St. Matth., Mt.), Mark (Mk.), Luke (Lk.), John (St. Jn.), Acts, Romans (Rom.), Ephesians (Ep. Ephes.), Revelations (Rev.).	
Pindarus (Pind.): Isthmia (I.), Nemea (Nem., N.), Olympia (O.), Pythia (P.).		
Plato (Pl.): Alcibiades (Alc.), Amatores (Amat.), Apologia (Apol.), Axiochus (Ax.), Charmides (Charm.) Convivium (Conv.), Cratylus (Crat.), Critias (Critic.), Crito, Definitiones (Def.), Epinomis (Epin.), Euthydêmus (Eu-		

**I N D E X**  
**OF**  
**CITATIONS FROM XENOPHON'S ANABASIS**  
**IN "A**  
**GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSEY, &c."**

---

" Accomplished **XENOPHON** ! thy truth hath shown  
A brother's glory sacred as thy own.  
O rich in all the blended gifts that grace  
Minerva's darling sons of Attic race !  
The Sage's olive, the Historian's palm,  
The Victor's laurel, all thy name embalm !  
Thy simple diction, free from glaring art,  
With sweet allurements steals upon the heart ;  
Pure as the rill, that Nature's hand refines,  
A cloudless mirror of thy soul it shines.  
Thine was the praise, bright models to afford  
To **CÆSAR**'s rival pen, and rival sword :  
Blest, had Ambition not destroyed his claim  
To the mild lustre of thy purer fame ! "



## CITATIONS FROM THE ANABASIS

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[The following Index conforms to the Second (Sterotype) Edition of the Grammar. The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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CHAP. III. (1) 656. n.; (2) 481; (4) 610; (5) 546; (6) 445, 546. β, 610; (7) 509; (9) 404. γ; (10) 637; (11) 408, 594, 605. 2, 666. α; (12) 439. α; (13) 629. 1; (14) 355; (15) 349, 437, 485. β; (17) 389; (18) 389; (19) 514, 561. 3, 633; (20) 407. α, 568. R.; (21) 571. 1, 574; (22) 428, 621. β; (23) 405. ζ, 428, 516, 603. α; (25) 404. α; (26) 440, 546. β; (27) 447. β; (28) 472.

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CHAP. V. (2) 583. α, 614. δ; (3) 428; (4) 424. 2, 614. δ; (5) 554. β; (7) 405. η, 535, 604. γ; (9) 357. α, 450. γ; (10) 357. β, 541. α; (11) 419. 5; (12) 531, 669; (13) 403, 407. ι, 633; (14) 403; (15) 406, 516, 537. 3, 603. α, 620; (17) 620; (18) 364. 1, 523; (19) 405. ζ; (21) 531; (22) 416; (23) 437; (26) 404. γ; (27) 406, 633; (28) 405. ζ; (32) 419. 4, 476; (35) 496. c; (36) 602. 1; (37) 477. α; (38) 390, 436; (39) 343. 3, 472. α, 520, 570. 1, 664. β; (41) 513; (42) 402, 544. β.

CHAP. VI. (1) 375. β, 437, 563; (1-30) 571; (4) 404. δ, 416, 421. β, 535; (6) 347, 531, 628, 638; (8) 643; (9) 418. 3, 523, 617. 5, 620, 627. α; (12) 606; (13) 416, 419. 5, 562. α; (15) 480. 2; (18) 449. α; (19) 405. η, 407. ι; (20) 387; (22) 400, 449. α, 620; (23) 153. γ, 551, 606; (24) 618. 1; (26) 406, 620, 650. α; (28) 399; (29) 368, 437, 439. α, 561. 3; (30) 499.

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(8) 527; (9) 619. n.; (10) 608; (11) 359. a, 561. n.; (12) 602. 2; (13) 666. a; (14) 504, 539. 2, 640; (15) 535; (17) 534, 615. 2; (18) 601. β, 643; (19) 356; (20) 408; (21) 505. 2, 537. 3, 547; (22) 428; (23) 336. 391. γ, 485. α; (24) 485. α, 598; (25) 603. α; (27) 432, 442, 465; (29) 376. a, 666. α; (30) 400; (31) 437, 472. α, 563; (32) 135, 606; (33) 394; (34) 443; (35) 407. x, 554. β, 603. β, 643; (36) 399; (37) 351, 418. 3; (38) 554. β, 567. β, 628; (40) 378; (41) 505. 2; (42) 418. 3, 662; (43) 409; (45) 532; (46) 598; (47) 616. a.

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CHAP. II. (2) 437; (3) 399, 450. δ; (4) 416, 657. γ; (7) 488. 5; (9)

362. ζ; (10) 447. β, 488. 5, 604. a, (11) 654. 3; (12) 544. α; (13) 440; (15) 407. x; (16) 447. γ; (17) 237. 447. a, 488. 5, 649. α; (18) 405. ζ, (19) 530, 628; (23) 449. β; (26) 403.

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460. α; (14) 494; (15) 409; (24) 488. 5; (26) 488. 5; (27) 357. α.

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CHAP. VIII. (2) 529; (3) 402, (4) 361; (5) 213. η., 570, 639. 2; (6) 473. α; (8) 399; (10) 490. η.; (13) 595. δ; (14) 665; (18) 497; (19) 542. δ, 557; (20) 236. c, 366, 546; (22) 332. 4; (25) 295, 521. β; (26) 517, 637; (27) 433, 450. δ.

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CHAP. III. (2) 332. 4, 457. α; (3) 561. 2, 658, 663. 6; (5) 559. d; (9) 405. η; (11) 333. 6, 653. α; (13) 391. α, 625.

CHAP. IV. (3) 476; (4) 570. 1; (9) 616. 4, 629. 1; (10) 609; (11) 483; (12) 447. β; (15) 350; (16) 530, 572, 576; (19) 598; (20) 447. γ; (22) 449. β; (24) 570; (27) 487. 4; (29) 98. α, 486. 2; (32) 437; (34) 532, 561. 1, 604. β.

CHAP. V. (3) 332. 4; (4) 140, 658; (5) 140; (8) 579. ζ; (9) 633; (11) 360. 2; (12) 525. β, 561. 3; (15) 368, 517; (19) 527; (21) 457. β; (22) 561. 3; (25) 655. 6.

CHAP. VI. (1) 375. β, 616. b; (4) 600; (9) 450. δ, 603. ζ; (12) 220, 546, 555, 583, 603. η; (17) 561. 1, 660; (20) 549. α; (24) 441; (25) 500; (26) 500; (29) 405. ζ; (30) 603. δ; (32) 620; (34) 402; (36) 409; (37) 350, 389, 609.

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CHAP. I. (5) 542. γ; (5-13) 576; (6) 433, 637; (7) 431; (8) 437; (14) 439. α, 447. β; (15) 431. 2; (18) 133. δ, 447. β; (20) 409, 441,

615. 2; (21) 404. γ; (22) 402, 640; (23) 457. β; (25) 610; (26) 517; (28) 633; (29) 406, 605. 3; (30) 546; (31) 444, 552, 615. 2, 633, 660.

CHAP. II. (1) 119. 2; (6) 523; (10) 358, 658; (12) 412; (14) 406; (15) 472. α; (18) 661. 2.

CHAP. III. (1) 412, 477. α; (2) 137. ε; (6) 431; (9) 546; (11) 610; (14) 532; (15) 520; (17) 368; (19) 520; (23) 380; (25) 380, 432. 3.

CHAP. IV. (1) 410, 449. β; (2) 409; (3) 403; (4) 478. γ; (8) 428, 580; (9) 409; (11) 194. 1, 477. α; (13) 194. 1, 486. 1, 559. d; (14)

626. κ; (18) 669; (19) 486. γ; (20) 407. ι, 517; (23) 416, 555; (24) 450. δ.

CHAP. V. (5) 520; (6) 440; (10) 234. α, 377. 2; (24) 472. α.

CHAP. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (38) 447. β, 457. α, 478. α.

## BOOK VII.

CHAP. I. (5) 673. β; (6) 664. β; (8) 598, 671. 6; (14) 608; (19) 640; (21) 408, 627. α, 660; (23) 472. α; (24) 529; (25) 437; (28) 531; (29) 454; (30) 370, 439. β; (34) 610; (39) 394, 619. γ; (41) 357. β.

CHAP. II. (2) 641. β; (5) 399, 532. κ; (6) 525. α; (8) 525. κ; (9) 457. γ; (11) 472; (12) 402, 665; (13) 421. β; (14) 561. 3; (16) 378; (17) 378; (18) 417; (20) 450. δ; (23) 559. d; (26) 402; (27) 516; (28) 649. θ; (29) 362. γ; (32) 416, 447. γ; (38) 367, 498.

CHAP. III. (3) 508; (13) 611. 2; (16) 389, 399, 497. 1, 510. 2; (20) 194. 1, 393. α; (22) 628; (23) 529. β, 558, 620; (26) 409, 595. δ; (27) 409; (29) 399; (31) 496. c; (32) 119. 2; (33) 432; (35) 509; (36) 606; (39) 161. 2, 473. α; (43) 546; (46) 301. 5; (48) 526. α.

CHAP. IV. (5) 366, 667. 2; (7) 583; (14) 378; (16) 476. κ; (19) 237.

CHAP. V. (2) 404. δ; (3) 404. δ; (4) 404. δ; (5) 376. δ; (7) 617. 6; (8) 376. γ; (9) 424. 2, 504.

CHAP. VI. (1) 137. γ; (3) 610. 4; (4) 403, 491. κ; (5) 405. ζ; (9) 436; (11) 504; (15) 603. ζ; (16) 404. δ, 603. α, 604. c; (17) 436; (18) 504; (19) 664. γ; (21) 605. 4; (22) 435; (23) 394, 601. δ; (24) 153. γ; (27) 538. β; (29) 416, 665; (32) 417; (36) 521, 581; (37) 344. 1; (38) 434, 568. κ; (39) 409; (40) 409; (41) 368, 558; (43) 405. η, 652. β; (44) 405. η.

CHAP. VII. (6) 237; (7) 485. α; (8) 671. 12; (10) 465; (11) 603. δ; (15) 663. 6; (17) 614. δ; (19) 472. α, 568. κ, 624. γ; (22) 434, 629. 1; (23) 556; (25) 568; (27) 637; (28) 440; (29) 405. η, 503; (30) 477. α; (31) 349, 418. 3, 568. κ, 602. 2; (33) 509; (34) 451; (36) 449. α; (40) 605. 2; (41) 671. 3; (42) 357. α; (51) 403; (53) 671. 2; (54) 403. 5; (55) 200. κ; (57) 124. β. κ, 421. β.

CHAP. VIII. (1) 399; (2) 535. 4; (4) 403, 530; (6) 374. α; (9) 485. α; (11) 449. β, 460; (12) 119. 2; (16) 487. 4, 522; (19) 529. β; (20) 470. 3; (26) 140.

